TREVANDRUM PUBLIC L

A

GEOGRAPHICAL, STATISTICAL, AND HISTORICAL

DESCRIPTION

OF

HINDOSTAN,

AND THE

ADJACENT COUNTRIES.

IN TWO VOLUMES.

BY WALTER HAMILTON, ESQ.

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ARRANGEMENT OF THE FIRST VOLUME.

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HINDOSTAN.

THE DECCAN (DACSHINA.)

THIS term, which is of Sanscrit origin, means the south, and was formerly applied by Hindoo geographers, to the whole of the countries which are situated to the south of the river Nerbudda, but the fixed possessions of the Mahommedans having, for many centuries after their invasion of the Deccan, extended no further south than the river Krishna, the name of Deccan came to signify in Hindostan, the countries situated between those two rivers only; and such is the popular acceptation of its southern boundary at the present day. The territories to the south of the Krishna and Toombuddra may be described as India south of the Krishna; for though along with the Deccan it has been improperly termed a peninsula, an equal-sided triangle much more resembles their figure. When Aurengzebe in 1690 had completed the conquest of what was then called the Deccan, it was sub-divided into six Soubahs or Viceroyalties, viz.

1. Khandesh, the capital, Boorhanpoor.

2. Aurungabad, or Ahmednuggur, recently the capital of the Nizam Shahee dynasty.

3. Beeder, or Kalbergah, the ancient capital of the Bhamenee Sultans.

4. Hyderabad including Nandere, the seat of the late Golconda or Cuttub Shahee dynasty.

5. Bejapoor, the capital of the Adil Shahee dynasty.

6. The province of Berar, the limits of which were quite undefined, and extended eastward towards Gundwana and Orissa, neither of which provinces were included by name in the Mogul Deccan, although situated within its geographical limits.

7. The Hindoo and nearly unexplored province of Gundwana.

8. Orissa on the margin of the bay of Bengal.

In these extensive regions the chief part of the population is still Hindoo, especially of the provinces that were under the Maharatta governments. There is a considerable Mahommedan population in the countries subject to the Nizam; but those who are cultivators have nearly adopted all the manners and customs of the Hindoos. Not only the principal towns and cities, but many of the larger description of villages are abundantly supplied with European manufactures of every sort, such as the natives require. They are provided with these by a race of men who purchase the commodities at Bombay, and retail them all over the Deccan. The articles generally consist of woollens, English chintzes, knives, scissors, razors, spectacles, looking-glasses, small prints, and different sorts of hardware; but the great mass of the people have not the means, if they had the inclination, to purchase any considerable quantity of European goods. Any surplus that remains after the immediate supply of their necessities is always expended in their festivals, marriages, and religious ceremonies.

The Deccan is mentioned by the author of the Circumnavigation of the Erythrean Sea, as one of the divisions of the Indian continent. His words are, "From Barygaza (supposed to be Broach or Bhrigu-gosha) the continent stretches to the south; hence that district is named Dachinabades, for in the language of the country the south is called Dachanos."

The first independent sovereign of the Deccan was Sultan Alla ud Deen Hossein Kangoh Bhamenee, A. D. 1337, whose capital was Kalbergah. He died A. D. 1357, and was succeeded by

Mahommed Shah Bhamenee, who died in 1374. This sovereign was the first Mahommedan prince on record, who employed a train of artillery in the Deccany wars, worked by Turks and Europeans.

Mujahid Shah Bhamenee, assassinated in 1377. This monarch penetrated to Ramisseram in the straits of Ceylon, but did not retain permanent possession of the country he had overrun.

Daoud Shah Bhamenee, assassinated in 1378.

Mahmood Bhamenee died a natural death in 1396.

Gheas ud Deen Bhamenee, dethroned and blinded in 1396.

Shums-ud Deen Bhamenee, dethroned and blinded in 1396.

Feroze Roze Afzoon Bhamenee, dethroned by his brother who succeeded him in 1422.

Ahmed Shah Wallee Bhamenee died 1434.

Allah ud Deen, the second, died 1457.

Humayoon Shah Bhamenee died in 1460.

Nizam Shah Bhamenee died in 1462.

Mahommed Shah Bhamenee died in 1482.

Mahmood Shah Bhamenee died in 1518, in confinement, and with him terminated the Bhamenee dynasty of the Deccan, although several other pageant monarchs of that family were successively placed on the throne. On the dissolution of this once powerful empire, the Deccan was subdivided into the following kingdoms, which will be found described under their respective heads:

1. The Bejapoor, or Adil Shahee.
2. The Golconda, or Cuttub Shahee.
3. The Berar, or Ommaud Shahee.
4 The Ahmednuggur, or Nizam Shahee.
5. The Beeder, or Bereed Shahee.

Aurengzebe, while viceroy of the Deccan under his father, Shah Jehan, greatly curtailed the territories of the remaining Patan princes in that region, and after he ascended the throne, he subdued the whole. Just at the same time his wars with the Maharattas, then springing into notice, commenced, and gave him full occupation for the rest of his life. His perseverance was so great, that towards the conclusion of his reign, having taken most of the Maharatta fortresses, they were left without any resource but plunder; yet their numbers continued to increase. Many of the powerful and disaffected zemindars joined them, so that their predatory forces were estimated at 100,000 horse. At the same time, in spite of Aurengzebe's vigilance and habits of business, the Mogul army began to fall off both in spirit and discipline. The imperial nobility, deprived of the revenue of their jaghires by the Maharatta devastations, had recourse to false musters, and did not keep up half their complement of men and horses. Owing to this, detachments could not be dispersed in pursuit of the marauders, and the grand army being constantly employed in sieges, left the Maharattas at liberty to plunder without molestation. By their incessant activity, they stopped every communication of supply to the imperial camp, where numbers perished by famine; they even offered up mock prayers for the long life of Aurengzebe, whose system of warfare so highly favoured their depredations. In addition to this, the imperial troops were tired out with a constant campaign of above 20 years, and grew disgusted with their employment, and remiss in their duty. Such was the state of the Deccany provinces towards the conclusion of the long and able reign of Aurengzebe, and from this detail the difficulties of his successors may be anticipated. It is asserted by Mahommedan authors, that Zulficar Khan, one of Aurengzebe's best generals, during six months, had 19 actions with the Maharattas, and pursued them from place to place above 6000 miles, in marches and counter marches. In the year 1717, Nizam ul Muluck, obtained possession of what remained of the Mogul

conquests in the Deccan, which, from that period, virtually ceased to form a part of the Delhi empire.

The principal modern subdivions of the Deccan, are the following, each of which will be described separately :—

1. Gundwana
2. Orissa
3. The Northern Circars
4. Khandesh
5. Berar
6. Beeder
7. Hyderabad
8. Aurungabad
9. Bejapoor

The rivers of the Deccan are too impetuous for navigation when they are swollen by periodical rains, and in the hot season too shallow, except near their junction with the sea, which is invariably obstructed by sand banks. Under these circumstances, the transportation of grain from one place to another became at an early period an occupation of considerable importance, the roads being nearly as impassable for wheel carriages, as the rivers were for boats. The whole of this great interchange has in consequence been always transported on bullocks, the property of a class of people named Bunjaries, not aboriginal natives of the country, but mostly emigrants from Rajpootana. The Rhatores, Burteah, Chowhan, and Powar, are the four principal tribes. In 1813, the Rhatores were supposed to possess 90,000 head of cattle, and occupied a line of country between the heads of the river Wurda, in Gundwana, through Nirmul, Hyderabad, Kurnool, and Cuddapah, down to the confines of Mysore, and as far as the coasts of Concan. The Burteahs ranged the whole country lying along the eastern coast, south of Cicacole to Nelloor, and were supposed to possess 80,000 head of cattle. The Chowhan ranged south of Nelloor, in the Carnatic and Mysore; the Powar, who are the least considerable, about Orissa and Gundwana, bringing salt and merchandize from the sea coast, and returning with grain. They were supposed to possess about 12,000 bullocks. Within the Deccan there are another race, named Mooltanies, whose erratic habits are similar, but who are of the Mahommedan religion, and, according to their own story, the descendants of emigrants who fled the province of Mooltan, when Hindostan was invaded by Nadir Shah, in 1739. In Aurungabad, they muster about 5000 bullocks, and some few are dispersed about Hyderabad, where they follow the occupations of gold finding, and the manufacturing of ice for the nobility.—*(Scott, Sydenham, Wilks, Ferishta, Briggs, &c. &c.)*

THE PROVINCE OF GUNDWANA.

A LARGE province of the Deccan, extending from the 18th to the 25th degree of north latitude. On the north it is bounded by Allahabad and Bahar; on the south, by Berar, Hyderabad, and Orissa; to the east it has Bahar and Orissa, and to the west Allahabad, Malwah, Khandesh, Berar, and Hyderabad. In length it may be estimated at 400 miles, by 280 the average breadth. Gundwana, in its most extensive signification, comprehends all that portion of India surrounded by the soubahs above mentioned, which remained unconquered up to the reign of Aurengzebe; but Gundwana Proper, or the country of the Gonds, is more strictly limited to the districts of Gurrah, Mundlah, Mehkoor, Kheirlah, Nagpoor, Choteesghur or Ruttunpoor, Deogur, and Chandah, stretching south along the east side of the Wurda and Godavery to within 100 miles of the mouth of the river last mentioned. Within the above space, intervening between Bengal, Orissa, and Nagpoor, are a vast number of petty rajaships, which, although partly tributary to the Nagpoor Raja, or to the British government, have hitherto been in a manner politically independent, and unconnected with each other. These are all wild and woody countries, affording little or no revenue or supplies, being in reality of no political importance further than as presenting a strong frontier to Bengal and Orissa, for being rugged and mountainous, and overrun with thick jungle, no army of any considerable number or equipment could penetrate through them. The principal modern territorial subdivisions, commencing at the northern extremity, are the following, viz:—

1 Chandail,	9 Sirgooja,	17 Mundlah,
2 Boghela,	10 Odeypoor,	18 Gurrah,
3 Billounja,	11 Koorba,	19 Mehkoor,
4 Singrowla,	12 Jushpoor,	20 Kheirlah,
5 Raja Chohans,	13 Gangpoor,	21 Gundwana Proper,
6 Manwas,	14 Sumbhulpoor,	22 Nagpoor,
7 Canroody,	15 Sohnpoor,	23 Chandah, and
8 Sohagepoor,	16 Choteesghur,	24 Bustar.

South of which, to the Badrachellum pagoda, there is an unexplored tract. During the reign of Aurengzebe, the northern part of this province, named Baundhoo or Bhatta, was partially conquered by his generals, and annexed to

the soubah of Allahabad; but they never made any impression on the southern quarter, which remained unsubdued until about the middle of the 18th century, when Ragojee Bhoonsla of Nagpoor reduced or rendered tributary the greatest proportion of it, and confined the independent Gonds within very narrow limits. By the Mahommedans the large district of Choteesghur is sometimes named Jeharcund, but this appellation properly applies to the greater part of Gundwana.

This province contains the sources of the Nerbudda and Sone, and is bounded by the Wurda and Godavery, but it is on the whole extremely ill watered; the Mahanuddy, Caroon, Hatsoo, and Silair, being the only streams of any consequence by which it is intersected, and none of these are navigable within its limits.

A large proportion of this province is mountainous, poor, ill watered, unhealthy, covered with jungle, and thinly inhabited; and to its poverty and evil qualities its long independence may be attributed. The more fertile tracts were subdued at an early period by the Bhoonsla Maharattas, who claimed as paramount over the whole; but their sway in many parts was little more than nominal, and the tribute could only be realized by the presence of an army. During the war of 1818, considerable benefit was derived from the rebellion of the hill tribes occupying the passes in the Nagpoor territories, who indeed had been hitherto restrained by the apprehension of the co-operation of the British troops against them. A continued chain of hills, but of no great elevation, extends from the southern frontier of Bengal, almost to the Godavery, and formerly separated the eastern from the western portion of the Nagpoor dominions. The inhabitants of this tract are mostly Kurns or Carnas, and are under the government of their respective chiefs. In 1818, one of the principal was the Raja of Boorasumber (Boodah Sumbah), a place situated at one of the principal passes said to be by one road 125 coss, and by another only 60, east of Nagpoor. Bhurpylee is another principal pass, said to be 17 coss north of Boorasumber, and in the same range of hills. These two are the chief passes leading into Bahar and Midnapoor; and all the smaller passes are under the influence of different petty chiefs, who levy, or attempt to levy, duty on such merchandize as is transported by their routes. Sumbhulpoor being situated to east of these barriers, its communication with Nagpoor can be easily interrupted.

The country occupied by the native Gonds remains for the most part a primeval wilderness, its human inhabitants being scarcely superior to the beasts with which they live intermixed. A great majority of this miserable tribe exist nearly in a state of nature, and are probably the lowest in the scale of civilization of all the natives of India. Having been driven by their invaders from the

plains to the unwholesome fastnesses of the more elevated regions, they frequently descend during the harvest to the low lands, and plunder the produce of their ancient inheritance. In the course of the last half century, the increasing appetite of the wild Gonds for salt and sugar, has tended more to promote their civilization than any other circumstance. The sea air is said to be as fatal to their temperament, as that of the hill to the inhabitants of the adjacent plains. The Gonds are Hindoos of the Brahminical sect, that sacred tribe having condescended to officiate as spiritual directors to some of their chiefs, but they retain many of their impure customs, and abstain from no flesh except that of the ox, cow, and bull. One of their chiefs, who resided at Deoghur, 40 miles north from Pandooma, was conquered by a general of Aurengzebe's and carried prisoner to Delhi, where he had his lands returned to him on embracing the Mahommedan faith, and also the title of Boorahan Shah. His descendants were subdued by the Bhoonsla Maharattas, and carried prisoners to Nagpoor, yet although they still continue Mahommedans, the other Gond chiefs esteem it an honour to be connected by marriage with the family. Besides these chiefs, Aurengzebe, who, like Tippoo, was a great converter, made forcibly many proselytes among the lower classes. In more recent times, the Gond tribes have been all rendered tributary to the Nagpoor Maharattas, but the realizing of their revenue, almost always required the presence of a detachment, which, in fact, cost more than the trifling sums exacted from the Gonds, who, when not occupied in this manner, were generally engaged in predatory hostilities against each other. Nagpoor is the modern capital of Gundwana, the ancient ones were Gurrah, Mundlah, and Deoghur, but there are no vestiges indicative that the province at any era flourished as a civilized or highly cultivated country. Since the defection of Appa Saheb, the ex Raja of Nagpoor, a large proportion of the province has been transferred to the British government; but the time elapsed has been so short, that little statistical information has been as yet collected.—*(J. Grant, Leckie, Capt. Blunt, Col. Colebrooke, &c. &c. &c.)*

NAGPOOR *(Nagapura, the town of serpents).*

A large town in the Gundwana province, the capital of the Bhoonsla Maharatta dynasty. Lat. 21° 9′ N. long. 79° 11′ E. It has been generally supposed that Nagpoor is the capital of Berar, but that is a mistake, the inhabitants considering Berar as an adjoining province, the capital of which is Ellichpoor.

This capital of the eastern Maharattas is a city of modern date, and though very extensive and populous, is meanly built, the streets being narrow and filthy, and the houses covered with tiles. When the first Ragojee Bhoonsla fixed here the seat of government, it was an insignificant village, which he surrouded with a rampart, but it still cannot be described as a regularly fortified town. It stands

on a fine high plain, which is fertile and well cultivated, and bounded by hills of a moderate height to the north-west and south. The Nag Nuddy, a rivulet running to the southward, communicates the name of the town. The general appearance of the country to the north is that of a forest, with villages and small towns thinly scattered over it. At present the city is surrounded by an imperfect wall three miles in circumference, with round towers at certain distances. About 300 yards from the western gate, within the walls, stands the fort, a place of considerable strength, in which are the Raja's palaces and other stone buildings, sufficiently strong to require a battering train for their reduction, together with experienced sappers and miners. The British residency lies to the west of the city, and is separated from it by a small ridge running north and south, having two hills at its extremities, called the Seetabaldee hills, about 300 yards apart, and elevated about 100 feet above the level of the country. The stone for building the walls of the city and palace was brought from these hills, which circumstance tended to strengthen the British position during the action fought there. The Jumma tank extends the whole way from the residency to the city, and is about three-quarters of a mile long, by 400 yards broad. The suburbs are of great extent; indeed, including the city, above seven miles in circumference, and the population of the whole has been estimated at 100,000 persons.

In 1740, the Mogul province of Berar formed a part of the dominions of Ram Raja, the fourth in descent from Sevajee, when it was assigned to Ragojee Bhoonsla, the bukshy or commander in chief of the forces, for the payment of his army; but it does not appear that he ever considered himself independent of the Satarah state. He was succeeded by his son Janojee, who died A. D. 1772. His successor, after many contests with the different members of his family, was his nephew Ragojee Bhoonsla the Second, under the regency of his father Moodajee. In the succession to this throne, it seems to have been admitted that the reigning prince had the right to nominate his successor, even to the exclusion of the legitimate heir, but in practice, the latter, unless universally disliked, would almost always prevail. The legitimate heir in any given case is always the nearest relation in the male line, the female line being considered as totally removed from any pretensions to the succession, unless by adoption into the name and family of the reigning prince. The Nagpoor Raja does not appear ever to have considered himself subordinate to the Peshwa, on the contrary, on occasions of meeting, the Raja, in consequence of his relation to the family of Sevajee, was treated as a superior in rank; and in the capacity of first constituent member of the empire, claimed the right of sending to the Peshwa a dress of honour, on his accession to that office. This system has been continued to the present time, the Nagpoor Raja still maintaining his pretensions to

be Raja of Satarah, which claims, however, have never been admitted by the Peshwa.

For a long series of years it was the policy of this state to interfere as little as possible with the concerns of the neighbouring potentates, and for a long time its internal dissensions furnished its sovereigns with sufficient occupation. The territories over which they ostensibly reigned, being of great extent, wild, and desolate, presented many obstacles and few attractions to the cupidity of their neighbours; they in consequence remained for many years exempt from external warfare. At length, in 1803, Ragojee Bhoonsla, in an evil hour, was induced to depart from this system of neutrality, and joined Dowlet Row Sindia in a confederacy against the British government. The signal defeats they sustained from General Wellesley at Assye and Argaum, soon compelled the former to sue most earnestly for peace, which was granted on the 17th December, 1803, when a treaty of peace was concluded, which involved large cessions of the Nagpoor dominions, and shook the state to its basis. By the conditions of this treaty, the province of Cuttack, including the pergunnah and port of Balasore, were ceded to the British government, while the Nizam received all the territory of which he collected the revenue in conjunction with the Nagpoor Raja, whose western frontier was in consequence defined by the river Wurda, from whence it issues from the Injardy hills, to its junction with the Godavery. The hills on which the forts of Gawelghur and Nernallah stand, with a contiguous district of four lacks, were allowed to remain with the Raja, who agreed to refer any disputes he might have with the Nizam to the arbitration of the British government.

Ragojee Bhoonsla continued to reign over his remaining territories, the resources of which were progressively diminishing, and his danger from the impending hordes of Pindaries augmenting. In 1808, the Bengal government had a plan in agitation for the protection of the Nagpoor dominions, and the eastern portion of Berar, by a joint system of operations to be undertaken by the Hyderabad and Nagpoor governments, but to get these infatuated states to act rationally, or in concert, was found impracticable. The Nagpoor Raja's views were at that time bent on the conquest of Bopaul, for the attainment of which every nerve was strained, while the protection of his own country against the attacks of the Pindaries, who fired the capital, was wholly neglected. Under these circumstances the irruption of Meer Khan, in 1809, would have terminated the political existence of this dynasty, had not the British government interposed to prevent it, by a simultaneous movement from Hindostan and the Deccan, on which occasion a Bengal and Madras army met for the first time to the north of the Nerbudda.

While thus indifferent about his external relations, Ragojee was busily employed within, in the amassing of treasure, which was principally effected through the agency of a person named Dhermajee, who for many years had charge of that portion of his territory, including the city of Nagpoor, which the Raja retained under his own management, and also of his highness's private trade, which was very extensive in almost every branch. Exclusive of these resources, this individual conducted the open and authorized robberies, committed in every shape on the property of subjects and strangers, which were latterly carried on to an extraordinary excess. With these facilities Dhermajee amassed about a crore of rupees, ostensibly his own property, but it is difficult to suppose that a prince, so sharp-sighted in money matters, would have permitted such an accumulation, and it was in consequence suspected that his highness covered many of his own depredations under his minister's name. The result of such a nefarious system was experienced in 1817, at which period the Raja's subjects, along the banks of the Nerbudda, were found fully as averse to the restoration of tranquillity as the Pindaries were, and the Raja's own troops more refractory than either. When a plundering party from the north crossed the Nerbudda to make an incursion into the British territories, it was immediately joined by many of the inhabitants, so that as the banditti proceeded south their numbers increased.

Ragojee Bhoonsla died on the 22d March, 1816, when his son and legitimate successor Raja Persojee Bhoonsla was placed on the throne. The blindness and notorious imbecility of this prince, owing to paralytic affections, placed the struggle for power between Appa Saheb, the late Raja's nephew, and a party headed by Buka Bhye, one of his wives, in conjunction with Dhermajee the treasurer already mentioned. Appa Saheb sensible of the powerful means possessed by his opponents, from the beginning eagerly sought the support of a British connexion, and made overtures accordingly to Mr. Jenkins the resident. After some negociation Appa Saheb having made secret arrangements, seized the person of Dhermajee, and was installed regent under Persojee, who evinced some alacrity in extorting the wealth they had accumulated from the treasurer and his adherents. Appa Saheb after this success continued as urgently as before to solicit the alliance of the British government, and in 1816, a treaty for the maintenance of a subsidiary force and contingent was in consequence arranged in the most amicable manner. The resources of the Nagpoor state were then estimated at 60, or, including the regent's revenue, at 70 lacks of rupees per annum. Soon afterwards Persojee, the blind and paralytic Raja, died (as was then supposed), when his wife Casi Bhye ascended the funeral pile and burned along with the body. But after Appa Saheb's deposition, when access was

obtained to the females and servants of the interior, it was positively ascertained, that Persojee had been strangled on the morning of the 1st February, 1817, having previously refused poison because it was bitter.

Appa Saheb was immediately proclaimed by the name of Moodajee Bhoonsla; but it was soon discovered that while exhausting himself in solemn protestations of devoted friendship to the British, he was actively engaged in all the intrigues of the Peshwa, and meditated at attempt against the life of the resident from the British government accredited at his court. In prosecution of this treachery his army, estimated at 10,000 infantry, (of whom from 3 to 4000 were Arabs,) and an equal number of horse, on the 26th November, 1817, attacked the British detachment under Colonel Scott, consisting of 1350 men, then encamped on the Seetabaldee hills. A most trying contest ensued which was closed about noon of the 27th November, having lasted without intermission 18 hours, the result proving the insignificance of numerical superiority against discipline and valour. The British loss was 333 killed and wounded, including four officers, Capt. Sadler, Lieut. Grant, Lieut. Clarke, and Dr. Niven, killed; and Captains Charlesworth, Lloyd, Pew, and Lieutenants Thullier, Bayley, and Cornets Smith and Hearsay, wounded. In addition to these, Mr. Sotheby, an accomplished and meritorious civil servant, the resident's first assistant, who was killed in the act of rallying and encouraging the escort at the most dangerous crisis. Finding his villanous efforts ineffectual, Appa Saheb's courage, of which he had no large stock, failed him, and he sued for peace, which was granted, and continued to him until he was detected in a new conspiracy, when the instinctive principle of self-preservation demanded his removal from the throne. His army, however, still continuing to resist and to defend the batteries, they were attacked, and after considerable loss, compelled to capitulate by the forces under General Doveton. In this manner the military operations against the Nagpoor state were brought to a termination, in little more than a month from the date of the Raja's defection.

After the experienced treachery of Appa Saheb, it was determined to exercise a complete controul over him and his territory, and certain tracts equal to 24 lacks of revenue, north and south of the Nerbudda, were appropriated in lieu of the subsidiary force. These consisted of Mooltaye, Alner, Pawlee, Saoleeghur, Maisdee, Baitool, Masood, Mundlah, Seonee, Choopara, Akote, &c. Chouraghur, Jubbulpoor and Putun, to the south of the Nerbudda; and Sumbhulpoor, Sohagepoor, Sirgoojah and Jushpoor to the north. Before the end of January, 1818, with the exception of the forts of Chouraghur and Mundela, the whole had been brought under subjection, and furnished considerable resources for existing exigencies. As yet but little is known of these territories. The district of Seonee

Chupparah extends on the Jubbulpoor road to within 30 or 40 miles of Nagpoor, and gives the possessor the complete command of the most difficult parts, and connected with Mundlah and other tracts ceded on the line of the Nerbudda, is very capable of improvement and cultivation. At the other extremity adjoining Hosseinabad, the districts of Saooleeghur, Baitool, Mooltaye, and Maisdee, connect the tracts on the Nerbudda with Gawelghur and Berar, and give the command of the ghauts on the road from Nagpoor to Hosseinabad. They also complete the separation of the Nagpoor Raja's reserved territories from those of Sindia, and under good management may be expected to yield an adequate revenue. The intermediate country between these two extremities is for the most part extremely mountainous, and possessed by the Gonds. The country remaining to the Raja after these cessions was calculated to yield a revenue of 42 lacks, but the Nagpoor ministers did not expect to realize more than 35 lacks.

The European reader will scarcely believe, that after submitting to be re-instated on the throne of Nagpoor by the hands of the British resident, Appa Saheb should instantaneously commence a new series of intrigues for the overthrow of the British power. With this intention he not only agreed with great apparent willingness to all the terms proposed; but even proffered more than was asked. Without occupying too much space, it would be impossible to narrate the complication of plots through which he attempted to connect his hostile machinations with those of the Peshwa. Strong suspicion had been originally excited by the discovery, that instead of bringing his treasures back to Nagpoor along with the females of his family, he had secretly issued orders to have the greater part carried to Chanda and other fortresses. For many years past the British diplomatists have been much practised in the developement of similar mysteries, which, although arranged with much apparent subtlety, are easily detected, and generally through the intervention of the native agents employed to carry them on. A profusion of documents, directly implicating the Raja, being obtained, Mr. Jenkins resolved to anticipate the danger by placing him under close arrest, which was accordingly effected without its being necessary to enter the apartments reserved for the women. Nagoo Punt and Ram Chunder Wagh, the two chief ministers, were also confined, and spontaneously confessed the multiplicity of intrigues going on; the circumstances attending the murder of Raja Persojee were also then for the first time disclosed.

All future confidence in Appa Saheb being utterly hopeless, he was with his two ministers dispatched for Allahabad on the 3d of May, 1818. On the 12th of that month he arrived at Rychore, one day's march from Jubbulpoor, where

he effected his escape. Before long it was ascertained, that he had fled in the first instance to Heraee, about 40 miles S. W. of Rychore, and thence to the Mahadeo hills, where he was harboured and concealed by the Gonds, and more especially by a chief of considerable influence, named Chyne Sah. By the close of the rains he managed to collect a few followers round his standard from the dispersed army of Bajerow, and the Arabs expelled from Khandesh. Thus reinforced he has ever since given considerable trouble, nor was the insurrection in his favour up to the latest date thoroughly subdued, although large rewards had been offered for his apprehension. Indeed no country was ever better adapted for a desultory warfare, the whole being a continued succession of mountains, ravines, rivers, and jungles, and experience has proved how easily, under such circumstances, a harrassing contest may be prolonged.

The extensive sacrifices that had been demanded of Appa Saheb on his restoration, had left the Nagpoor state little more than half of its prior possessions, while the British controul in the internal management of the remainder was specially authorized. After the treacherous defection of the ex-Raja, and his subsequent reinstalment, no new conditions were exacted, and his escape afterwards made no alterations in the designs of the British government. On the 25th of June, 1818, the grandson of the late Ragojee Bhoonsla was placed on the throne, and assumed the title of Ragojee the Third. Bucka Bhye, the widow of his grandfather, was appointed regent, and Narrain Pundit prime minister; but for the present British officers are directly employed, under the supervision of Mr. Jenkins, in the principal departments of the state. The Nagpoor contingent has been fixed at two battalions of foot and 3000 horse, commanded by British officers; the infantry clothed and disciplined like regular sepoys, and in this manner has the Bhoonsla branch of the Maharatta empire been reduced to a condition little superior to that of the revived Rajas of Satarah.

Travelling distance from Hyderabad 321 miles; from Oojein 340; from Poona 486; from Delhi 631; from Madras 673; from Calcutta 733; and from Bombay 577 miles.—*(Prinsep, Jenkins, Public MS. Documents, The Marquis of Hastings, Leckie, Rennell, Fitzclarence, &c. &c. &c.)*

Baum Gunga, or Wainy River *(Vana Ganga, the arrow Ganges)*.—This river rises in Choteesghur, and receives all the streams that have their sources on the S. W. side of the hills which separate the champaign country of Choteesghur from Berar. Its course has never been completely traced, but it is supposed to join the Inderowty (Indravati) river, which flows into the Godavery near Badrachellum.

Chundail *(Chandala)*.—A small district in the province of Gundwana, bounded on the north by the Sone river, and formerly separated from the British district of Chunar by the river Boker. The natives of this country call them.

selves Chundails, and are a tribe of Rajpoots, the usual residence of whose Raja, in 1794, was at Rajeghur, 20 miles W. of Beedjeeghur. The country became tributary to the Rajas of Benares in the days of Bulwunt Singh, who conquered it; for it had never been thoroughly subdued by the Moguls, although formally annexed to the soubah of Allahabad by Aurengzebe. This territory is very thinly inhabited, and in many parts a complete wilderness. The road south from the British dominions is over a number of small hills, with scarcely the vestige of a habitation, there being few permanent villages, the inhabitants making a practice of changing their sites very frequently. The natives of these hills are named Karwar, and are a very savage tribe, divided into many sects, acknowledging allegiance to a vassal of the Burdee Raja, who resides at Buddery.—*(J. B. Blunt, &c.)*

Burdee.—This town stands on the south bank of the Sone river, which is here a very diminutive stream, 38 miles south from the city of Mirzapoor. Lat. 24° 36′ N. long. 82° 27′ E. The fort of Burdee is of stone, and is placed on a high abrupt hill washed by the Goput. There is another small fort not far off, named Bhoparee, which is 300 feet long by 150 broad, with a bastion at each corner, and a parapet 10 feet thick and six high, but all these works are commanded by the range of hills under which they are situated.

For some years prior to 1815, the frontier villages in the Mirzapoor district had been undisturbed by predatory inroads from the Burdee country; in that year the renewal of these outrages, the repairing of the fortifications of Bhoparee, and the course of conduct pursued by the Raja and Surnam Singh, compelled the British government to adopt measures for coercing their malpractices and demolishing their fortifications, which objects were attained by negotiation without the necessity of resorting to military operations. On this occasion it was ascertained, that although no force resembling a standing army existed in Chundail, yet it was in the power of these leaders to collect above 10,000 men, able, and perhaps willing, to appear in arms, the lands being generally let on a tenure which bound the holder, when required, to assist his superior in his own person and accompanied by his dependants. The Burdee Raja's territories are intermixed with those of the British government, and are in some parts tolerably cultivated, but in the vicinity of Burdee the surrounding country has a very desolate aspect.—*(Public MS. Documents, J. B. Blunt, &c.)*

Saipoor.—A town in the province of Gundwana, 80 miles S. from Mirzapoor. Lat. 24° 2′ N. long. 82° 46′ E.

Boghela.—A district in the province Gundwana, but during the reign of Aurengzebe annexed by edict to the soubah of Allahabad, although it never was actually subdued by his forces. The produce of the country is wheat, barley, and different kinds of peas, and the inhabitants possess large flocks of cattle and

sheep. The land, however, is but little cultivated, the natives scarcely raising grain enough for their own subsistence. A portion of this tract is tributary to the British government; and the whole is now in the line of its protection. The principal towns are Bandoogur and Muckondabad.

BANDOOGUR.—A town in the province of Gundwana, district of Boghela, 80 miles N. from Mundlah. Lat. 23° 50′ N. long. 81° E. In the time of Aurengzebe, Baundhoo, or Bhatta, was the name of the northern portion of the Hindoo province of Gundwana, then, although actually independent, annexed by edict to the province of Allahabad.—*(J. Grant, &c.)*

BILLOUNJAH.—A small district in the province of Gundwana, extending along the south bank of the Sone river, and bounded on the east by the zemindary of Palamow, in the province of Bahar. This tract is comprehended within the line of British protection. The principal towns, or rather villages, are Oontarree and Ranka.

SINGHROWLA.—A small district in the province of Gundwana, bounded on the east by the British province of Bahar, zemindary of Palamow. The Singhrowla Raja's territories commence on the north-west, at a narrow defile in the Bickery hills, called Bulghaut. In this tract between the hills are extensive vallies, but wild and uncultivated, and frequently covered with forests. A few small villages are scattered over the face of the country, in the vicinity of which some cultivation is seen; but the territory in general is very desolate. Iron is found in abundance, the price being from 1½ to 2½ rupees per 80lbs. according to the quality. In this miserable region, several Hindoo mythological excavations and images have been discovered, but of very inferior description to those of the Deccan. Singhrowla is still possessed by various petty and independent native chiefs, the principal of whom is the Raja of Shawpoor.—*(J. B. Blunt, &c.)*

SHAWPOOR *(Shahpura)*.—The principal town in the district of Singhrowla, situated in lat. 23° 38′ N. long. 83° 25′ E. 45 miles W. by S. from Palamow. This place stands in a fine plain, amidst lofty ranges of hills, and consists of a large straggling town with a little fort built of ruble stone and mud. The Rhair, a considerable river, runs by the south side of the town, with a stream of about 100 yards in breadth and four feet deep, dashing with great rapidity over a bed of rocks, which prevent its being navigable for large boats. The plain surrounding Shawpoor is tolerably fertile.—*(J. B. Blunt, &c.)*

RAJA CHOHANS.—A wild country in the province of Gundwana, situated between Sohagepoor and Singhrowla. This is an extremely rugged and mountainous tract, very little cultivated, and inhabited by some of the wildest tribes in India. The whole country is a succession of deep gullies, ravines, chasms, and defiles. The inhabitants are named Chohans, and their Raja was formerly

tributary to the Maharattas, but not remarkable for the punctuality of his payments. The land produces a little rice, Indian corn, and a few other smaller grains peculiar to hilly countries. South of Soneput, the country becomes more open, but the villages continue very poor, not consisting generally of more than four or five miserable huts. There is a great abundance of game throughout the whole district. Among the animals of a more ferocious nature, may be enumerated the royal tiger, leopards, tiger cats, and large black bears. The principal town is Soneput, the usual residence of the Corair Rajas, who appear to have lived in complete independence, before the Maharattas, in 1790, pushed their conquests into these woods and wilds.—*(J. B. Blunt, &c. &c.)*

MANWAS.—A small, sterile, and thinly peopled tract of country, in the province of Gundwana, confining on Boghela and the Raja Chohans. The town, or village of Manwas, stands in lat. 24° 12′ N. long. 82° E. 51 miles S. E. from Rewah.

CANROODY.—This small district is bounded on the south by Sohagepoor, and is intersected by the Sone river, and a few contributary streams or brooks, but it contains no town of consequence. Like other tracts similarly situated in the province of Gundwana, the zemindars, or landholders, had tribute occasionally extorted from them by the Maharattas.

SOHAGEPOOR.—A district in the province of Gundwana, intersected by the Sone river, and reaching nearly to the source of that stream, at the temple of Omercuntuc. In ancient times this territory composed part of the Hindoo state of Gurrah, but during the reign of Aurengzebe, it was formally annexed to the soubah of Allahabad, although only subjected in name to the Mogul empire. It has, however, occasionally paid tribute to its more powerful neighbours, and latterly was considered a regular appendage to the dominions of Nagpoor, until ceded to the British government in 1818. The town of Sohagepoor stands in lat. 23° 28′ N. long. 81° 40′ E. 65 miles N. N. E. from Mundlah.

OMERCUNTUC *(Amara Cantaca)*.—A celebrated place of Hindoo pilgrimage, in the province of Gundwana, 28 miles N. N. W. from Ruttunpoor. Lat. 22° 55′ N. long. 82° 7′ E. The country around Omercuntuc is very wild and thinly inhabited. It is seldom or never frequented, except by Hindoo pilgrims, who go to visit the sources of the Sone and Nerbudda rivers at this place, the usual road to which is by Ruttunpoor. No European traveller has as yet visited it; but, according to native authorities, these rivers derive their origin from the water that is collected in, and issues from, the cavities of the mountains which form the elevated table land of Omercuntuc. Of this territory, the Nagpoor Raja formerly claimed a part; the Raja of Sohagepoor another part; and the Gonds a third: but the latter were generally the occupants of the whole, although but

thinly scattered among the jungle. Omercuntuc, with its sacred sources, being now comprehended within the dominions of Britain, it is to be hoped this portion of the province will not remain much longer unexplored.—*(J. B. Blunt, &c. &c. &c.)*

SIRGOOJAH.—A large district in the province of Gundwana, situated about the 23d degree of north latitude, and bounded on the east by the British district of Palamow. The town of Sirgoojah stands in lat. 23° 5′ N. long. 83° 26′ E. 65 miles S. S. W. from Palamow. In 1802, in consequence of the hostile line of conduct in which the Sirgoojah Raja had so long persevered, the Bengal government directed Major S. Jones, then commanding in Ramghur, to make some inquiries regarding the circumstances of this petty state, and its unexplored country, when the following particulars were collected from native authorities:

In 1802, Sirgoojah was bounded on the north by Singhrowla; on the west by Sohagepoor; on the south by Ruttunpoor and Odeypoor; and on the east by Palamow. It then nominally formed part of the Ruttunpoor district, under the Nagpoor Raja. In length from north to south, it was estimated at 180 miles; and from east to west 80 miles. It was then supposed to contain 21 dhundoors, or territorial subdivisions, averaging 400 villages each; but three-fourths of the country were described as mountainous, jungly, and nearly in a state of nature. The Raja's capital, named Sirgoojah Nuggur, was said to be 100 miles from Burgur, on the frontiers of Palamow (actually not half that distance) situated on the river Kunner. His established military force was 500 Burkindauzes, and 400 horse, mostly paid by plunder, but if the country were properly raised, an undisciplined body of from 5000 to 7000 men, might be turned out. The country was then ruled by Singhram Singh, the Raja's uncle, and his mother's murderer, in concert with the commander of the troops named Petumber Singh, who had gradually raised himself from the most obscure origin. The legitimate Raja, Bulbudder Singh, was then 12 years of age, and unable to protect his subjects, who were much oppressed by the two usurpers, and eager for their expulsion. The obedience paid to the Raja of Nagpoor was very slight, and the tribute only 3000 rupees per annum for so vast an extent of territory; and even that small amount was very irregularly paid. It does not appear that the Sirgoojah country then contained any towns of note, or even fortified posts.

Prior to 1802, the repeated predatory inroads from Sirgoojah on the British territories, had been the subject of repeated remonstrances to the court of Nagpoor, which remonstrances had invariably been followed by mandatory injunctions from the Raja of that sovereignty to his feudatory, to desist from his outrageous conduct; but the menaces of the nominal superior were uniformly

disregarded by the Sirgoojans, who every year repeated their incursions, plundering and desolating the open part of Palamow, and the adjacent tracts on that frontier. As it had become evident that no redress was to be expected from any further representations at Nagpoor, the Marquis Wellesley, then governor-general, directed the adoption of decisive measures, the continuance of such atrocities tending to disgrace the British government, as if unable to protect its subjects. A detachment was accordingly assembled, under the command of Major S. Jones, who entered the territory, and after some slight opposition prosecuted his march to the Raja's capital, without encountering any other obstacles to his progress than those presented by the badness of the roads, the impervious nature of the passes, and the difficulty of procuring provisions. Bisrampoor was then the Raja's usual residence, and stands about 70 miles to the south-east of Burgur; but the intervening tract is so difficult and jungly, that eight miles is reckoned a good day's march. The appearance of the village and of the Raja's house was, to the last degree, miserable, and the country appeared to have been wholly exhausted by the exactions of Petumber Singh to support the banditti he maintained. Possession was taken of the capital, such as it was, but the disaffected chiefs fled to the hills. Soon afterwards, the principal leaders of the insurgents, who had fled into Sirgoojah, were apprehended, and an arrangement concluded with the Nagpoor court, for the future management of this unruly district. By the conditions of the stipulations now entered into, the Nagpoor Raja engaged that Singhram Singh and Petumber Singh should never be permitted to return within the limits of Sirgoojah, and that he would maintain a sufficient force on the spot to sustain the authority of Juggernauth Singh, the guardian of the young Raja, Bulbudder Sahy. These negociations being completed, Major Jones commenced his march for the British provinces, and on the 5th of June, 1802, arrived with the detachment under his command at Hazary Baugh, where he soon after died, leaving the temporary command of the Ramghur battalion to Lieutenant Roughsedge. Short as the Major's subsequent career was, the arrangements made under his auspices were still shorter, for no sooner had the British forces reached their destination within the Company's territories, than intelligence was received that Juggernauth Singh, the guardian, had been compelled to quit Sirgoojah, and that Singhram Singh, the insurgent, by the connivance of the officers of the Raja of Nagpoor, had been enabled to re-establish his former authority in that country.

Notwithstanding this counter-revolution, it is probable that the British government received no further cause of complaint, as the affairs of Sirgoojah remain wholly unnoticed until 1813, when Bulbudder Sahy, who had then attained the years of discretion, applied for assistance to quell the rebellion of his uncle, Singhram Singh, but it was then refused, as the troops in Palamow were re-

quired to protect that territory against the incursions of predatory horse, which were then apprehended. The disaffected jaghiredars, gaining confidence from this apparent inability, surrounded the residence, and put to death the spiritual director of the Raja, who with his mother, would have probably shared the same fate, but for the interposition of Major Roughsedge, who sent a party of Sepoys to protect them. Raja Bulbudder Sahy, and his son the young Raja, died of the small-pox in 1818, by which catastrophe the direct line of the Sirgoojah family became extinct. In the same year, the sovereignty of Sirgoojah was ceded to the British government by the Nagpoor state, and arrangements are still in progress for its settlement. The plan is, after restoring and confirming the authority of the hereditary Raja, which has been much impaired by the corruption of the Nagpoor functionaries, and the turbulence of the jaghiredars, to leave him to manage the internal administration of his country, with the least possible interference on the part of the British government.—*(Public MS. Documents, S. Jones, &c. &c.)*

KURGOMMAH *(Cargama)*.—This place is situated in the proper Gond country, and continues subject to an independent Raja of that tribe. In the wild tract a few miles south from Kurgommah, neither silver nor copper coins are current, but cowries pass for twice the value at which they are rated in Bengal. Lat. 23° 9′ N. long. 82° 33′ E. 55 miles N. from Ruttunpoor.

ODEYPOOR *(Udayapura)*.—A small district in the province of Gundwana, bounded on the north by Sirgoojah. The town of Odeypoor is situated in lat. 22° 31′ N. long. 83° 21′ E. 61 miles E. by N. from Ruttunpoor. The Raja of Odeypoor has long been a feudatory to the Nagpoor sovereign, who, in 1802, was so incensed against him, that he detached 1000 infantry under a chief named Ballarow, to lay waste his country with fire and sword; his territory is now within the line of British protection.—*(S. Jones, &c. &c.)*

KOORBA *(Curava)*.—The chief of this small tract had also the Raja of Nagpoor for his superior, but respecting the interior condition of this quarter of the Gundwana province very little is known. The town of Koorba stands on the east side of the Hatsoo river, 32 miles east from Ruttunpoor. Lat. 22° 23′ N. long. 82° 56′ E.

JUSHPOOR.—This zemindary is bounded on the east by the division of Chuta Nagpoor, and on the north by the Sirgoojah country; but little is known of its interior, except, that like the adjacent portions of the Bahar province, it has a a hilly surface and a barren soil, little cultivated, and much overgrown with jungle. The town of Jushpoor is situated in lat. 22° 11′ N. long. 83° 51′ E. 74 miles N. by E. from Sumbhulpoor. Both town and district are dependent on Sirgoojah.

GANGPOOR.—A small district in the province of Gundwana, bounded on the north by the zemindary of Chuta Nagpoor, and comprehended within the line of territory protected by the British government. The town of Gangpoor stands in lat. 21° 54′ N. long. 84° 30′ E. 78 miles N. E. from Sumbhulpoor.

SUMBHULPOOR *(Sambhalpura)*.—This district takes it name from the capital, but the Raja is styled Raja Autaraghur, or the Raja of 18 forts. To the north it is bounded by Choteesghur and Gangpoor; on the south by various petty states in the province of Orissa, dependent on the British government; to the east it has Orissa; and on the west Choteesghur or Ruttunpoor. The climate of Sumbhulpoor is very unwholesome, owing to the quantity of jungle, and the vicissitudes of heat and cold. The soil in the vallies is said to be a rich loam, in which grain or pulse will thrive well, and the mountains have the reputation of containing diamonds. The natives wash the sand of the rills that descend from them, and procure considerable quantities of gold. The diamonds are found about 13 miles beyond the town of Sumbhulpoor, near the junction of the river Hebe with the Mahanuddy, at which spot, after the rains, the natives search in the river for red earth, washed down from the mountains, in which earth the diamonds are discovered. The matrix containing the diamonds is a clay, which appears burned red, nearly to the degree that bricks usually are.

The territory of Sumbhulpoor was anciently comprehended in the Hindoo division of Gundwana, and composed part of the state of Gurrah; but during the reign of Aurengzebe it was formally annexed to the soubah of Allahabad, although its subjugation to the Mogul government was little more than nominal. It afterwards, along with the rest of the province, fell under the sway of the Nagpoor Maharattas, and during the war of 1803, was captured by the British government, as also the adjacent district of Patna, certain treaties being entered into with the feudatories, who held them under the Raja of Nagpoor. In August 1806, adverting to the friendly relations then subsisting with the Nagpoor state, the British government agreed to restore the territories of Sumbhulpoor and Patna, consisting of the following pergunnahs, viz. Sumbhulpoor, Sohnpoor, Saurungur, Burgur, Saktee, Serakole, Benria, Bonee, Kartickpoor, Patna, Khas Patna, Nawagur, Gharilano, Tanagur, and Boora Sumbah. To these cessions however, the Zemindars of Sumbhulpoor and Patna opposed so effectual a resistance, that in 1807, the Nagpoor state was obliged to solicit the assistance o the British government, being unable itself to raise funds sufficient to equip ar adequate force. Mr. Elphinstone, who then resided as ambassador at Nagpoor was in consequence directed to interpose with the zemindars, many of whon refused to be thus transferred, and as the British government was bound by treaty either to support them in their independence, or to find them compensa

tions within its own territories, it was compelled to adopt the latter alternative. One chief, Raja Jounsar Singh of Ryeghur, uniformly refused either to submit to the Nagpoor state, although enclosed by its territories, or to accept an indemnity in the British provinces. He was in consequence excepted from the transfer, and continued under the protection of the British, to their great inconvenience, as the local situation of his lands gave rise to incessant disputes between him and the officers of the Nagpoor government.

After trying open force without success, the Maharattas in 1808 obtained possession of Sumbhulpoor by an act of the most deliberate treachery. In effectuating this, they first entered into a solemn engagement, confirmed by oaths and religious ceremonies, by the conditions of which the Ranny, or Queen, on paying up arrears and settling the future amount of the revenue, was to be left in independent possession. Having thus lulled her suspicions, they took advantage of her confidence, suddenly attacked her troops, and took the fortress by surprise. The Ranny being thus perfidiously assailed escaped with great difficulty, and arrived in much distress on the British frontier, where she solicited and received protection from the government, and to support her dignity had a pension of 600 rupees per month assigned. In 1818 the sovereignty of Sumbhulpoor was transferred to the British government; but the arrangements for its settlement are still only in progress, the plan contemplated being the same as that detailed under the article SIRGOOJAH. Within the limits of this territory, about 37 miles N. W. from the town of Sumbhulpoor, is the tomb of Mr. Elliott, whose untimely death is lamented in Mr. Hastings' celebrated ode.—*(1st Register, J. Grant, Leckie, Public MS. Documents, Roughsedge, &c. &c. &c.)*

SUMBHULPOOR.—The capital of the preceding subdivision of the Gundwana province, is situated on the east-side of the Mahanuddy river, 167 miles W.N.W from Cuttack. Lat. 21° 8′ N. long. 83° 37′ E.

NARRAH.—A town in the province of Gundwana, 70 miles W. by S. from Sumbhulpoor. Lat. 20° 53′ N. long. 82° 33′ E.

PATNA.—A town and large zemindary in the province of Gundwana, contiguous to the district of Sumbhulpoor. Along with the adjacent territories it was transferred to the British government in 1818, and in 1819 was much disturbed by the refractory conduct of Achil Singh, of Boorasumber, a powerful and savage zemindar, in a state of rebellion against the British government.

SOHNPOOR.—This town stands on the west side of the Mahanuddy river, but a great proportion of the lands attached to it lie to the east of that river in the province of Orissa. Lat. 20° 22′ N. long. 83° 42′ E. 155 miles west from Cuttack. By the arrangements of 1803, the Sohnpoor chief, on the condition of his faithfully performing the duty of tributary to the British government, had his estates

guaranteed to him, and was declared exempted from the payment of any tribute to the Maharattas.

CHOTEESGHUR *(or Ruttunpoor.)*—A large district in the province of Gundwana, of which it comprehends the central and most fertile portion. By the Mahommedans it was frequently denominated Jeharcund; but the name properly applies to the whole province rather than any particular subdivision. Choteesghur (36 forts), formerly in its most extensive sense was said to comprehend 20,000 square miles, partly composed of a mountainous tract, or unprofitable jungles, which last circumstance acquired to the country the name of Jeharcund. To the south of Ruttunpoor, this district is a champaign country, abundantly watered with little rivers, full of villages, and ornamented with groves and tanks. In the vicinity of Ryepoor considerable quantities of wheat and vegetables are produced. Rice is not abundant, it being only cultivated behind large reservoirs of water, in situations where the declivity of the land is suitable.

Large quantities of grain are exported from Choteesghur, all over the Nizam's dominions, and even to the Northern Circars; from the latter salt is imported, and retailed at an extravagant price. The villages are numerous, but poor; and the country abounds in cattle and brood mares of the tattoo species. On the whole, this territory is but thinly inhabited. Foreign merchants bring a few horses, elephants, camels, and shawls for sale; but the principal part of the commerce is carried on by the Brinjarries, or itinerant grain dealers. In 1794, it was said, that in plentiful seasons they could employ 100,000 bullocks in exportation, and it is comparatively one of the most productive portions of the Nagpoor dominions. The Hatsoo and Carroon are the largest rivers; the principal towns are Ruttunpoor and Ryepoor. The boundaries to the north begin at the village of Noaparah, which consists of only a few miserable huts. Choteesghur was anciently comprehended in the Hindoo province of Gundwana, and composed part of the state of Gurrah; but during the reign of Aurengzebe it was formally annexed to the soubah of Allahabad, although but nominally subjected to the Mogul empire. In 1752, it was conquered by the first Rugojee Bhoonsla, and has ever since continued in the possession of the Maharatta Rajas of Nagpoor.—*(J. Grant, J. B. Blunt, &c. &c.)*

RUTTUNPOOR *(Ratnapura, the town of Gems.)*—This is the capital of the Choteesghur district, and is situated in latitude 22° 21′ N. long. 82° 25′ E. 85 miles E. S. E. from Mundlah. Although Ruttunpoor is the head-quarters of an extensive and tolerably fertile district; yet it is only an extensive and straggling village, consisting of about 1000 huts, many of which, in 1794, were uninhabited. The surrounding country is remarkably productive and well cultivated, when contrasted with the rest of the desolate province of which it forms a component

part. By the nearest travelling road, Ruttunpoor is 296 miles from Chunar. Its chief is frequently styled, the Raja of Choteesghur, or of 36 fortresses.

Near to the town is an idol, made of blue granite, about nine feet in height, rubbed over with red paint, and adorned with flowers. In the neighbourhood are a great many pools and tanks, and also a lake, the embankment of which is nearly two miles in length, and there are many ruins in the neighbourhood, indicative of a superior state of society to that which at present exists. In the year 1760, after Mr. Law was made prisoner, a party of 120 French who had been under his command endeavoured to effect a retreat from Bahar into the Deccan. They halted and were entertained for a few days by Bimbajee, the Maharatta chief; but at the end of that time he put them all treacherously to death. Travelling distance from Calcutta, by Chuta Nagpoor, 493 miles; from Nagpoor 220 miles; from Delhi 633; and from Poonah 706 miles.—*(J. B. Blunt, Leckie, 1st Register, Rennell, &c.)*

NIAGUR.—A town in the province of Gundwana, 32 miles south from Omercuntuc. Lat. 22° 26′ N. long. 82° 4′ E.

NOWAGHUR.—A town in the Gundwana province, situated at the junction of the Hatsoo with the Mahanuddy river, 75 miles N. W. from Sumbhulpoor. Lat. 20° 49′ N. long. 82° 43′ E.

MALLAVER.—A village in the province of Gundwana, the residence of a Gond chief, 12 miles south from Ruttunpoor. From Bouslagur to this place, a distance of 50 miles, the road is through a country which is one continued wilderness. In this neighbourhood there is a small subacid plum of a very pleasant taste, which grows wild.—*(J. B. Blunt, &c.)*

RYEPOOR.—This town, from its population and commerce, might rank as the first in the Choteesghur district. It contains about 3000 huts, and there is a stone fort on the north-east side, the walls of which are decayed, but the ditch is deep and wide. Lat. 21° 15′ N. long. 82° 13′ E. 190 miles east from Nagpoor. The soil in this neighbourhood is a rich black mould, nowhere more than three feet in depth, under which is found the solid rock, as is perceptible in all the beds of rivers, and in the sides of tanks and wells. The only road from Cuttuck to Nagpoor passes through this town.—*(J. B. Blunt, &c.)*

BUNJAREE GHAUT.—A pass among the hills in the province of Gundwana, 115 miles S. W. from Ruttunpoor. Lat. 21° 8′ N. long. 81° 7′ E. This is so high a spot of ground, that it causes the rivers to take opposite courses.—*(Leckie, &c.)*

KYRAGHUR *(Kshiraghar)*.—A town in the province of Gundwana, 138 miles east from Nagpoor. Lat. 21° 16′ N. long. 81° 22′ E.

MUNDLAH *(Mandala)*.—A district in the province of Gundwana, formerly subject to Nagpoor, situated principally on the north-side of the Nerbudda river, and

extending to within a short distance of its source at Omercuntuc. It was ceded to the British government in 1818, along with the north-eastern quarter of the Gundwana province.

MUNDLAH.—A town on the banks of the Nerbudda, which was one of the ancient capitals of the Hindoo province, and furnished its name to the adjacent district. Lat. 22° 42′ N. long. 81° 2′ E. 155 miles N. E. from Nagpoor. In modern times it has been one of the Nagpoor Raja's principal fortresses, and was ceded by him to the British government in 1818; but the garrison refused to deliver it up, in consequence of which a detachment was marched against it, under General Marshall, which, in advancing, had to pass through a very jungly and hilly territory, especially from Dhamonee, where the roads were almost impracticable. The town was taken by assault on the 26th April, 1818, with scarcely any loss (three killed and 14 wounded) on the part of the assailants; but the enemy suffered most severely, and fell in heaps under a destructive fire while endeavouring to escape from the place. On the 27th April, the garrison of the fort, being quite dispirited by the slaughter of the day before, came out unarmed, and surrendered at discretion, to the number of about twelve hundred. This being accomplished, the chief officers of the garrison were tried by a court martial for treachery and rebellion; but they were acquitted, there being no doubt on the minds of the members of the court, that although ostensibly directed by the Nagpoor Raja to surrender, they had secret orders from the same authority desiring them to resist.—*(General Marshall, &c.)*

GURRAH *(Ghara)*.—A large district in the province of Gundwana, situated about the 23d degree of north latitude, and intersected by the Nerbudda and some of its tributary streams. The town of Gurrah stands in lat. 23° 9′ N. long. 80° 16′ E. 150 miles N. N. E. from the city of Nagpoor. In the remote times of Hindoo antiquity, this was the seat of a considerable Hindoo principality, which comprehended Bhatta, Sohagepoor, Choteesghur, Sumbhulpoor, Gangpoor, Jushpoor, and other contiguous districts. In the reign of Aurengzebe the division of Bhatta or Baundhoo, consisting of the six divisions above mentioned, was considered as a new conquest, although it had before been partially subjected and was formally annexed to the soubah of Allahabad. The real dimensions of the Gurrah district are very uncertain, but it is known to occupy a considerable portion of the valley through which the Nerbudda flows, and that it comprehends a large tract of fertile, but in most places uncultivated and thinly peopled land. The principal towns are Jubbulpoor, Gurrah, Panagur and Sirrenuggur; the whole of which, in 1818, were ceded to the British government. In the town of Gurrah there was formerly a mint established, in which an inferior rupee current in Bundelcund, named the balla shahy, wa

coined. The modern town of Gurrah stands in a most singular pass, and extends through, and along, the face of a mountainous ridge for about two miles. In 1817, after the action at Jubbulpoor, when General Hardyman's detachment marched past it, the rocky heights were covered with inhabitants, the town having been nearly deserted.—*(Leckie, Fitzclarence, &c. &c.)*

JUBBULPOOR.—The modern capital of the provinces which formerly belonged to the Nagpoor Raja, north of the Nerbudda, situated in lat. 23° 11′ N. long. 80° 16′ E. 153 miles N. N. E. from the city of Nagpoor. Jubbulpoor, being the seat of government and residence of several wealthy bankers, is better built and presents a more animated appearance of industry than most of the towns in this quarter of India. During the rains it is so enclosed by water that cavalry could not march 30 miles in any direction. A party of the Nagpoor Raja's troops in December, 1817, were here routed and dispersed with considerable slaughter by a detachment under General Hardyman, the result of which was the evacuation of the fortified town of Jubbulpoor, and the capture of several guns and a quantity of military stores. A provincial government was subsequently established for the administration of justice and collection of the revenue, of which, up to March, 1818, sixty thousand rupees had been already realized.—*(Fitzclarence, Public Journals, &c. &c.)*

BEDAGHUR *(Vedaghar)*.—A town in the province of Gundwana, 9 miles S. W. from Gurrah. Lat. 23° 5′ N. long. 80° 9′ E.

PANAGUR.—A town in the Gurrah district of some antiquity, and containing a considerable number of Hindoo temples. Lat. 23° 19′ N. long. 80° 17′ E. 11 miles north from Gurrah. In the neighbourhood there is a magnificent tank, and in 1817, the surrounding country in general was in a high state of cultivation.—*(Fitzclarence, &c.)*

SIRRENAGUR *(Srinagara)*.—A town in the Gurrah district, 130 miles N. by E. from Nagpoor. Lat. 22° 57′ N. long. 79° 55′ E. In 1818, a party of the Raja of Nagpoor's troops were defeated by a detachment under Colonel Macmorine.

DOOMAH.—A town in the Gundwana province, 120 miles N. E. by N. from Nagpoor. Lat. 22° 46′ N. long. 80° 5′ E.

CHUPPARAH.—A town in the province of Gundwana, situated on the Bein Gunga river, 95 miles N. N. E. from the city of Nagpoor. Lat. 22° 24′ N. long. 79° 58′ E. This place is famous for the manufacture of iron, a great quantity of which is carried into the British provinces. A considerable district in this part of Gundwana is held by a Patan chief, who received it in jaghire from the first Rogojee Bhoonsla, as a reward for services during his conquest of Gundwana, and the northern parts of Berar. The town is consequently chiefly inhabited by

Afghans, and along with the district was, in 1818, ceded to the British government.—*(Leckie, &c. &c.)*

SEOUNY.—A town in the province of Gundwana, 74 miles N. E. by N. from Nagpoor. Lat. 22° 3′ N. long. 79° 55′ E.

MEHKOOR.—In the time of the Emperor Acber, this district was comprehended in his undefined province of Berar, and by Abul Fazel, in the Ayeen Acberry, A. D. 1582, is described as follows:—"Mehkoor is a populous country, situated between two of the southern range of mountains of this soubah, one of which is called Bundeh (Vindha,) and on the top of it are many forts, viz. Kaweel, Nernullah, Meelgur, Mehawee, Beroosha, and Ramghur."

KHEIRLAH.—This district occupies the western extremity of the Gundwana province, and consists principally of several ranges of hills with intervening vallies, through which flow various small streams, but the country has as yet been but little explored. The principal town is Shahpoor.

CALYGONG HILLS.—A range of hills which separates the Gundwana province that of Khandesh, and situated between the Nerbudda and Tuptee rivers.

CHOURAGHUR.—A strong fortress in the province of Gundwana, 50 miles E. by S. from Hosseinabad. This place stands at the northern extremity of the Mahadeo hills, and like Dhamonee and Mundlah refused to obey the ostensible orders of surrender from Nagpoor, the governor having private instructions to the contrary. On the 12th of May, 1818, however, the town was evacuated by the enemy, and next day the fort also, when both were occupied by a detachment of the army under General Watson. In November of the same year the Gonds, who appear to have grown into favour with themselves, made a very spirited attempt to retake Chouraghur, but were repulsed with much slaughter.

GUNDWANA PROPER.—This is an extensive district, and the principal abode of the Gonds, who appear to have been the aboriginal natives of this portion of India, but it is impossible to assign it any definite limits, the country having only very recently become accessible to men qualified to describe it.

JILPY AUMNAIR.—A fortress in the Gundwana province, situated on the south bank of the Tuptee, on the high road between the Deopahar hills and Aseerghur. Lat. 21° 28′ N. long. 76° 56′ E. 42 miles E. by N. from Boorhanpoor.

PUCHMUNEE.—The table land of Puchmunee, where Appa Saheb the ex-Raja of Nagpoor spent the rainy season of 1818, is about 30 miles in circumference, presenting everywhere beautiful prospects. The celebrated spring of Mahadeo, from which the lofty range of mountains acquires it name, issues from a cave in a rock, about 120 feet in extent, the water being about two feet in

depth. This well is situated in a valley, and not on a pinnacle of the Mahadeo hills as has been asserted.—*(Public Journals, &c.)*

BAITOOL.—A large fortified town situated near the sources of the Tuptee, 56 miles N. N. E. from Ellichpoor. Lat. 21° 55′ N. long. 78° 4′ E. From Barooly Ghaut to Baitool is a table land well cultivated with wheat, sugar cane, grain, and other pulses. The village is populous, and stands in a fertile valley near the ancient cusba of Kurreem, now in ruins, and three miles distant.—*(12th Register, &c.)*

MOOLTAYE.—A large town with a fort, near the sources of the Tuptee, 68 miles N. W. from Nagpoor. Lat. 21° 45′ N. long. 77° 22′ E.

MASSOOD.—A town in the Gundwana province, 46 miles N. E. from Ellichpoor. Lat. 21° 35′ N. long. 78° 13′ E.

MAISDY.—A town in the Gundwana province, 30 miles N. from Ellichpoor. Lat. 21° 38′ N. long. 77° 44′ E.

SAUTNEIR.—A town in the Gundwana province, 32 miles N. N. E. from Ellichpoor. Lat. 21° 36′ N. long. 77° 55′ E.

NAGPOOR DISTRICT.—This division of the Gundwana province comprehends a considerable tract of country, adjacent to the city of Nagpoor, which the Bhoonsla family were accustomed to retain under their own immediate management, and which was in fact the only portion of their territories the revenues of which were realized without the intervention of an army. The whole of it is still attached to the Nagpoor sovereignty, but the revenues are collected for the present by British Officers under the supervision of Mr. Jenkins, the resident.

POWNEE.—A large fortified town in the Gundwana province, 31 miles S. E. from the city of Nagpoor. Lat. 20° 55′ N. long. 79° 42′ E. It was taken by assault on the 7th October, 1818, by a small detachment under Major Wilson.

AUMNIER.—This is a large and populous town situated on the Wurda, which is here in January a very small stream, and easily passed. It runs over a rocky bed and forms a number of small cascades. Lat. 21° 25′ N. long. 78° 30′ E. 50 miles N. by W. from the city of Nagpoor.

AMBORA.—A town in the Gundwana province, 41 miles E. by S. from the city of Nagpoor. Lat. 21° 7′ N. long. 79° 44′ E.

MASOOD.—A town in the province of Gundwana, 50 miles W. by S. from Nagpoor. Lat. 21° N. long. 78° 30′ E.

DEWLY.—A town in the province of Gundwana, 56 miles S. W. from Nagpoor. Lat. 20° 43′ N. long. 78° 33′ E.

HINGUNGHAUT.—A town in the province of Gundwana, 45 miles S. W. from Nagpoor. Lat. 20° 37′ N. long. 78° 54′ E.

CHANDA *(Chandra, the Moon)*.—This extensive district occupies a great

proportion of the Nagpoor Raja's dominions, situated to the south of the city of Nagpoor, and bounded on the west by the Wurda and Godavery rivers. Compared with the Gond hills to the north, this is a champaign country, the soil of which is sandy, and there is a perceptible difference between its climate and that of the Gond mountains. The produce is chiefly rice with small quantities of pulse and sugar cane, but the inhabitants possess numerous flocks of sheep and goats. Cotton is also exported from hence, some of which travels so far as the Northern Circars. During the reign of Aurengzebe this remote division of Gundwana was annexed to that soubah, although scarcely penetrated by the Mogul forces. The principal towns are Chanda and Hingunghaut.—*(J. B. Blunt, J. Grant, &c.)*

CHANDA *(or Toork Chanda)*.—A strongly fortified and populous town, the capital of the preceding district, situated in lat. 20° 4′ N. long. 79° 22′ E. 80 miles south from the city of Nagpoor. In consequence of the rupture with the Nagpoor Raja, this place was invested by the Bengal detachment under Colonel Adams, and on the 13th of May, 1818, the erection of batteries commenced. Terms were offered to the garrison, but the native messenger who was sent never re-appeared, and is supposed to have been murdered. On the 20th of May the assault was given at the breach, which was large enough, and of such easy ascent as to admit of a horse artillery gun being run up. The garrison, consisting of about 3000 men, made an ineffectual resistance, and sustained a loss of between 4 and 500 men. The loss on the British side was very small and principally occasioned by fatigue and the excessive heat, the thermometer during the assault having risen to 145° of Fahrenheit in the sun. From this cause Major Goreham of the Madras artillery died ten hours after the place was taken, and two other British officers lost their lives in a similar manner. The storm of Chanda closed the campaign of 1817-18 in this quarter, Chouraghur having already been evacuated on the approach of the army under Brigadier General Watson.—*(Public Journals, &c. &c. &c.)*

DEOGHUR.—This district is situated between the 20th and 21st degrees of north latitude, and latterly has been comprehended in the larger district of Chanda, to which town it is contiguous. It is intersected by the Waingunga river, and being fertile has always yielded a considerable revenue to the Nagpoor state.

WYRAGHUR.—A town in the Gundwana province, 74 miles N. E. from Nagpoor. Lat. 20° 31′ N. long. 80° 7′ E.

LOGUR.—A town in the Gundwana province, 125 miles S. E. from the city of Nagpoor. Lat. 20° 19′ N. long. 80° 56′ E.

CONKAIR.—A town in the province of Gundwana, situated between a high rocky hill, and the south bank of the Mahanuddy river. Lat. 20° 30′ N. long.

82° 1′ E. On the summit of the hill in 1794, there was a small fort mounting two guns. The country about Conkair is much covered with high woods, and the town entirely surrounded by hills, inhabited by wild Gond mountaineers, this being one of the tracts originally possessed by the Rajas of Gundwana. The frontier of the Bustar country is 12 miles distant from Conkair, and is entered through the Tillyghauty, a very rugged and steep pass over the hills.—*(J. B. Blunt, &c.)*

BYRAGHUR *(Vairaghar)*.—A town in the province of Gundwana, 75 miles S. W. from Sumbhulpoor. Lat. 20° 18′ N. long. 82° 55′ E. This place formerly belonged to Chanda, and the country still bears that name, although they subsequently made separate governments. It is considered by the Maharattas, whose authority is well established here, as a strong town, which in 1794 consisted of about 300 thatched and tiled houses. It has a stone fort on the north-west side, under the east face of which runs the Kobragur, which afterwards falls into the Wainy, or Baumgunga. Byraghur is a place of some traffic, and much frequented by Brinjarries (itinerant merchants) from Choteesghur, and the Northern Circars. The trade is principally in cotton, which is brought from the north-west parts of Berar and Choteesghur. This article is purchased by merchants from the Circars, who give in exchange salt, betel and coco nuts.—*(J. B. Blunt, &c.)*

ARIM.—A town in the province of Gundwana, 75 miles W. S. W. from Sumbhulpoor. Lat. 20° 37′ N. long. 82° 36′ E. About 40 years ago this place was possessed by a Gond chief, tributary to the Raja of Nagpoor. It was then a large and more flourishing village than was usually to be found in these unwholesome tracts, as it contained some weavers and was frequented by itinerant merchants.—*(Leckie, &c.)*

BUSTAR *(or Wasatairee)*.—A town and district in the province of Gundwana, 170 miles from Ganjam. Lat. 19° 31′ N. long. 82° 28′ E. In 1812, Ram Chunder Wag was dispatched on the part of the Nagpoor government to levy 81,000 rupees in the division of Bustar, to defray the expense of supporting his troops, of which sum 25,000 rupees were to be demanded from Muhee Pal Deo, the zemindar of Bustar. A portion of the above sum he was compelled to make good, and for the security of the remainder he deposited a bracelet of jewels, which the Nagpoor ministers, on examination, declared to be composed of false stones. The zemindar on the other hand asserted, that the bracelet had been received without objection, and that if the stones were false they must have been substituted after the ornament went out of his custody. In these disputes the zemindar of Jyapoor, a British feudatory in Orissa, was also implicated, as he had become security for the Bustar chief, while his own estate, although for political reasons assessed remarkably low, was attached for arrears of revenue.

THE PROVINCE OF ORISSA.

(UDDESSA.)

A LARGE province of the Deccan extending from the 18th to the 23d degree of north latitude. To the north it is bounded by Bengal; on the south by the river Godavery; on the east it has the bay of Bengal; and on the west the province of Gundwana. In length from N. E. to S. W. it may be estimated at 400 miles, by 70 the average breadth. According to the institutes of Acber, Orissa, in its greatest dimensions in 1582, was divided into five districts; viz. Jellasir, comprising Midnapoor and the British possessions lying north and east of the river Subunreeka; 2. Buddruck; 3. Cuttack; 4. Culling or Cicacole; 5. Rajamundry. Besides this territory on the sea coast, Orissa also comprehended a mountainous unproductive region on the western frontier, making part of the Jeharcund or jungly country, with the districts of Ruttunpoor and Sumbhulpoor; but the two latter properly belong to Gundwana. At present the principal modern territorial subdivisions, commencing from the north, are the following; but there are many other petty states and large zemindaries.

1. Singhboom.	3. Mohurbunge.	5. Cuttack.
2. Kunjeur.	4. Balasore.	6. Khoordah.

The tracts composing the districts of Ganjam, Vizagapatam, and a portion of Rajamundry, are also included within the ancient limits of this province, but the five northern circars have been so long a separate jurisdiction, that it has been thought best to describe them altogether in another section. The interior of this province remains in a very savage state, being composed of rugged hills, uninhabited jungles, and deep water courses, surrounded by pathless deserts, forests, or vallies, and pervaded by a pestilential atmosphere. It forms a strong natural barrier to the maritime districts, being only traversed during the driest season, from February to May, by the Lumballies or inland carriers. There are only two passes, properly explored, in the whole length of the great mountainous ridge, extending from the Godavery to the Mahanuddy; the one direct from Chanda to Cicacole; the other oblique from Choteesghur by the way of Kalahindi; both uniting at the pass of Saloor or Sauraccca. By this pass, during the

French possession of the Northern Circars in 1754, a body of Maharattas were introduced; more than half perished from the noxious air of the hills, and the remainder, rather than return by so noxious a road, made a prodigious circuit south by Rajamundry and the Godavery. With such a barrier to the west, and the ocean to the east, the defence of Orissa does not appear difficult; the jealousies, however, of a people subdivided into many petty communities, the absence of civilization, added to the habitual indolence and apathy of the natives, ever rendered it an easy prey to invaders, and they have passed from one yoke to another with scarcely a struggle.

In ancient Hindoo history, Utcala or Udradesa was nearly co-extensive with the modern Orissa, the name Utcala, or Udcala, implying the great or famous country of the Cala. According to tradition, it was then inhabited by a powerful and martial race, who were extirpated by the Karnas or kings of Magadha (Bahar). In more recent times it was governed by a dynasty of Hindoo princes of the race of Gujaputty, who, in 1592, were conquered by Mansingh, the Emperor Acber's viceroy in Bengal, to which dominion it was then annexed as a dependent government, extending from Tumlook on the Great Ganges to Rajamundry on the Lesser Ganges, or Gunga Godavery of the Deccan. From the accounts of ancient European travellers, fragments of national history, and a few remnants of former splendour, it was probably, at least on the sea-coast, a flourishing country before the Mahommedan invasion, but soon after fell into a comparative state of depression. It does not appear, however, that the Mahommedans, or any other invaders, ever completely occupied or colonized this province, which still remains one of those in which the Hindoo manners are preserved in their greatest purity, and where the smallest proportion of Mahommedans is to be found. After the expulsion of the Afghans from the province of Bengal during the reign of the Emperor Acber, they retreated into Orissa, and retained possession of the maritime and more fertile portions, and also of the temple of Juggernauth, for many years.

At present nearly one half of this extensive region is under the immediate jurisdiction of the British government; the other possessed by tributary zemindars called Ghurjauts or hill chiefs, who mostly pay a fixed rent, and are under British protection, so far as refers to their external relations, and some few are directly amenable to the European courts of justice. The first division comprehends all the low lands trending along the coast; the second the hilly and woody interior. The British half is in general a plain, fertile, but not well cultivated or peopled; the native section is either a barren tract or wild expanse of rock, forest, and jungle, thinly inhabited, yet producing a surplus of grain beyond the consumption of its inhabitants. The inhabitants of the first may

be estimated at 100 to the square mile; of the second not more than 30 to the same area.

The principal articles of produce and manufacture in the British portion are rice and salt. The last, although a monopoly, affords much employment to the inhabitants on the coast; the former is the staple commodity of the province, and is so abundant as to admit of exportation. Every sort of grain and vetch is cultivated, and the common manufactures suffice for the frugal habits of the natives. Under such circumstances, and with a mild government, it is highly probable this division of the province is undergoing gradual amelioration, and that the inhabitants, although ignorant of the cause, are gradually advancing in the process of civilization. The tributary part of the province presents the reverse of this picture, a great proportion being unfit for culture, and the lots under cultivation yielding but a scanty return. In the wilder tracts the necessaries of life are not attainable, and frequently subsistence of any sort is only procurable with the utmost difficulty. Many of the natives are iron smelters and charcoal burners; others make a livelihood by boat building and the felling of timber, thus protracting a miserable existence under the iron rod of their rapacious chiefs, in whose eyes to be wealthy, or even comfortable, is criminal.

The territories along the bay of Bengal are subject to frequent hurricanes, which greatly injure the farmer; and the low lands, in spite of embankments, liable to ruinous inundations from the sudden overflowing of rivers. The buffaloes are a fine large breed, and supply the natives with milk and ghee; but the oxen are of a very inferior description, and the horses mere carrion. The low lands abound with hogs, deer, tigers, and jackals; and the high lands are infested by wild beasts in such numbers, that they are in many places regaining the country which had been wrested from them by human cunning and combination. The rivers and waters swarm with fish, reptiles, and alligators; the plains and jungles with winged vermin. The chief rivers are the Godavery, the Mahanuddy, and the Subunreeka, besides innumerable hill streams of a short course, and small channel. The principal towns are Juggernauth, Cuttack, Ganjam, and Vizagapatam.

The country between the rivers Gaintu and Bamoni is one of the finest parts of the province, and is inhabited by a considerable number of weavers, chiefly of coarse muslins for turbans; sanaes are also a staple manufacture. The best bamboos for palanquins come from the pergunnahs of Tolchan and Hindole. They grow near the summit of the rocks, and spring in July, when the people who collect them, having selected the strongest shoots, tie them to stakes driven into the ground, and thus direct their growth to the proper shape. In this manner they grow from 10 to 20 yards long, by the setting in of the dry season,

when their tops are cut off. If suffered to stand longer, the hollow part increases, and they become weaker.

Some of the native Ooreas in the back parts of this province still retain their semi-barbarous manners, are a fierce people, and possess a considerable degree of personal courage. They commonly go armed with bows and arrows, or swords; the latter being generally carried naked, and are of a shape which is broad at the end, and narrow in the middle. Between them and the Maharattas a rooted antipathy has long existed. The Ooreas within the British territories, having been long accustomed to peaceful inoffensive habits, are good cultivators, and tolerably industrious, their chief characteristic being an effeminate timidity accompanied by much low cunning and dissimulation. The great body of them are Hindoos, distinguished into the castes usually found in other parts of Hindostan. In a specimen of the Lord's prayer in the Orissa or Utcala language, examined by the missionaries, 31 of the words could be traced as being the same with those used in the Bengalese translation of that prayer; but notwithstanding its close affinity to the Bengalese, its peculiar terminations cause the whole specimen to differ much in sound.—*(J. Grant, Richardson, Wilkins, Colebrooke, Wilford, &c. &c.)*

MIDNAPOOR, HIDJELLEE, AND TUMLOOK.

These are three subdivisions of the province of Orissa, being all within its geographical limits, but they have been such a length of time subordinate to the existing governments of Bengal, and so intimately attached to that province, that they have become in a manner incorporated with it, and have in consequence been described along with it.

SUBUNREEKA RIVER *(Suvarna Reka, with golden sands.)*—This river has its source in the province of Bahar, district of Chuta Nagpoor, whence it flows in a south-easterly direction, until, after a winding course of about 250 miles, it falls into the bay of Bengal. For many years prior to the conquest of Bengal by the British, this river had formed the southern boundary of that soubah under the different native governments, and continued to mark the boundary until 1803, when the acquisition of Cuttack brought the Bengal and Madras presidencies for the first time into contact.

SINGBOOM *(Singha Bhuma, the land of lions)*.—A town in the province of Orissa, governed by a Raja, independent within his own territories, but under political subordination to the British government. It is bounded on three sides by the districts of Chuta Nagpoor, Midnapoor, and Mohurbunge; and on the south by that of Kunjeur. The zemindars in this and other districts on the frontiers of Midnapoor, were formerly many of them robbers by trade, kept

robbers in their pay, and have still a hankering after their old profession. While tributary to the Maharattas, they were under no external controul, and were, at home, magistrates, with unlimited powers of life and death, and accustomed to make predatory inroads on British territories. The town of Singboom stands in lat. 22° 31′ N. long. 85° 40′ E. 105 miles W. from Midnapoor, and notwithstanding the etymology of the name of the pergunnah, it is notorious that there never was a lion seen within its limits.

Kunjeur *(Kunjhar)*.—This enormous zemindary is situated about 70 miles north by west from the town of Cuttack, and is said to extend 182 from north to south, and 125 from east to west, but these are probably the extremes. In 1803, the Raja of Kunjeur was a powerful chieftain, and was always considered independent of the Maharatta power, although prior to 1803 he rented from the Nagpoor state a considerable portion of Cuttack. The recorded proprietor in 1815 was named Jonardhan Bhunj, and the tribute he then paid to the British government, 2790 rupees per annum, after which it was supposed he would have a clear revenue remaining of about 30,000 rupees per annum; a very small sum for so immense a surface, producing rice, sugar-cane, cotton, timber, fuel, salt, tar, gums, wax, iron, and honey. Most of the iron exported from Balasore to Calcutta is procured in this district, which is also fertilized by several streams, but a great proportion of it continues waste, desolate, and covered with jungle. The town of Kunjeur stands in lat. 21° 31′ N. long. 85° 32′ E. 92 miles N. N. W. from Cuttack.—*(Richardson, &c. &c. &c.)*

Ogurrapoora *(Agurupura)*.—A town in Orissa, 77 miles N. N. W. from Cuttack. Lat. 21° 21′ N. long. 85° 24′ E.

Andapoorghur.—A town in the Orissa province, 48 miles west from Balasore. Lat. 21° 34′ N. long. 86° 5′ E.

Mohurbunge.—This zemindary is bounded on the north by the district of Midnapoor; on the east by that of Balasore; on the south by the tributary estate of Neelgur; and on the west by the Gond mountains. In extreme length the territory extends 150 miles, and in breadth 100; but the area is much less than the amount indicated by these dimensions. It is but thinly peopled, indifferently cultivated, and much infested by wild elephants, which frequently destroy the crops. The hills yield timber of various sizes, which is floated down to Balasore and other ports. Iron, dammer, and lac, are procured in considerable quantities, and the country is susceptible of much improvement. It had suffered greatly by the predatory incursions of the neighbouring chiefs, while subordinate to the Maharattas, to which power the estate paid a tribute of 6000 rupees per annum; but the Raja was then allowed to collect a tax on

on pilgrims going to Juggernauth, which has since the British conquest been abolished.

The principal articles produced and manufactured in this territory are, rice, timber of all sorts, dammer, oil, lac, bows, arrows, and spears; a small quantity of each being exported. The revenue accruing to the proprietor has been estimated at from 40 to 50,000 rupees per annum. Where no battles are fought, and the natives remain unmolested by military exactions, and where the zemindar, or his agent, remain unchanged, the lands of the Maharatta districts in the neighbourhood of Midnapoor are in a state of high cultivation, and the population is equal, frequently superior, to that of the British districts. One cause which tends to increase the population of a well superintended Maharatta estate, is the constant accession of numbers by emigration from the neighbouring countries. It is the interest of the proprietor of a zemindary to take as much care of his cultivators as a farmer does of his cattle, and that is sufficient to promote their increase. The peasantry in the Company's territories enjoy the degree of security essential to their increase, which is not the case with the far greater portion of the Maharatta country; vast tracts of which are desolate, famines frequent, and the population diminishing.

The principal towns in this subdivision of Orissa, are Harriorpoor and Bustar. It is not traversed by any large river, but several small hill streams flow through it to the Bay of Bengal. This zemindary was formerly of greater extent, but was much curtailed by the Maharattas, who separated Balasore and other tracts of country from it. During the Maharatta sway, it was a dependancy on Cuttack, but paid also an inconsiderable tribute to the British government, on account of some lands in Midnapoor, north of the Subunreeka river. By the arrangements of 1803, the chief of this territory was exempted from the tribute he had paid to the Maharattas, and had his estates guaranteed to him, on condition of his faithfully fulfilling his duty as a tributary to the British government. The fixed tribute paid on this account is sufficiently moderate, being only 1001 rupees per annum.

In 1814, a charge of murder was preferred against Trebikram Bhunje, the person in possession of the tributary zemindary of Mohurbunge. As the zemindary was then exempted from the operation of the British laws and regulations, considerable difficulty arose in determining the nature and degree of the punishment to be inflicted, had the zemindar been fully convicted of the crime; but the result was, that although strong suspicion attached to him, the evidence was not such as satisfactorily to substantiate the accusation.—*(Sir Henry Strachey, Richardson, J. Grant, 1st Register, &c. &c.)*

HARRIORPOOR *(Hariharapura)*.—The capital of the large zemindary of Mohurbunge, and residence of the zemindar. It is situated in lat. 21° 51′ N. long. 86° 42′ E. 28 miles N. by W. from Balasore.

BALASORE *(Valeswara)*.—A town in the province of Orissa, situated on the south side of the Booree Bellaun river. Lat. 21° 32′ N. long. 86° 56′ E. 125 miles S. W. from Calcutta. The town and factory of Balasore are situated in a flat country. The river is deep, but narrow; its banks marshy, with a shallow bar at its mouth, but at spring tides passable for vessels drawing not more than 14 feet water. It was formerly a flourishing town, but the manufacture of Sanaes cloths is very much fallen off both in quantity and quality. At a very early period of European intercourse with India, the Portugueze, Dutch, and English, had factories here, and it is still noted for maritime transactions. The native vessels from Balasore and Cuttack, which carry most of the grain from Bengal to Madras, are of a very superior description to other native vessels employed on this coast. After having made one voyage to Madras, they usually return for a second cargo, which they generally land there in the latter end of April, or beginning of May. They afterwards proceed to Coringa, which is a favourable fort, both for obtaining repairs, and cargoes of salt to Bengal. Pilots for the Calcutta river are procured in Balasore roads.

On the 29th of November, 1688, during a rupture between the East India Company and Aurengzebe, Captain Heath landed a body of troops and seamen, attacked and took a battery of 30 pieces of cannon, and plundered the town of Balasore. The English factory was burned by the governor, and the Company's servants carried prisoners up the country, from whence it does not appear that they ever returned. On the breaking out of the war with the Nagpoor Maharattas in 1803, an expedition was dispatched against this place, when the troops and stores were conveyed in vessels to within four miles of the town, where they were landed, and the fort and factory captured after a long contest, but with little loss on the part of the assailants. They have ever since remained attached to the Bengal presidency, and with other pergunnahs form the northern division of the Cuttack jurisdiction. The travelling distance from Calcutta to Balasore is 141 miles.—*(1st Register, Leckie, Bruce, &c. &c. &c.)*

NEELGUR *(Nila Ghara, the Blue House)*.—This was formerly the chief town of a zemindary, separated by the Maharattas from the Raja of Mohurbunge's territories, and communicates its name to the range of hills which extend to the west of Midnapoor. Lat. 21° 30′ N. long. 86° 47′ E. 11 miles west from Balasore. In extreme dimensions, this zemindary is about 20 miles from north to south, and 18 from east to west. The amount of the tribute paid to the British

government, is 3656 rupees; the estimated gain to the proprietor, 19,000 rupees. There are eight ghurs, or zemindaries, dependent on Neelgur, situated among the neighbouring hills. The revenue, during the Maharatta government, arose chiefly from a tax on pilgrims and merchants passing through the country. In the Neelgur hills, at a short distance from Balasore, there is abundance of iron ore found, of the description named bog ore; the other articles of produce are rice, sugar-cane, bees-wax, oil, and timber, mostly all exported from Balasore. *(Richardson, 1st Register, &c. &c. &c.)*

BUDDRUCK *(Vadarica)*.—This place is situated on the north bank of the Cowah, or Solundee river, which at one season of the year is here 300 yards broad, and at another, fordable. Lat. 21° 7' N. long. 86° 26' E. 38 miles S.S.W. from Balasore. From this part of Orissa, come most of the people termed in Calcutta, Balasore bearers.—*(1st Register, &c.)*

THE DISTRICT OF CUTTACK *(Catac)*.

The tract of country subordinate to the jurisdiction of Cuttack, is very great, extending in length from the frontiers of the Ganjam district south, to the river Subunreeka north, 180 miles, by an average breadth from the sea inland of 110 miles; but the territory of Cuttack Proper is of much less extent, being principally comprised between the Chilka lake and the river Sollundee, with an undefined boundary to the west. What follows, however, may be considered as applying to the district generally, and in its greatest dimensions, under which point of view it is bounded on the N. E. by Bengal; on the S. W. by the Northern Circars; to the east it has the bay of Bengal; and on the west various petty native states, formerly tributary to the Nagpoor Maharattas. In its geographical position consists the importance of Cuttack connecting as it does the Bengal presidency with that of Madras, and thereby placing the whole range of the western side of the bay of Bengal within the controul of the British government.

The aspect of the country on the sea coast, and to the westward of it for about 20 miles, is low, covered with wood, and totally inundated by the sea at spring tides, and into this extent of swamp and forest, the numerous rivers from the interior discharge their waters through many channels, resembling in fact, although not in shape, the Deltas of Bengal and Egypt. About 20 miles from the shore, the country rises considerably, with a dry and fertile soil; and about 20 miles further inland, it swells into hills, mostly covered with trees, some of a resinous nature, and others valuable for the purposes of cabinet work and dyeing. The wood produced on the sea coast is chiefly the soondry, from which

wood oil is extracted, and the janool. The whole of these forests are much infested by wild beasts, especially leopards, which, during the marches of the British troops in 1803, devoured many of the sentinels.

The periodical rains do not commence here so early as in Bengal, and are light in comparison, until September, when the rivers rise and overflow their banks; in November the clouds are dispersed, and the weather serene and settled. The thermometer at any season of the year is seldom below 60°. In February and part of March, dense mists are frequent in the morning, continuing until near noon, and followed by clear evenings and nights. Hot winds prevail in April, May and June, when the summer heats are very oppressive, especially in tents and temporary erections; but this hot season is frequently refreshed by tremendous hurricanes of thunder, lightning, and rain. This district is still but imperfectly explored, but what is known exhibits a great variety of produce and soil. The last on the sea coast is mostly alluvial and soft loam, in some parts sandy. A valuable manufacture of salt is carried on along the whole margin of the bay; further inland, rice of different kinds is raised, with many other varieties of grain, pulse, aromatic roots and spices, dyeing drugs, sugar-cane; and in the hilly tracts, Indian corn, and wheat. These hills contain several kinds of granite, and also a species of schistus from which good slates might be made. In some parts iron ore is found, and in others gold dust is collected from the beds of the mountain torrents. When the rivers are filled by the periodical rains, many kinds of valuable timber, including teak, are floated down; but the forests are singularly deleterious, and can only be explored during the months of April and May, when the exhalations and consequential forest ague are least noxious. In some spots of these hills, the orange clove is found in great perfection. The banks of the rivers are extremely picturesque; and their waters, as well as those of the adjacent sea, abound with fish. Both the flat country and the hills swarm with every species of game, including many carnivorous and ferocious animals, besides a plentiful assortment of snakes, vermin, and reptiles, with and without stings—innocent and poisonous.

Under the ancient Hindoo governments, it is probable the Raja and priests of Juggernauth had great influence; but the territory appears to have been always much partitioned among petty native chiefs, subordinate to no regular head. It was invaded at an early period by the Mahommedans, but never reduced to subjection until it was conquered by the Maharattas in 1738, nor even then could it be said to be completely under subjection, according to the European sense of the word; with them, however, it remained until 1803, when it was conquered by the British, after a feeble resistance.

Subsequent to the expulsion of the Maharattas, considerable tracts of land

remained to be settled, appertaining to tributary Rajas, who professed submission but tendered no tribute. Among these was the Juggernauth, or Khoordah Raja, who continued to assert his claim to some estates situated between the town of Cuttack and Juggernauth, of which he endeavoured to obtain possession by force; and on being opposed laid waste all the adjoining country with fire and sword. The British government, on this occasion, endeavoured to accommodate matters with the most patient forbearance, until November, 1804, when the cruelties perpetrated by the Raja's officers on prisoners, and the mutilating of sepoys, compelled it to undertake his effectual reduction, and the same time to establish subordination among the other petty chiefs. The sanctity of the Raja's character, together with the extreme veneration in which he is held by the natives of Orissa, rendered it difficult to proceed on the occasion, although on similar emergencies, the Maharattas had never used the slightest ceremony. When these occurred they never hesitated to seize his temporal property, by levying a heavy annual tribute, and realizing from the temple the greatest possible pecuniary profit. With these independent chieftains it had ever been a practice, never to pay any tribute until compelled by force; generally after being worsted in battle, which caused such incessant warfare that military adventurers resorted to Cuttack from all parts of Hindostan, and there acquired lands and a settlement, particularly a colony of Seiks, for military service.

To check the depredations of the Khoordah Raja and his subjects, the Maharattas had built a stone fort at Sarunghur, on the skirts of his woods, four miles S. W. of Cuttack town, which had never been occupied by the British troops, the situation being considered so extremely ill chosen; but in consequence of the Raja's contumacy it became necessary to secure it. A force of nearly 7000 men, regular and irregular, was also marched in various directions to attack the Raja's army, then posted at Khoordahghur, and amounting by report to 20,000, consisting partly of foreign mercenaries mostly foot, and the remainder Ooreas, an athletic hardy race, indifferently armed, but when firmly attached not deficient in personal bravery or resolution. After a variety of operations in a most impervious and difficult country, the Raja's army was dispersed and Khoordahghur captured; but such was the adhesion of the natives to the Raja's family, that to restore tranquillity while he remained at large was found impracticable. Several spirited and well-arranged efforts to catch him did not succeed, but at length, being alarmed by a proclamation issued for his apprehension, he opened a communication from his concealment, and a confidential officer being dispatched in a remote and jungly part of the country, Raja Muckund Deo, then (1804) eighteen years of age, was delivered into his custody, before whom,

as he passed to the camp, the inhabitants of the adjacent districts came forth and prostrated themselves in humble adoration.

Military operations having for the time in this manner terminated, the British government proceeded to investigate the condition of their new acquisition, which was found to be distinguished from those of the Bengal districts by five peculiar cirucmstances, viz.—

1. The comparatively short period during which it had been possessed.

2. The unsettled state of the land revenue, involving as it did many important claims on the part of individuals, to the immediate possession and management of their estates.

3. The celebrated temple of Juggernauth, an institution strongly affecting the religious feelings of the Hindoos on the one side, and the character of the British government on the other.

4. The tributary chiefs whose estates and persons are exempted from the operation of the general regulations, but who pay a fixed annual revenue to government.

5. The very extensive scale on which the embankments are repaired, and consequently the heavy expense to which government is subjected.

The Mogulbundee, or that portion of Cuttack paying revenue to government, and the rents of which are not yet fixed, is distributed into 83 pergunnahs or revenue divisions, of different and capricious magnitudes. The total amount of the Cuttack revenue termed Mogulbundee is 1,363,668 rupees. The estimated measurement of the assessed lands in cultivation and arable, is only 1,200,220 begahs; the number of estates 2349; and of inhabitants 737,922, of which number only 21,932 are Mahommedans. The tributary estates, their annual payments to the revenue, and extreme dimensions, are given below, and those not subject to the British laws and regulations are marked with an asterisk (*).

List of the 29 Ghurjaut or Tributary Estates.

	Dimensions.	Tribute.
Mohurbunge	150 miles by 100	1,001 rupees per annum.
Kunka	75 by 50	19,132
*Autghur	15 by 12	6,848
Marickpoor	9 by 6	3,120
Aul	20 by 10	26,680
*Deknal	112 by 87	4,780
*Bankee	30 by 25	4,162
*Khandeahpurah	25 by 12	3,948
*Jenmoo	17 by 9	620

*Neyaghur	75 miles	by	25	5,179 rupees per annum.
*Nursingpoor				
*Neelgur				3,656
*Ongologur	125	by	10	1,550
*Hindole	17	by	12	516
Koorjung	50	by	25	7,034
Harrespoor	80	by	5	34,083
Sookundah	8	by	5	1,272
*Koonjeur	182	by	125	2,790
Muddoopoor	15	by	13	5,813
Chedra	3	by	2½	2,134
Demparah	7	by	5	776
Durpun	15	by	13	6,853
Puttoo Dumparah				145
*Runpoor	15	by	10	1,313
*Talchere	15	by	15	974
*Tegrah	13	by	12	826
Burmba	12	by	8	1,310
Bissenpoor	5	by	3	1,740
Kulkulla	1½	by	1	123

The annual demand on the above 29 zemindaries is fixed at the above sums. The sum total annually accruing to the British government, from this source, amounts to 118,687 rupees; the supposed surplus of clear profit remaining to the landholders is estimated at 525,250 rupees, which is a mere trifle considering the immense tract of country from which it is derived. All these tributary zemindars assume the title of Raja in their respective territories, and admit each others claim to that dignity. They also exhibit the insignia, go abroad with the retinue, and observe the forms and state of independent princes, according as their income suffices for covering the consequent expenditure.

Some of the principal zemindars, to the number of 16, are at present exempted from the operation of the British regulations; the remaining 13 are within the jurisdiction of the laws. The exemption of the first 16, from the operation of the Bengal code, was not founded on any claim which the proprietors of these tributary estates had to the exercise of independent authority, on the contrary, it originated entirely from the opinion that was entertained of the barbarous and uncultivated manners of these zemindars and their subjects, combined with the impervious nature of the country, consisting mostly of hills and jungles, which local circumstances would have rendered it extremely difficult to execute

any process of the courts of judicature, or to enforce the orders of the public functionaries. The continuance, therefore, of these estates in their existing condition, became a mere question of expediency, there being nothing in the nature of the connection of the British government and the proprietors, which precluded the former from placing the latter under the ordinary jurisdiction of the civil and criminal courts, leaving the land-tax which has been fixed in perpetuity, unaltered. Experience, however, has demonstrated, that the liberality of this arrangement has not exempted it from much inconvenience and embarrassment. On the contrary, the tribes thus left to their own guidance have habitually addicted themselves to the perpetration of crimes of the blackest dye, and the zemindars, who ought to have been the conservators of the public peace, and distributors of justice, have been the very persons most suspected of these atrocities, more especially of assassinations committed for the purpose of usurping estates, and acts of extreme cruelty exercised on the persons of their tenants.

The Bengal government, however, not being prepared to extend the regulation generally to those estates, which without an efficient police might tend rather to aggravate than alleviate the sufferings of the inhabitants, determined to appoint a special officer to controul the conduct of the Rajas; both to serve as a check on their proceedings, and with the view of obtaining an accurate knowledge of the country, a necessary step towards the introduction of an improved system of administration. It was expected that the general prosperity of the district, which before this had been sacrificed to a too rigid system of economy, would be promoted by the arrangement, and the advantages to arise would more than counterpoise the small additional expense with which it would be attended. A superintendant of the tributary estates was accordingly appointed, and invested with a general controul over the conduct of the proprietors; but notwithstanding the importance attached by government to the tranquillity of this district and the selection of the ablest functionaries, its prosperity has not advanced so rapidly as might have been expected from the pure and liberal principles by which the arrangements were dictated.

A great outlay is annually necessary in Cuttack, for the purpose of keeping the embankments in good order; the expense incurred by government on this account, in 1814, having amounted to 40,514 rupees. Some of the principal embankments, especially that at the town of Cuttack are indispensable; but the utility of many of the inferior ones is by no means equivalent to the disbursements they involve. More than one fourth of the circulation of the district is carried on by cowries; copper one tenth, gold one-fortieth and silver three-fifths. Formerly, the revenue was calculated in cowries, and annual importations of these shells are still made from the Maldives in return for grain exported. The

pilgrims bring a great deal of bullion, but much is also sent to Calcutta. In 1813, no instance of gang-robbery occurred in this district, and the number of affrays and murders ascertained to have been committed was considerably less than that of the preceding year. In the year above mentioned, the gross tax on pilgrims produced 170,000 rupees, but this is not all clear gain, a great proportion being expended in the current expenses of the temple and its establishment. The tract of country between the Byturnee nullah and the Ganjam river, extending about 10 miles on each side of the temple to the north and south, is the holy land of Juggernauth. The inhabitants of this portion of territory are exempted from the taxes which the Hindoos pay for access to the town and temple, except during the Ruth and Dole Jattries, when they are liable to a small tax. They found their claim to exemption on some sacred texts and immemorial usage. In A. D. 1817, the tranquillity of Cuttack was greatly disturbed by an insurrection of the Pykes (the ancient militia of the country) instigated by the Khoordah Raja and his minister Jugoobundoo, who, although defeated in every rencounter, were enabled by the local difficulties of access to carry on a protracted warfare, which can scarcely yet be said to be thoroughly concluded. These commotions were also in part ascribable to the too hasty introduction of the British revenue and judicial system, among a people in no respect prepared for its reception, and notwithstanding the insignificance of the insurgents and their total want of military resources, the loss of valuable troops and officers has been enormous, the climate effecting what the natives were themselves unable to accomplish.—(*Asiatic Journal, Richardson, Public MS. Documents, The Marquis of Hastings, Parliamentary Reports, &c. &c. &c.*)

CUTTACK.—The capital of the preceding district, situated in lat. 20° 27′ N. long. 86° 5′ E. 251 miles travelling distance S. W. from Calcutta. This town is built on a neck of land washed by two branches of the Mahanuddy river, which diverge about three miles to the westward of the city, and in the rainy season insulate it. Near Cuttack the Mahanuddy during the rains is about two miles from bank to bank, but in the dry season it is fordable with less than three feet of water. At this station there are large and solid embankments, mostly faced with cut stone, having a descent of steps to the water, which are essential to the preservation of the town of Cuttack and the military cantonments, both of which would otherwise be annually inundated. It is said that the Cutjoury, which passes the south side of the town, and Mahanuddy, which passes the north side, have been ascertained to rise during great floods eight feet above the level of the town. The town is tolerably neat and regular, and the roads adjacent kept in good repair by the magistrates. An officer who was present at its capture from the Maharattas, in 1803, then estimated its inhabitants at 100,000

souls, but this number appears out of all proportion to the population of the district, and its existing condition while under the Maharatta government. The fort named Barrabuttee stands about a mile N. W. from Cuttack. Travelling distance from Nagpoor 482 miles; from Hyderabad 651; from Madras 779; and from Delhi 902 miles.—*(Richardson, Rennell, Upton, &c. &c.)*

BARRABUTTEE.—This fortress is of a rectangular form, containing an area of about 80 acres, surrounded by a ditch 130 feet wide, 20 deep, filled from the river Mahanuddy, and inhabited by a numerous and ancient stock of alligators. When captured in 1803, the area was enclosed by double stone walls of various dimensions, and a large square cavalier in the centre, considerably elevated, so as to command the adjoining country. The garrison was reported to consist of 2000 men, mostly Seiks and Arabs, with about 20 pieces of bad ordnance mounted on the walls. It was stormed by a British detachment from Bengal in the most gallant manner, and taken with little loss, but, as generally happens on similar occasions, the treasure escaped.—*(Asiatic Journal, Leckie, Upton, &c.)*

MAHANUDDY *(Maha Nadi, the great river)*.—This river has its source in the province of Gundwana, but the exact spot has not been ascertained, that portion of Hindostan being as yet but very imperfectly explored. It is first discovered in the neighbourhood of Kyraghur, from whence it flows east towards the bay of Bengal, with an uncommonly winding course, watering many wild Gond jungles, Sumbhulpoor, and part of Orissa, until it arrives in the district of Cuttack, where it is augmented by various streams, and at last reaches the sea, after having performed a course of about 550 miles, including the windings.

About three miles to the westward of Cuttack town, the Cutjoura branch, separating from the Mahanuddy, flows to the southward of the town, while the Mahanuddy passing under the fort of Barrabuttee to the north, bends its course to the bay of Bengal, which it joins at False Point, having insulated a considerable tract of country in the shape of a Delta.—*(Leckie, Blunt, &c. &c.)*

BURRUAH *(Bharwa)*.—A town in Orissa, 27 miles N. N. E. from Cuttack. Lat. 20° 45′ N. long. 86° 21′ E.

CAULAHANDY.—A town in Orissa, 95 miles S. by W. from Sumbhulpoor. Lat. 19° 49′ N. long. 83° 12′ E.

JEGHEDERPOOR *(Jaghirdarpur)*.—A town in the Orissa, 20 miles south from Bustar. Lat. 19° 14′ N. long. 82° 28′ E. Under this town a considerable river runs named the Inderowty (Indravaty), the bed of which at this place is very rocky, and not fordable at any time of the year. There is a small fort on a peninsula formed by the winding of the river, which in the rainy season overflows its banks, and forms a lake of considerable dimensions.—*(J. B. Blunt, &c.)*

NARLAH (*Naralaya*).—A town in Orissa, 37 miles E. from Bustar. Lat. 19° 37 N. long. 83° 2′ E.

JYAPOOR.—A town in Orissa, 70 miles N. W. from Vizagapatam. Lat. 18° 25′ N. long. 82° 43′ E.

AUL.—A town in the province of Orissa, district of Cuttack, 50 miles from the town of Cuttack in a north-east direction. The tribute paid by the proprietor is 26,680 rupees; his remaining profit estimated at 15,000. This is a valuable property, and, although only tributary, is situated within the Mogulbundee, or that part of the district subject to the British regulations. In extreme dimensions it is reckoned 20 miles from north to south, and 10 from east to west.—(*Richardson, &c.*)

JAGEPOOR (*Jehajpoor*).—A town in the Cuttack district, 35 miles N. N. E. from the town of that name. Lat. 20° 52′ N. long. 86° 24′ E. It stands on the south side of the Byturnee river, which is here in the rains nearly half a mile broad. This is a large straggling town, in which a good deal of cloth is made. During the Mogul government, it was a place of importance, and the remains of several Mahommedan edifices are still visible. The mosque was built by Abou Hassir Khan, who, in an inscription, is very extravagant in the praises of his own mosque, although it is remarkably ill proportioned, having a large dome and small pillars. The country around is much intersected with small rivers and water courses.

The principality of Jagepoor in Orissa was invaded by Toghan Khan, the Mahommedan governor of Bengal, in A. D. 1243, at which period it appears to have been a state of some strength, as the Raja not only defeated Toghan Khan, but pursued him into Bengal, where he besieged Gour, the metropolis. The approach of reinforcements from Oude compelled him subsequently to retreat. The Mahommedans were again totally defeated by the Raja of Jagepoor in 1253. There is no record at what time this place fell finally under the domination of the Mahommedans, who possessed it until expelled by the Maharattas.—(*Leckie, Stewart, Upton, &c.*)

KUNKA.—A town in the province of Orissa, district of Cuttack, 80 miles N. E. from the town of Cuttack. This is the capital of one of the tributary estates in Cuttack subject to the British regulations, the exact limits of which have never been ascertained, but which have been roughly estimated at 75 miles from north to south, by 50 from east to west. Prior to the acquisition of Cuttack by the British, the Raja of Kunka, who possessed this inundated and unhealthy tract of country, had long baffled the Maharatta generals in all their attempts to subdue to him. The Maharattas had been accustomed to embark

troops and artillery on large unwieldy flat bottomed boats, unmanageable in large streams or near the sea, in consequence of which, their ill-constructed fleets always fell a prey to the Raja's light armed vessels, which were long, narrow, with barricadoes to cover the men, and some of them having 100 paddles or oars. When these squadrons met, the Ooria boats moved quickly round the heavy Maharatta armada, and picked off the men with their matchlocks, until the remainder were compelled to surrender, when they were carried into a captivity from whence they seldom returned, the pernicious atmosphere of these morasses permitting none to live but the aborigines.

On this account the Kunka chief and his country were viewed with vast horror by the Maharattas, and when Cuttack devolved to the British government, its subjugation presented a task of real difficulty, as square rigged vessels could navigate but few of the shallow rivers at ebb tide, and the Ooreas were very expert at stockading both their country and streams. The perseverance and determination, however, of the British commander overcame every obstacle, and having, by a well concerted enterprise, in March 1805, captured some of the Kunka Raja's boats, a detachment made their way in them to Kunkagur, which so staggered the chieftain's fortitude, that he came out and surrendered, and with this operation, and not before, the conquest of Cuttack may be said to have terminated. At present the annual tribute paid to the British government is 19,132 rupees, and the estimated revenue enjoyed by the proprietor, one lack. This territory produces rice, and salt in large quantities; also some sugar cane, cotton, honey, and wax.—*(Asiatic Journal, Richardson, &c. &c.)*

POINT PALMIRAS.—A small town and promontory in the province of Orissa, district of Cuttack. Lat. 20° 43′ N. long. 87° 5′ E. In favourable weather, Bengal pilot schooners for the river Hooghly are frequently met with as soon as this cape is passed.

DEKNALL *(Dakshin Alay, the southern residence)*.—The capital of a tributary zemindary in the province of Cuttack, 40 miles N. N. W. from the town of Cuttack. Lat. 20° 58′ N. long. 85° 48′ E. The extreme dimensions of this zemindary are 112 miles from east to west, and 87 from north to south; the produce consists of rice, cotton, sugar cane, timber, dammer, iron, honey, and wax. The annual tribute paid into the Cuttack treasury is 4780 rupees; the estimated profit remaining to the zemindar 50,000 rupees.

In 1814, charges were preferred by several persons against Krishna Singh, the Raja of Deknall for excesses and injustice committed on their persons and property. The situation of the parties and their exemption from the operation of the British laws and regulations, although the outrages alleged were fully substantiated, prevented the interference of the magistrate further than to levy a

fine on the Raja, to make adequate compensation for the amount of the property plundered, in hopes that the example would have a salutary effect, until a better police could be established. No regular system of judicature, however, has yet been established in the tributary estates, defining the nature or degree of punishment for public misdemeanors. The prior Raja of Deknall was Ramchunder Singh, the father of Krishna Singh.—*(Richardson, &c. &c.)*

Bamraghur.—A town in the Orissa province, 80 miles N. W. from Cuttack. Lat. 21° 3′ N. long. 85° 2′ E. To the south of this place are some iron mines and forges.

Autghur.—This place stands in the midst of a wild and woody country, about 14 miles N. W. from the town of Cuttack. On the north it is bounded by the tributary state of Durpun, and on the west by the fortress of Tigria. Owing to the quantity and density of the jungle, the country is reckoned very unhealthy, and its extreme dimensions are 15 miles east to west, by 12 from north to south. The annual tribute paid by the zemindar is 6868; the total produce in its present state is only estimated at 19,000 rupees per annum. The articles produced are rice and various sorts of grain, tobacco, cotton, sugar cane and oil. *(Richardson, &c.)*

Narsingah.—A town in Orissa, 60 miles W. by N. from Cuttack. Lat. 20° 37′ N. 85° 11′ E.

Ongologur *(Angula-ghar)*.—The capital of a large zemindary in the Cuttack district, situated 59 miles W. from the town of Cuttack. Lat. 20° 32′ N. long. 85° 11′ E. This territory is bounded on the north by the Brahminy river; on the east by the hereditary state of Talchere, and in extreme dimensions is 125 miles from north to south by 10 from east to west. This tract produces rice and most of the common Indian grains, also cotton, oil, wax, honey, iron, and timber. The proprietor collects annually about 10,000 rupees, from a tax levied at Pergurparah Ghaut, on all merchandize passing that road. The annual tribute of the zemindary attached to this place is 1550 rupees; the estimated profit of the zemindar 25,000. Much of the country is still in a state of nature, and covered with jungle.

In 1814, the succession to this tributary zemindary was disputed by two claimants, Loknauth Singh and Prithee Singh, as heirs to Zorawar Singh. Both were strongly suspected of illegitimacy, which was established against the first; although his mother had burned herself with Zorawar Singh's corpse, an honour which would not have been allowed if she had been a slave; this painful distinction being reserved exclusively for persons of free birth. On the death of Zorawar Singh, he was succeeded by his younger brother, Jeysingh, who held the estate about three months, when Prithee Singh, his half-brother, murdered

him and his three children, and took possession of the property. After a very tedious investigation, it was established, that Prithee Singh had no legal title to the estate, and that the rightful owner was Somnauth Singh (whose father Gopinauth had been the elder brother of Prithee Singh), who was accordingly put in possession, and recognized by the British functionaries as the legitimate heir. *(Richardson, Public MS. Documents, &c. &c.)*

BANKEE.—A town in the province of Cuttack, the capital of a tributary zemindary, 30 miles west from the town of Cuttack. The extreme dimensions of this estate from north to south are 30 miles, and 25 from east to west. The produce consists of coarse rice, sugar cane, cotton, oil, tobacco, and different sorts of grain. The annual tribute paid to government is 4162; the supposed profit of the zemindar 20,000 rupees.

KHOORDAH.—The Khoordah Raja is hereditary high priest of Juggernauth, and keeper of the idol's wardrobe. Khoordahghur his residence, is situated about 20 miles S.W. of Cuttack, and 15 west of Piply. It is enclosed by a depth of impervious forest to the extent of many miles, carefully trained to grow in a close matting of the most thorny thickets, the only avenues to the interior being through defiles strongly fortified. The principal entrance in 1804 was from the eastward, communicating with the road leading to Piply, which was also strengthened in the native manner, and there were two other accessible entrances, one from the north-west, and the other from the west.

Soon after the conquest of Cuttack, this pergunnah became remarkable for its hostility to the British government, and at length became so turbulent, that to preserve the tranquillity of the district, it became necessary to secure the person of the Raja, Muckund Deo, then 18 years of age, and retain him in custody at Midnapoor. For the accomplishment of this object, in 1804, three separate attacks were made on Khoordahghur; on which occasion, the route pursued by the troops was along the banks of the Mahanuddy, through a picturesque country, diversified by hill, dale, and water scenery. After penetrating, with much physical difficulty but little loss, through a great depth of forest, the detachment reached a vale of an oval form, about three miles long by two in width, the whole under rice cultivation, and ready for reaping. This vale contained also a mangoe grove and neat village; but the Raja resided on a hill at the south end, the approach to which was strongly stockaded and fortified with several barriers, and a well constructed stone wall surrounding a portion of the summit, within which dwelt the Raja and his family, with their principal officers and domestics. By a series of well concerted operations, the whole multitude were here pent up, and a scarcity of provisions ensuing, a great proportion of them dispersed by night, leaving only a garrison of 1000 men. After three weeks endeavours,

rendered difficult by the complicated and unintelligible form of the enemy's works, the external defences were stormed under a heavy but ill-directed fire, until at length the base of the stone wall and gateway were attained, leading into the body of the place, on the summit of the hill. Another party which had gone by a more circuitous route, having got over the wall, proceeded to the gateway, and let in the rest, when they all proceeded against the Raja's dwelling, he having recently fled through another gateway at the foot of the hill. With this terminated the siege of Khoordahghur, but the troops being much exhausted were unable to pursue, the Raja, however, a short time subsequent, voluntarily came in and surrendered himself.

After all opposition had been in this manner subdued, the British government with great liberality restored him to his functions in the temple, but to prevent the recurrence of tumult and commotion, retained the management of the zemindary of Khoordah, allowing him a commission on the revenues of 24 per cent. In this state matters continued until 1817, in which year the lower classes and pykes, or local militia of the pergunnah, stimulated, as was supposed, by Juggoo Bundoo, the Raja's dewan, rose unexpectedly in rebellion; and being protected by the jungles, notwithstanding numberless checks wherever they could be got at, continued for several months to keep the province in such a state of ferment, that it became necessary to send for reinforcements from Bengal, and also to secure the persons of the Raja and his son, which was accordingly done, and they arrived at Cuttack, on the 11th June, 1817, from whence it was intended to forward them to Calcutta.—*(Asiatic Journal, Public MS. Documents, &c.)*

MARICKPOOR.—A town in the province of Orissa, district of Cuttack, 40 miles S. E. from the town of Cuttack. The extreme dimensions of the zemindary attached to this town, is reckoned nine miles from north to south, and six from east to west. The produce consists of rice, salt, cotton, and sugar cane. The tribute paid to government is 3120 rupees, the estimated profit 29,000, of which 4000 rupees are from salt.—*(Richardson, &c.)*

AHMEDPOOR.—A town in Orissa, 11 miles N. from Juggernauth. Lat. 19° 58′ N. long. 85° 54′ E.

PIPLY *(Pippali)*.—A town in Orissa, 27 miles south from Cuttack. Lat. 20° 5′ N. long. 85° 58′ E.

JUGGERNAUTH *(Jagatnatha)*.—A celebrated place of Hindoo worship on the sea-coast of Orissa, district of Cuttack, esteemed the most sacred of all their religious establishments. Lat. 19° 49′ N. long. 85° 54′ E. 47 miles S. by E. from the town of Cuttack in a southerly direction, on the high road from thence to Ganjam. The temple containing the idol is an ill-formed shapeless mass of de-

cayed granite, no way remarkable but as an object of Hindoo veneration, situated about one mile and a half from the shore. The country around is extremely sterile, the town and temple being encompassed by low sand hills. From the sea the temple or pagoda forms an excellent land mark on a coast without any discriminating object for navigators. It is surrounded by a large, populous, filthy, ill built town, called Pooree, inhabited by a bad looking, sickly Hindoo population, composed mostly of the officiating priests, and officers attached to the various departments dependant on the idol. For ten miles in circumference round the temple on the land side, taking the temple for the central point, and the sea shore for the chord, the space enclosed thereby is called the holy land of Juggernauth, its sanctity being esteemed such, as to ensure future beatitude to the Hindoo who dies within its bounds. By Abul Fazel in 1582, this place is described as follows: "In the town of Poorsottem, on the banks of the sea, stands the temple of Jagnauth, near to which are the images of Kishen, his brother, and their sister, made of sandal wood, which are said to be 4000 years old." With respect to the origin of this image we have the following legend narrated in various mythological histories.

Angada, a hunter, while engaged in the chace, discharged an arrow, but instead of hitting the prey for which it was intended, it pierced Krishna, who happened to be sitting under a tree, so that he died, and some unknown person having collected the bones of that incarnation, put them into a box. About this time a king named Indradhumna was performing austere worship to Vishnu, who directed him to form the image of Juggernauth, and to put the bones into its belly, by the doing of which action he would obtain the fruit of his devotion. The king asked who would make the image, and was told, Viswacarma, the architect of the gods. To this deified mechanic he in consequence began to perform austere worship, which had such efficacy, that Viswacarma undertook to finish the job in one month, provided he was not disturbed. He accordingly commenced by building a temple upon an elevation called the blue mountain, in Orissa, in the course of one night, and then began to form the image in the temple; but the king was impatient, and after 15 days went and looked at the image, in consequence of which Viswacarma refused to go on, and left it unfinished. The king was much disconcerted, and in his distress offered up prayers to Brahma, who told him, not to grieve too much, for he would make the image famous even in its present imperfect shape. Being thus encouraged, King Indradhumna invited all the demi-gods to attend the setting of it up, on which occasion Brahma gave it eyes, and by performing worship to it, established its fame.

According to report the original image now lies in a pool at Juggernauth Kshetra, and it is also said that every third year the Brahmins construct a new

one, into which the bones of Krishna are removed, and that while performing this exchange, the officiating Brahmin acts with his eyes bandaged, lest the effulgence of the sacred relicts should strike him dead. The image exhibited at present is a carved block of wood, having a frightful visage painted black, with a distended mouth of a bloody colour, the eyes and head very large, without legs or hands, and only fractions of arms; but at grand ceremonies he is supplied with gold or silver arms. In the interior the attending Brahmins, bathe, wipe him, and carry him about like the stump of a tree. The other two idols of his brother and sister are of a white and yellow colour, and each have distinct places allotted them within the temple.

The ruth, or car on which these divinities are elevated, 60 feet high, resembles the general form of Hindoo pagodas, supported by very strong frames placed on four or five rows of wheels, which deeply indent the ground as they turn under their ponderous load. He is accompanied by two other idols, his brother Bulram and his sister Shubudra, who sit on thrones, nearly of equal height. The upper part of the cars are covered with English broad cloth, supplied by the British government, and are striped red and white, blue and yellow, and decorated with streamers and other ornaments. Both the walls of the temple and sides of the machine are covered with indecent sculptures. During the Ruth Jattra, the celebration of which varies from the middle of June to the middle of July, according to the lunar year, the three images are brought forth with much ceremony and uproar, and having mounted their carriage, the immense machine is pushed and dragged along, amidst the shouts and clamours of a prodigious multitude, to what is called the idol's garden-house, or country residence, distant from the temple only one mile and a half, but the motion is so slow, that the getting over this space usually occupies three or four days. On these occasions scenes of great horror frequently occur, both from accident, and self-devotion, under the wheels of the tower, which passing over the body of the victim inflict instant death by crushing the body to pieces; and their bruised and lacerated carcasses are frequently left exposed on the spot for many days after their destruction. Superstition is here seen in its least disguised and most disgusting form; the songs and gestures of the car drivers are indecent, and the external paintings to the last degree obscene. Some of the latter may be attributed to the mystical allusions of Hindoo mythology, others to the inherent beastliness of the people; some to the incubation of a lazy and pampered priesthood.

While the festival lasts, devotees and religious mendicants of all descriptions, are seen in crowds endeavouring to stimulate the charity of the multitude, by a great variety of ingenious, whimsical, and preposterous devices. Some remain

all day with their head on the ground, and their feet in the air; others with their bodies entirely covered with earth. Some cram their eyes with mud, and their mouth with straw; while others lie extended in a puddle of water. One man is seen with his foot tied to his neck, another with a pot of fire on his belly; a third enveloped with a net work of ropes. Nor are the officiating Brahmins idle on these emergencies, on the contrary, all the resources of superstition and priestcraft are brought into active operation, and every offering, from a sweet-meat to a lack of rupees, grasped at with the most importunate rapacity.

At Juggernauth there are 13 annual festivals; viz.

1.	Chandana	A sweet-scented powder.
2.	Snana	The bathing festival.
3.	Ruth	The car festival.
4.	Bahura	Ditto returning.
5.	Shayana	The lying down festival.
6.	Janma	The birth festival.
7.	Kojugara	The waking festival.
8.	Rasa	The Rasa festival.
9.	Urana	The warm clothing festival.
10.	Abhishaca	The anointing festival.
11.	Macura	A sign of the zodiac festival.
12.	Dola	The swinging festival.
13.	Rama Narami . . .	Rama's birth-day festival.

Such Hindoos as perform this pilgrimage contrive to arrive at four particular times, when the swinging, the sweet scented, the bathing, and the car festivals take place; but much the greater number at the swinging and car festivals; some go and return immediately, while others sojourn for two or three months. After the preliminary ceremonies are gone through and the fees paid, the pilgrim goes and looks at the image, he next bathes in the sea, and then returning to the temple, purchases some rice which has been recently offered to Juggernauth, and with it performs the obsequies of his deceased ancestors. During his stay he attends the daily solemnities, and makes offerings through the Brahmins of rice and other articles to Juggernauth. For payment, the officiating priests supply him with food ready dressed, which is particularly nutritious, as having been first presented to Juggernauth, who eats (by proxy) 52 times each day. The penitent also feasts the Brahmins, and eats with all descriptions of pilgrims, of whatever caste. Various reasons are assigned, and stories told, all equally irrational, to account for the singular exception of permitting an act to be done here, which performed anywhere else would render the individual a miserable outcast. All Hindoos eagerly accept whatever has

been offered to an idol, hence it is common to observe flowers which have been so offered stuck in their hair, and the water which has been offered to Juggernauth is preserved and sipped occasionally as a cordial. The appellation of Juggernauth (Jagat Natha, lord of the world) is merely one of the 1000 names of Vishnu, the presevering power, according to the Brahminical theology.

The concourse of pilgrims to this temple is so immense, that at 50 miles distance its approach may be known by the quantity of human bones which are strewed by the way. Some old persons come to die at Juggernauth, and many measure the distance by their length on the ground; but besides these voluntary sufferings, many endure great hardships both when travelling, and while they reside here, from exposure to the weather, bad food and water, and other evils. Many perish by dysentry, and the surrounding country abounds with sculls and human bones; but the vicinity of Juggernauth to the sea, and the arid nature of the soil, assist to prevent the contagion which would otherwise be generated. When this object of their misplaced veneration is first perceived, the multitude of pilgrims shout aloud, and fall to the ground to worship it.

A road from Calcutta, in the direction of Juggernauth, had long been an object highly desirable, considered merely in respect to the reputed sanctity of the temple; it was, however, more essential in a military point of view, for the purpose of affording a communication between the provinces immediately dependant on Bengal, and the territories subject to the presidency of Madras. It happened fortunately, that in 1810, Raja Sookmoy Roy, an opulent Hindoo inhabitant of Calcutta, offered to contribute one lack and a half of rupees (£16,000) towards the accomplishment of this object; the road when completed to be designated by his name. He died soon after the payment of the money into the treasury; but the undertaking has been prosecuted in conjunction with his heirs. The line of this road runs from Juggernauth through the towns of Cuttack, Balasore, Midnapoor, and Keerpoy, until it meets with the great western military road, about 20 miles north from the place last mentioned, comprehending a total distance of 290 miles. According to the original plan, the average height of the road was intended to be six feet, by 42 broad at the base, and 30 at the surface, but these measurements must vary according to the localities; in some places reaching to 30 feet high, and 80 broad. Between Cuttack and Juggernauth a direct distance of 47 miles, no less than 27 stone bridges are required. This road was began in 1813, and is still going on; but with respect to the pilgrims, the merit of their peregrination being in proportion to the hardships they sustain, every arrangement tending to render the holy place more accessible, and their immediate sufferings less, in the same proportion diminishes the merit of the pilgrimage, and nullifies the contemplated ex-

piation. Raja Sookmoy Roy, in contributing so largely to the construction of this road, was, of course, anxious to do a praise-worthy action, according to his own opinions, without scrutinizing too closely what might eventually be its result. But he was also perfectly sensible of the advantage that would be derived from it by the British government, and so far his contribution may be considered as a mark of respect and gratitude to that government, for the protection afforded to him and his countrymen generally; more especially in matters relating to their religious manners, customs, and sentiments.

In 1814, the Bengal government authorized the expenditure of a sum of money, for the purpose of making certain alterations in the barrier to the bridge over the Athara stream, the principal passage by which the pilgrims enter the town of Juggernauth; which improvements were essentially necessary to prevent the recurrence of serious casualties among the multitude. The old area was too confined, and a great part of the space enclosed was occupied by a tank full of putrid stagnant water. When a great concourse of pilgrims were collected, this enclosure was entirely filled; but the great damage occurred when the two gates, both of moderate size, were thrown open. On this being done, the enthusiastic crowd rushed with frantic haste to gain admission, regardless of consequences; and in the fray, weaker persons, females, aged men, and children, perished in considerable numbers. The improvements suggested for enlarging the area, and augmenting the size and number of gates were calculated to preclude the recurrence of similar calamities, and also to enable the revenue officers to collect the tax to the latest period, and with increased regularity. A medical establishment of native doctors was also fixed at Juggernauth, to afford assistance to sick and infirm pilgrims; it being discovered that an institution of that description had subsisted during the domination of the Maharattas.

When the province of Cuttack was conquered from the Maharattas, the British government succeeded to all their rights as sovereigns, and consequently to the revenue derived from the resort of Hindoo pilgrims to the temple of Juggernauth: possession was accordingly taken of the town and temple on the 18th of September, 1803; the sacred will of the idol having been first ascertained through the medium of the officiating priest. From the 1st of May, 1806, to the 30th of April, 1807, the sum realized here amounted to 117,490 rupees; the annual expenditure was about 56,000 rupees. To provide for this expenditure, in addition to the established endowments, consisting of lands and villages, an allowance of 20 per cent. on the net receipts arising from the tax on pilgrims was granted by the British government. In 1810, the receipts exceeded the disbursements on account of the temple, in the sum of 12,645 rupees. The Court of Directors in their remarks on this fact, dated the

28th of October, 1814, declare that they do not consider the tax on pilgrims as a source of revenue, but merely as a fund for keeping the temple in repair. In 1813, the net receipts exceeded those of the preceding year in the sum of 30,876, arising from the greater number of pilgrims resorting to the temple during that year; this surplus was devoted to the improvement of the road to Juggernauth, and to other circumstances connected with the temple. The following is an abstract of the receipts and expenditure for 1813:

Amount of collections from the pilgrims at the tolls . .	87,084 rupees.
Miscellaneous receipts	75
Total receipts . .	87,159
Deduct collector's establishment and contingencies .	17,257
Net receipts . .	69,902
Amount issued from the public treasury to make up the deficiency of the receipts at the temple	29,882
Value of broad cloth issued from the Company's import warehouse	1505
Sundries	90
	31,417
Collections from land assigned as an endowment to the temple	20,643
Amount of authorized collections at the temple on account of the sale of holy food, &c. &c.	5,997
Total expense of the temple . . .	57,877

Amount of Net Receipts as above	69,902 rupees.
Ditto Public Expenditure ditto	31,417
Balance remaining to Government	38,485

In 1814-15, the net collections amounted to 135,667 rupees, and the number of taxed pilgrims, assembled in May and June, was stated to be 77,323, exclusive of those (always much the greater number) exempted from taxation. In 1815-16, the gross receipts amounted to 86,027 rupees, and the total charges to 74,880 rupees, leaving a net balance of only 11,147 rupees. In June and July of the year last mentioned, the taxable pilgrims only amounted to 5444 persons.

Besides the fees received at the temple, votive offerings and deeds of gift are made to Juggernauth, all over Hindostan; his priests having stationary agents

in all the great towns, who collect and transmit the sums received either by a bill of exchange, or more frequently by merchandize. By a regulation of the Bengal government in 1809, the superintendance of the temple, its interior economy, and the controul of the priests, officers, and servants attached to the service of the idol, were vested in the Raja of Khoordah, who was directed on all occasions to be guided by the recorded rules and institutions of the temple, or by ancient and established usage. In this charge the Rajas of Khoordah were to be continued, so long as the propriety of their conduct justified the appointment.

For the purpose of preventing persons, either clandestinely or forcibly, entering anywhere but at the places established for admission, there is a strong barrier made by a hedge of prickly bamboos, where access is not prevented by small branches of rivers, and there is a guard of soldiers placed to prevent their entering the town or temple until they have paid the pilgrim tax, for which purpose persons liable to the pilgrim tax are divided into the following classes.

1st. Laul Jattries. Of this class those coming from the north pay 10 rupees, and those from the south six rupees, with free access to the temple for 30 days.

2d. The Neem Lauls. From the north, five; from the south, three rupees; access 10 days.

3d. The Bhurrungs, either from the north or south, pay two rupees; access four days.

4th. The Punj Tirthees. This class comprehends persons of low caste, who pay two rupees, whether from the north, or south. They are not allowed to enter the temple, but are permitted to perform the customary ceremonies on the outside of it for 16 days. It is optional with all persons who visit the interior of the temple, to enrol themselves under whatever class they may prefer, on payment of the prescribed rate of tax.

In conformity with long-established usage, the following classes of persons are exempted from payment of the tax on pilgrims at Juggernauth: viz. Byraghies, Sunyasies, Dundies, Brihmacharies, Mohunts, Gossains, Khomarties, and Nagas, who are all devotees, mendicants, and religious persons. The inhabitants born within the Byturnee north and Rossicoolla rivers south (the holy land of Juggernauth) are also exempted, as are all persons who have resided with their families for a period of ten years within the said limits. Individuals who carry Ganges water to Juggernauth, and actually pour it over the idol, and persons resorting to the town of Juggernauthpoor, for trade, or for any other purpose than pilgrimage, also escape the tax at the barrier, but these last are prohibited during the 12 days, while the great festival of the Ruth Jattra continues. Pilgrims in a state of actual poverty, on declaring their condition to be

such, under prescribed ceremonies, are allowed access for three days, and the British Sepoys of the Hindoo persuasion are exempted from all taxes on admission to the temple, but access to the interior is denied to the British magistrate. Pilgrims from the north, as they approach the river Byturnee (Vaiturani) perform certain funeral solemnities, while others make offerings of cows to the Brahmins, and cross the river by laying hold of the cow's tail. The fabulous river of the infernal regions, which the souls of the dead have to cross, is also named the Vaiturani, and according to the Brahminical doctrines the gift of a cow to a priest at the dying hour, enables the deceased to cross without damage, although its waters be at the boiling temperature.

Among the voluminous documents published by order of parliament, in 1813, there is no official estimate of the number of pilgrims resorting annually to this temple, and the revenue produced furnishes no data, so many classes being exempted. Dr. Carey is of opinion that, on the lowest calculation, 1,200,000 persons attend annually, of whom a very great number never return. The town adjacent to the temple is named Pooree, and also Pursottom, and to it merchants, traders, and others going to the markets have access; but not to the temple without express permission. One of the most important periods of pilgrimage is in March, when the Dole Jattrah takes place; the other in July, when the Ruth Jattra is celebrated. Besides this one, Juggernauth has many other temples throughout Hindostan, and more especially in Bengal; but this is by far the most renowned for sanctity and antiquity. Orissa, where this temple is situated, was one of the last conquests of the Mahommedans, at a period when the fervour of their bigotry had much abated, which partly accounts for the duration and still flourishing existence of the edifice. Travelling distance from Calcutta 311 miles; from Nagpoor 500 miles; from Benares 512; from Madras 719; from Delhi 910; and from Bombay 1052 miles.—*(Parliamentary Reports, and MS. Documents, Ward, C. Buchanan, Richardson, Rennell, Buller, &c. &c. &c.)*

MANICKPATAM.—A town in Orissa, situated on the narrow bank which separates the Chilka lake from the bay of Bengal. Lat. 19° 41′ N. long. 85° 20′ E. 60 miles S. by W. from Cuttack.

BHANPOOR.—A town in the province of Orissa, 65 miles S. W. from Cuttack. Lat. 19° 48′ N. long. 85° 28′ E. During the insurrection of the Pykes this was for some time the head-quarters of the 2d battalion, 18th Regiment of Bengal Native Infantry, commanded by Major William Hamilton, who, along with nearly all his detachment, fell a victim to the unhealthiness of the post. This officer joined the Bengal army when only 15 years of age, and on the 4th of May, 1799, when little more than 17 entered the breach at the storming of Seringapatam, with the grenadiers of his battalion. He subsequently served as a subaltern in many other quarters, during the intervals of leisure devoting his attention to

the study of the Asiatic languages, in some of which (the Arabic, Persian, and Maharatta) he attained so remarkable a proficiency, that he was appointed under Mr. Elphinstone to the escorts at Nagpoor and Poona, with a view to his assistance in the diplomatic department. After taking the usual furlough to Europe, he rejoined the Bengal army, and served through the Nepaulese campaign, but as happened to many other officers, without any opportunity of distinguishing himself. From the Himalaya mountains he was marched south to the salt swamps of Cuttack, where he met his fate on the 19th April, 1818, at the premature age of 37, and now lies buried at Juggernauth. Like almost all really brave men, his manners were so singularly gentle and inoffensive, and his disposition so kind and charitable, that he probably never had an enemy. By his personal friends he was sincerely loved, and among these may be mentioned, as best known to fame, Sir John Malcolm, and Sir James Mackintosh.

BOAD (*Bodha*).—A large fenced village in the province of Orissa, situated on the south-side of the Mahanuddy river, which at this place in the month of October is one mile and a half broad. Lat. 20° 32′ N. long. 84° 10′ E. 124 miles west from Cuttack. The face of the whole country, in this neighbourhood is mountainous, interspersed with vallies, from four to 16 miles in circumference. The villages are fenced with bamboos to protect the inhabitants and their cattle from wild beasts; and in the fields the women are seen holding the plough, while the female children drive the oxen. The Boad territory commands some of the principal passes into the Cuttack division. By the engagements concluded with the Boad chiefs, in 1803, they were liberated from the payment of any tribute to the Maharattas, and guaranteed in the possession of their estates, on condition that they faithfully discharged their duties as tributaries to the British government.—(*1st Register, Treaties, &c.*)

RAMGUR.—(*Ramaghara*).—A town fortified in the native manner in the province of Orissa, situated on the south-side of the Mahanuddy river, 106 miles west from Cuttack. Lat. 20° 26′ N. long. 84° 26′ E. By the arrangement made during the Marquis Wellesley's administration, in 1803, the chief of this place was exempted from the payment of tribute to the Maharattas, and had his territories guaranteed to him, on condition of faithfully fulfilling his duty as a tributary to the British government.—(*Treaties, &c.*)

COOLOO.—A town in Orissa, 80 miles S. E. from Sumbhulpoor. Lat. 20° 31′ N. long. 84° 39′ E. This is a considerable mart for the inland trade, the Berar merchants bringing their cotton to Cooloo, from whence they return to the interior with a load of salt.

JUDIMAHOO.—A town in Orissa, 58 miles W. by S. from Cuttack. Lat. 20° 16′ N. long. 85° 13′ E.

THE NORTHERN CIRCARS.

A LARGE province extending along the west-side of the bay of Bengal, from the 15th to the 20th degrees of north latitude. The sea bounds it to the east, along a coast of 470 miles from Mootapilly, its southern extremity, to Malond on the borders of the Chilka lake. It is divided from the provinces of Hyderabad, by range of small detached hills extending to the banks of the Godavery, and to the north of that river separated from Gundwana, by a continued range of mountains almost impassable for horse or wheeled carriages, to the north-western extremity of the Circars at Goomsur. From hence the chain of hills curves to the eastward, and, with the Chilka lake, forms a barrier of 50 miles to the north, except a tongue of land betwixt that lake and the sea. Towards the south, the small river Gundegama, which empties itself at Mootapilly, separates the Circars from Ongole, and the Carnatic below the Ghauts. The area or superficial contents, as originally acquired by the British government, may be estimated at 17,000 geographical square miles, of which (in 1784) one-fifth was estimated to be in cultivation or fallow, two-fifths in pasture, and the remainder woods, water, towns, barren hills, or a sandy waste three miles in breadth, bordering the whole extent of the sea-coast.

The grand divisions of this territory are naturally five, principally marked by rivers running across from the hills on the western frontier. These divisions are Guntoor or Mortizabad; Condapilly or Mustaphabad; Ellore, Rajamundry, and Cicacole, anciently named Calinga.

The climate of this region, to the north of Godavery, will be described under the article CICACOLE: to the south of that river, for the first two months, strong southerly gales prevail along shore, which, together with the sea breezes, moderate the heat; but the baleful influence of the former, in blowing over salt stagnant marshes on the coast, is injurious to animal life, and destructive to vegetation. During the succeeding month until the rains, the wind coming from the west over a parched loose soil of great extent, uninterrupted by any continued chain of hills, and along the broad, sandy, and almost dry bed of the

Krishna, becomes so intolerably hot near the mouth of that river, as to raise the thermometer sometimes for an entire week to 110°, and even in other parts it has been known to stand at 112° at eight o'clock in the evening, and at midnight so high as 108°. Neither wood nor glass is capable of bearing this heat for any length of time; the latter, such as shades and globe lanterns, crack and fly to pieces; the former warps and shrinks so, that the nails fall out of the doors and tables. Another peculiarity of the climate is the noxious state of the air in all the hilly regions, throughout the different seasons of vegetation, which occasions the distemper called the hill fever. This has been attributed to many causes, but is probably owing to the grossness of an atmosphere fat with fogs, and surcharged with the exhalations of a luxuriant soil pent up in vallies, having the free circulation impeded by the surrounding jungles and forests.

From Coringa to Ganjam the coast, as viewed from the sea, appears mountainous, and from Coringa, southwards, low, flat, and sandy. The whole sea-coast is of a sandy nature, gradually improving towards the hills. The same ground seldom yields more than one crop of grain annually, but there being plenty of water this is generally a heavy one. There are many small rivers running towards the sea, divided artificially into canals, and afterwards conducted into tanks and great reservoirs. The principal quadrupeds are sheep and the larger species of horned cattle; and the neighbouring sea, with its numerous inlets, abounds with every species of Indian fish. The Circars are exceedingly productive of grain, and formerly, during the north-easterly monsoon, were the granary of the Carnatic, in like manner as Tanjore was reckoned on during the south-west monsoon. Fruits, roots, and greens, are scarce, and raised with difficulty to the south of the Godavery, and even to the north of that river; it is supposed owing to the influence of the sea-air. Sugar and cotton are produced, and of the latter a great deal is brought from the interior provinces; bay-salt and tobacco (the latter excellent) are both exported. The forests of Rajamundry, from the commencement of the hills along the banks of the Godavery to Poloonsha, yield an abundance of large teak trees.

Plain long cloth is wrought in the island of Nagore and its vicinity, which forms the ground-work of the best printed calicoes in Europe, and those called palempores at Masulipatam; coarser cloths are made to the north and south of the Godavery. The muslins of Cicacole, the woollen carpets of Ellore, and the silks of Berhampoor, are rather objects of curiosity than considerable in quantity. The latter are made of silk imported from China and Bengal. Ships of 500 tons have been constructed at Coringa and Narsipoor, the two principal mouths of the Godavery, and about 50,000 tons of small craft are employed in the coasting trade. The exports to Europe are chiefly the fine cotton manufactures. A

great proportion of the coasting trade is carried on with Madras, and consists chiefly of grain, the returns for which, from Madras are the coarser sorts of cloths. The articles carried to the interior by the native inland traders are salt piece goods, copper, and raw silk from Bengal; the returns are principally cotton and wheat.

The principal part of the East India Company's investment of piece goods is provided in these Circars. The thread is generally spun by the cultivating caste of inhabitants, and there are regulations enacted for the protection of the weavers. The latter, on the whole, have the means of being more comfortable than the labouring class, but they are commonly of a more dissipated turn, and squander away their surplus gains in gaming and cock-fighting. The female population at large in general prepare the thread, and sell the produce of their week's work to the weaver at the market, and procure cotton sufficient for the next week. The females also of decayed families, who have little means of employing themselves from the secluded nature of their lives, derive from this source a support for their feeble existence. A considerable part of the cotton used in the manufactures is raised in the country, and the rest brought from the interior of the Deccan by traders who carry back a return of salt. The cotton raised within the province is preferred, being cleaner, but the crop is very precarious. Every cultivator allots some portion of ground for this cotton, and with a good season it is productive, but either too much or too little rain destroys it. The cleaning process is performed by a distinct tribe whose occupation it is.

The internal commerce of Madras with the Northern Circars may be classed under the heads of northern and southern coasting trade; the northern partaking more of the Bengal and Rangoon trade, while the southern has a large proportion of that of the eastward, Ceylon, and the Malabar coast. The traffic is mostly carried on by the natives, and in the craft which they navigate; some exception, however, must be made regarding piece goods, the great staple of the Circars, which are considered too valuable to be confided to such craft. These piece goods are principally punjum cloths to a large amount, besides those in use among the natives of Madras. The piece goods from Masulipatam are mostly coloured, and these are frequently again re-exported from Bombay; but most of the shipments for the Persian gulf are sent direct from Masulipatam. The next considerable article of export from the Northern Circars is grain, which in seasons of common produce is exported annually to Madras, and consists chiefly of rice, paddy, wheat, with other edible grains used only by the natives; to which may be added horse-gram, sonegaloo, with a very large proportion of oil seeds.

Goods are frequently landed in this province by vessels trading from Bengal,

and afterwards exported to Madras, among which number are long pepper root, shinbins, and stick lac. Amongst other exports to Madras are chillies, fire-wood, coriander seed, cashew nuts, and many other trifling articles in use among the natives, both as drugs, and such as are requisite for the performance of their multifarious religious ceremonies. The exports and re-exports from Madras to the Northern Circars are not so considerable as might have been expected, when the great military force and population of the province are considered, and also that Hyderabad, the Nizam's capital, receives part of its supplies through Masulipatam. Treasure is exported from Madras to this province for the purchase of salt, and of investments for the English market. The re-exports from Madras to the Northern Circars are chiefly European and China goods, for the consumption of officers and others employed in that quarter. The most valuable of the above articles are Madeira, claret, port wine, ale, brandy, oilman's stores, glass ware, stationery, tea, with copper of various kinds, steel, hardware, &c. To these may be added, goods received from the eastward, such as betel nut to a large amount, alum, cloves, benzoin, pepper, tin, dammer and borax. A quantity of arrack is also received from Madras, a considerable proportion of which is afterwards forwarded to Hyderabad for the use of the European troops stationed there.

The native inhabitants of the Northern Circars, exclusive of a few Mahommedans dispersed through the different towns, are wholly Hindoos, and may be estimated to exceed 3,000,000: They are composed of the two nations of Telinga and Ooria, Oria, or Orissa, formerly divided by the Godavery, but greatly intermixed since their union. They speak and write different dialects, and have rites, customs, and characteristical traits, perfectly distinguishable from each other. The four great castes or sub-divisions of the people are common in both countries, but the Orias are supposed to deviate less from the original institutions than the others. The Brahmins continue to enjoy their pre-eminence. The Rachewars, Rowwars, and Velmas, of which denomination the principal zemindars are composed, affect the manner of Rajpoots, and pretend to be of the Khetri, or warlike class. The remainder are husbandmen, cowherds, weavers; together with the artificers hereafter enumerated, and maintained by the greater villages, all of the Sudra caste. In addition to these are the retail shopkeepers, who are mostly of the third or Vaisya caste.

The five Northern Circars when acquired by the East India Company, consisted of zemindary and havelly lands. The first are situated in the hill country of the western frontier, and in the plains between the hills and the sea. The hill zemindars, secure in the woody and unwholesome heights which they inha-

bited, and encouraged by the hope of an eventual asylum in the dominions of the Nizam and Nagpoor Raja, had often furnished examples of successful depredation and unpunished revolt. They were surrounded by military tenants, whose lands were held on stipulations of personal service, and whose attachment to their chiefs was increased by the bond of family connexion. These zemindars consisted of three classes: 1st, The Velmas of Telinga origin, who were driven from the Carnatic, in the year 1652, by the Mahommedan arms, and who established themselves on the borders of the Krishna. 2dly, The Rachewars of the race of the ancient sovereigns of Orissa, who were also forced by the Mahommedans to relinquish the plains, and retire to the highland woods which form the western frontier. 3dly, The Woriar, petty chieftains of the military tribe, who, after the overthrow of Orissa by the Mahommedans, were enabled by their local situation to acquire an independent jurisdiction, their possessions being chiefly situated in the mountainous tract on the western boundary of Cicacole.

When the province devolved to the British, the zemindars were, for the most part, in a very irregular state of subjection to the Nizam, and not only the forms, but the remembrance of civil authority seemed to have been lost. With respect to the other class, or havelly lands, which constitute a large portion of the Northern Circars, they consisted of the demesne, or household lands of the sovereign. These were composed of districts in the vicinity of each capital town, which were originally resumed by the Mahommedan government, and had been annexed to these towns for the supply of the garrisons and numerous establishments, both civil and military. The following is the description of a village in this province, which also applies with little variation to the greater part of the Deccan and south of India.

Geographically considered, a village here is a tract of country comprising some hundred, or some thousand, acres of arable or waste land; politically viewed, it resembles a township or corporation. Its proper establishment of officers and servants consist of the following descriptions:—

1. The potail or head inhabitant, who has a general superintendance of the affairs of the village, settles disputes, attends to the police, and collects the revenue within his village.

2. The tallia and totie: the duty of the first consists in gaining information of crimes and offences, and in escorting and protecting travellers from one village to another; the duties of the latter appear to be confined immediately to the village, where he guards the crops and assists in measuring them.

3. The boundary man, who preserves the limits of the village, or gives evidence respecting them in case of dispute.

4. The curnum, or village accountant.

5. The superintendant of the tanks and water courses, who distributes the water therefrom for the purposes of agriculture.

6. The Brahmin, who performs the village worship.

7. The school-master, who is seen teaching the children to read and write on the sand.

8. The calendar Brahmin, or astrologer, who proclaims the lucky and unpropitious periods for sowing and threshing.

9. The smith and carpenter, who manufacture the implements of agriculture, and build the dwelling of the cultivator.

10. The potman or potter; the washerman; the barber; the cowkeeper, who looks after the cattle; the doctor; the dancing girl, who attends at rejoicings; the musician; and the poet.

These officers and servants generally constitute the establishment of a Hindoo village. In addition to the portion of land appropriated to the pagoda establishment, to the local officers of government, and to the village servants, they were each entitled to certain small shares or perquisites from the crops of the villagers. Under this simple form of government the inhabitants lived from time immemorial. The boundaries of villages have been but seldom altered; and though the villages have been sometimes injured, and even desolated by war, famine, and disease, the same name, the same limits, and even the same families have continued for ages. The inhabitants give themselves no trouble about the breaking up and division of kingdoms; while the village remains entire they care not to what power it is transferred, or to what sovereignty it devolves, its internal economy still remaining unchanged.

In A. D. 1541, the Mahommedans, under the command of Mahommed Khan Leshkeree, of the Bhamenee empire of Beeder, carried their arms into the Northern Circars, and conquered Condapilly. Nine years afterwards they carried their arms still further, and subdued all Guntoor, and the districts of Masulipatam; but the country was very imperfectly reduced, and its subjection, in the European sense, merely nominal, as it appears to have been again conquered from the Hindoo princes of Orissa about the year 1571, during the reign of Ibrahim Cuttub Shah of Hyderabad or Golconda. In 1687, these provinces, along with the empire of Hyderabad, fell under the dominion of Aurengzebe; but he does not appear to have paid much attention to them, being too busily employed elsewhere. In 1724, they were transferred from the reigning house of Timour, to that of Nizam ul Mulk, who immediately took active and real possession, collected the revenue and fixed a civil and military establishment. He was succeeded by his third son Salabut Jung, who, being greatly indebted for his

elevation to the intrigues and military assistance of the French East India Company, rewarded their services, in 1752, by a grant of the district of Condavir or Guntoor, and soon after ceded the other Circars.

The capture of Masulipatam, in 1759, by the British army under Colonel Forde, having deprived them of all real power, these territories reverted to the Nizam, with the exception of the acknowledged dependencies of the town and fortress of Masulipatam, which were retained by the English East India Company. Deprived of the support of the French, Salabut Jung was soon superseded in his authority by his brother Nizam Ali. In 1765, Lord Clive obtained from the Mogul a grant of four of the Circars, namely, Cicacole, Rajamundry, Ellore, and Condapilly, which in the following year was confirmed by a treaty entered into with the Nizam. The remaining Circar of Guntoor was, at that time, in the possession of Bazalet Jung the brother of the Nizam, by whom it was held in jaghire. It was contingently stipulated for in the treaty with the Nizam, subject to the life of Bazalet Jung, who died in 1782, but it did not come into the possession of the British until 1788.

The local government of the Northern Circars was continued under the management of the natives until 1769, when provincial chiefs and councils were appointed, and this mode of government continued until 1794. During this period the power of the zemindars was very great, and in 1777, it was calculated that the number of armed men maintained by them amounted to 41,000. In 1794, a change in the internal government of this province took place, which was followed by the punishment of the great zemindar of Vizianagrum, and the restoration of such zemindars as had been unjustly deprived of their lands by that family. Small progress, however, has as yet been made in the proper arrangement of these Circars, compared with other districts similarly situated, although a considerable improvement has taken place in the general character and efficiency of the revenue department. The system of a permanent settlement of the territorial revenue was introduced and established in the Northern Circars during the years 1802 and 1804, when the province was divided into five regular jurisdictions and collectorates, viz. Ganjam, Vizagapatam, Rajamundry, Masulipatam, and Guntoor.

The Northern Circars for their defence require six battalions of native infantry, of which three must always be dispersed, as their localities differ widely from those of the districts to the south of the Krishna. This province comprehends a narrow extended line of coast, bounded on the west by a strong range of woody mountains independent of the British government, with a most insalubrious climate. The political distinction between this portion of the Deccan and the province of Malabar consists, in our having possession of the country above

the latter, by which means the inhabitants can at all times be kept in check, and consequently small detachments will suffice; but in the Circars larger bodies of troops must always remain in a collected state. The most efficient arrangement appears to be one battalion at Ganjam, another at Vizianagrum, a third in the Masulipatam district; the remaining three at Ellore or any healthy station in its vicinity. From these corps, field detachments are almost constantly necessary to repel the incursions of plunderers from the mountains, a species of warfare equally fatal to the health and discipline of the troops employed. These pernicious effects might in part be obviated by a more distinct line of demarkation between the British territories and those of his highness the Nizam, the want of which proves a fertile source of contention between the subjects of the two states.—*(J. Grant, 5th Report, White, Sir Samuel Auchmuty, Johnson, Rennell, R. Grant, &c.)*

THE DISTRICT OF GANJAM.

This district occupies the northernmost portion of the five Circars, and has a very extensive line of sea coast. To the north, it borders on the district of Cuttack, which is subordinate to the Bengal presidency; to the south on that of Vizagapatam; to the east it has the bay of Bengal; and on the west a barbarous and unexplored tract of the Orissa province. The interior of this territory is hilly, but not far from the shore there are large and fertile plains, the district being on the whole one of the most productive under the Madras presidency. The climate is also more salubrious than some of the more southern Circars, the land winds being comparatively little felt, but it has notwithstanding occasionally, especially in 1815, experienced the ravages of a pestilential fever, which seemed to be visiting successively every portion of Hindostan.

In the year 1817, the total gross collection of the public revenue was as follows:—

Land revenue	243,225 star pagodas.
Salt	46,235
Land customs	8,986
Exclusive sale of spirits (Abkarry)	12,720
Sundry small branches of revenue	
Stamps	1,787
Tobacco monopoly	
Total . . .	312,956

The principal towns for the coasting trade in this district are Ganjam, Munsurcotta, Soonapoor, Barrah, Calingapatam, and Baupanapados. At which ports, between the 1st of May, 1811, and the 30th of April, 1812, 83 vessels and craft, measuring 9470 tons arrived; and 206, measuring 25,802 tons, departed. The exports consist of cotton, cloth, rice, sugar, rum, pulses of all kinds, gums and hill produce, wax, ghee, and salt to Bengal.

This district escaped the Pindary invasion; which desolated Guntoor in 1816, but in the succeeding year it had a visit from these depredators, who, although expelled in the short period of eleven days, committed ravages and left an impression of terror on the minds of the inhabitants, scarcely inferior to what had been experienced in Guntoor. Travelling distance from Calcutta, 372 miles; from Madras, 650 miles.—*(J. Grant, Hodgson, Report on external Commerce, &c. &c. &c.)*

GANJAM *(Ganjam, the depôt)*.—The capital of the preceding district, situated near the sea coast, in the Bay of Bengal, lat. 19° 21′ N. long. 85° 10′ E. The fort here is a small pentagon on plain ground, strengthened in the native style, yet when properly garrisoned, capable of making a considerable resistance. Sugar and jagary are produced in the neighbourhood, but the country to the north of Ganjam is very low, and under water during the rains. About the middle of 1815, a very destructive fever broke out here, which raged with such violence, that in eight weeks 700 persons died of it, and provisions became very scarce in consequence of all the banyans having fled the place to save themselves. In December of that year, the fever continuing with undiminished violence, the town was nearly deserted, and the distemper spread to the neighbouring villages, in consequence of which the magistrate was authorized to remove the court of justice for a time to Cicacole.—*(Upton, Bayard, &c.)*

MOHINDRA MALLEE *(The Chain of Maha Indra)*.—A chain of hills in the Ganjam district, which extend along the sea coast from N. E. to S. W. a few miles distant from the beach.

CHILKA LAKE.—This lake separates the five Northern Circars towards the sea from the province of Cuttack. In length it may be estimated at 35 miles by 8 the average breadth, is very shallow, and contains several inhabited islands. This lake seems to have been an operation of the sea on a sandy shore, the elevation of which was but little above the level of the country within the beach. On the N. W. it is bounded by a ridge of mountains, a continuation of that which extends from the Mahanuddy to the Godavery river, and encloses the Northern Circars towards the interior. The Chilka lake therefore forms a pass on each side into the province of Cuttack, and presents an agreeable diversity

of objects—mountains, islands, and forests. From on board ship at a distance from the land it has the appearance of a deep bay, the slip of land which separates it from the sea not being visible. This space, for several miles along the southern and eastern shore, is about a mile broad, and an entire neck of sand. Near Munickpatam the branch of the Chilka is about three-fourths of a mile broad, and difficult to cross when the wind blows strong.—*(Rennell, Upton, &c.)*

VIZIANAGUR.—A town in the Northern Circars, 16 miles W. from Ganjam. Lat. 19° 23′ N. long. 84° 50′ E.

CALICOOTE.—A town in the Northern Circars, 21 miles N. from Ganjam. Lat. 19° 40′ N. long. 85° 11′ E.

KIMEDY *(Cumadi)*.—A town in the Northern Circars, 34 miles N. by E. from Cicacole. Lat. 18° 42′ N. long. 84° 11′ E.

SOURERA.—A town in the Northern Circars, 35 miles W. from the Chilka Lake. Lat. 19° 49′ N. long. 84° 49′ E.

GOOMSUR *(Ghumsara)*.—A town and large zemindary in the district of Ganjam. Lat. 19° 52′ N. 84° 58′ E. 60 miles W. from Juggernauth. The country in this neighbourhood is remarkably impenetrable, the forests consisting entirely of bamboos, which grow closer and resist the axe better than any other species of ligneous vegetation. In former times, the inhabitants relying on these, did not think it necessary to erect redoubts for the defence of the paths to their strong holds, but obstructed them with frequent barriers of bamboos, wrought into a variety of entanglement. Besides its naturally pestilential atmosphere, the whole territory is one of the hottest in India, and is peculiarly subject to strokes of the sun, by which M. Bussy, in 1757, lost seven Europeans in one day. In 1804, this estate stood rated in the revenue records as containing 506 villages, with an estimated population of 66,046 persons, and assessed to the land tax 21,428 pagodas; but the proprietor, although in regular subjection to the British authority, so long as he paid his stipulated rent, had been but little interfered with. When originally transferred to the East India Company, several of the best informed public functionaries were of opinion, that owing to the peculiar delicacy of extending the full authority of the courts of law over zemindaries situated upon the frontiers, and among the high lands, it would be more advisable to regard the proprietors rather as tributary chieftains, than as ordinary subjects amenable to the usual process of the courts of justice. In the progression of time, however, the population generally, and even many of the zemindars have been forward in bringing their matters of litigation before the regular courts, and have subsequently submitted to the decrees without murmur or resistance. The Goomsur chiefs had all along remained nearly independent,

and might have continued so had not the enormous atrocity of their conduct compelled the interference of the British government.

In 1815, a charge of murder was brought against the zemindar Danoongjoy Bunje, by his own father, who for his own previous crimes had been deprived of the zemindary, and a reward proclaimed for his apprehension. An investigation in consequence took place, when it appeared from the evidence of the surviving females of his seraglio, that the zemindar Danoongjoy Bunje, in 1814, became impressed with an idea, that his wives and the female part of his family had conspired to deprive him of life, with the view of setting up his eldest son named Bulbudder Bunje as zemindar of the country. Under this alarm the zemindar confined a great many of his wives, concubines, and slave girls, most of whom from the inhuman treatment they received during their imprisonment died on the spot. The survivors deposed before the magistrate that they were all chained to a log of wood, placed in the centre of two rooms, with holes large enough for two legs, that being thus seated in pairs opposite to each other, each having one leg in the hole of the log, they were secured by a wooden pin, but the remaining legs were placed on the top of the log, chained together in irons. Several of them declared (one only 13 years of age) that they had witnessed the death of the person to whom they were chained, until the corpse became putrid and covered with worms, and as the marks on their limbs proved that they had undergone at least some part of the cruelties they asserted, the black and malignant nature of the zemindar's disposition rendered the rest extremely probable.

Orders were in consequence issued to seize the person of the zemindar, and dismantle the strong fortress of Kolaida, which fortress, although within 50 miles of Ganjam, the zemindar repeatedly asserted by letter, existed only in the imagination of the magistrate. When attacked, however, in May, 1815, by a small detachment of the Madras army, under Colonel R. Fletcher, it was found to be of such extent and strength, that the troops during their stay were only able to destroy the stockades and houses. From thence the detachment proceeded in pursuit of the zemindar to Jarang, where they did not succeed in effecting his capture, but had the good fortune to effect the release of about 100 men who were found in irons, besides women and children, and some were reported to have been put to death on the approach of the military.

Anxious to establish or confute the assertions of the female witnesses, the magistrate determined to visit the gloomy fortress of Kolaida, to examine a well in which it was said the bodies of those who had died in confinement had been thrown, and to collect further information on the spot. The well being pointed out by two female slaves, who according to their own account had been employed in putting the dead bodies there, after six hours digging finger bones,

ribs, and other parts of the human frame began to make their appearance, intermixed with earth, and after a further lapse of time a great number of sculls and bones were met with. In excavating to the depth of 24 feet, eighteen entire sculls were thrown out, and an immense pile of bones collected, from the condition of which there was reason to believe the bodies they appertained to must have lain a long time in the well, as all the flesh and hair were gone, and nothing remained perfect but the bones and teeth, the whole corroborating the depositions as to the fact of the bodies having been thrown into a well. It appeared also that the zemindar, apprehending a research of this nature, had ordered two of his dependants to dig the wells and remove the bodies, which had actually been done (as they confessed) with another well. Three human sculls with a quantity of bones were also found in the fortress of Kolaida by the officers of the detachment, close to five stakes wedged into the ground, which had every appearance of a place appropriated to confinement and torture. In fact, the hill zemindars of the Circars had long been accustomed to exercise despotically the power of life and death, and also to levy contributions through the means of a desperate banditti, the present therefore seemed an excellent opportunity to make an example of a most atrocious petty tyrant, but we have no further information on the subject, except that he had voluntarily surrendered himself to the collector and was under confinement at Ganjam.—*(Travers, Woodcock, Orme, &c. &c.)*

Bourasinghy.—A town in the Northern Circars, 37 miles S. W. from Ganjam. Lat. 19° N. long. 84° 45' E.

Cicacole *(Chicacula)*.—The largest of the Northern Circars, and now comprehended in the modern district of Ganjam, of which it forms by far the largest portion, what follows may therefore be considered as applying to that district and the Circars generally. In a geographical point of view, it is subdivided into two parts. The first lies between the river Setteveram on the south; the rivy Poondy on the north; and extends about 170 miles along the bay of Bengal. In its greatest dimensions it stretches inland to the mountainous region on the west, about 60 miles; comprising an area of about 4,400 square miles. The second subdivision is of a triangular figure, extending about 80 miles from Poondy to Malonde, on the southern frontier of Cuttack, and 50 miles to the N. W. angle at Goomsur. It contains about 1600 square miles of superficial measure, exclusive of that portion of country, situated along the great ridge of boundary mountains to the west.

The climate of the Northern Circars (of which Cicacole occupies so large a space), with a general conformity to that of Hindostan, has from local position,

and other circumstances, some peculiarities in each of the three seasons. The periodical rains usually set in about the middle of June, with a westerly wind, in moderate showers, until the end of August, which month concludes the small grain harvest. From this time the rain continues in great abundance until the beginning of November, when it generally breaks up with violence, and is succeeded by the north-easterly wind. The middle of this latter and pleasant season, early in January, finishes the harvest for rice and bajary, which are the great productions of the country north of the Godavery. The close of the vernal equinox terminates the third harvest, which is the grand one for maize, as well as for all the different species of grain and pease, south of that river. Then begins the hot season, which is always extremely moderate towards the northern extremity of the Circars near Ganjam, by reason of the constant diurnal sea breezes, and the position of the neighbouring hills from south to west, contrary to the ordinary direction of the wind at Masulipatam.

The southern division of Cicacole, with a better soil than is found in the other parts of the circar, is watered by four rivers, which have their outlets at Vizagapatam, Bimlipatam, Cicacole, and Calingapatam, besides many lesser streams during the rains. Northward in the territory of Jehapoor, the land is fertilized by the Ganjam and other smaller rivers. The Cicacole circar taken altogether has few extensive plains, and its hills increase in frequency and magnitude as they approach the vast range of mountains bounding this and the district of Rajamundry to the north-west. The hills and narrower bottoms, which separate them, were formerly suffered by the native chiefs to be overrun with jungle, as the best protection to the opener vallies allotted for cultivation. During the Carnatic wars that province was supplied with considerable quantities of rice from Cicacole; but since the restoration of tranquillity, and transfer of the Arcot dominions to the company, the necessity for importation has greatly diminished. Cicacole was ceded to the French in 1753, by Salabut Jung, the reigning Soubahdar of the Deccan, at which period its limits extended from the Godavery to the pagoda of Juggernauth. At the above period the French possessed territories greater, both in value and extent, than had ever been possessed in Hindostan by Europeans, not excepting the Portugueze when at the height of their prosperity. It was acquired along with the dewanny of Bengal in 1765, during the government of Lord Clive.—(*J. Grant, Orme, White, &c.*)

CICACOLE.—The ancient capital of the preceding circar, by the Mahommedans named Maphus Bunder. Lat. 18° 15′ N. long. 84° E. 55 miles N. N. E. from Vizagapatam. At this place there is a mosque of considerable sanctity, erected in the year of the Hijera, 1051, by Shekh Mahommed Khan. In A. D. 1815, in

consequence of a contagious fever which raged with great violence at Ganjam, the courts of justice and revenue were ordered for a time to be transferred to Cicacole, which had escaped the distemper.

ELMORE.—A town in the Northern Circars, 16 miles N. by E. from Cicacole. Lat. 18° 26′ N. long. 84° 10′ E.

CALINGAPATAM.—A town in the Northern Circars, 16 miles E. from Cicacole. Lat. 18° 15′ N. long. 85° 11′ E.

RYAGUDDY.—A town in the Northern Circars, 60 miles N. W. from Cicacole. Lat. 18° 55′ N. long. 83° 25′ E.

CURIPUM *(Caribhum)*.—A town in the Northern Circars, 42 miles N. W. from Cicacole. Lat. 18° 42′ N. long. 83° 36′ E.

CURODE.—A town in the Northern Circars, 52 miles E. by N. from Bustar. Lat. 19° 38′ N. long. 83° 16′ E.

THE DISTRICT OF VIZAGAPATAM.

This is the second district into which the Northern Circars were subdivided, and is principally situated between the 17th and 19th degrees of north latitude. On the north it is bounded by Ganjam; on the south by Rajamundry; to the east it has the bay of Bengal; and on the west the hilly and woody province of Gundwana. The climate and productions so entirely resemble those of Ganjam, and its internal distribution into zemindaries and talooks so exactly similar, as to render all details on these points unnecessary. The principal towns are Vizagapatam, Bimlipatam, Vizianagrum, and Bobilee. Like all other border districts within the Company's territories, this tract had long been infested by plunderers, and it had been on many occasions remarked, that no good resulted from a mere active pursuit of these depredators by the regular troops, owing to the pestiferous nature of the climate among the hills, as well as the ignorance of the country where the freebooters had their dens and fastnesses. It was therefore thought expedient, as the zemindars had shewn a very strong inclination to suppress these inroads, to give them encouragement in the pursuit, and partially assist them with the means. Instructions were in consequence issued by the Madras presidency to the proper officer, directing him to furnish the zemindars and renters with gunpowder, and to comply with such indents for that article as might be produced with the sanction of the magistrate.

The principal trading towns of this district are Vizagapatam and Bimlipatam. From Calcutta the imports consist of cumin seeds, long pepper, wheat, and Madeira wine; and from Ceylon and the Maldives islands, large supplies of coco nuts, coir, and cowries. Wax, salt, and coir, compose the principal articles of export to Calcutta, and rice to the Maldives. The consignments to London

are chiefly of indigo, and the staples of the district are wax, salt, and indigo. A considerable quantity of cloth is manufactured in the country, and the inhabitants of the town are very expert in carving curious little boxes of ivory and bone. Between the 1st May, 1811, and the 30th April, 1812, 233 vessels and craft, measuring 25,740 tons, arrived; and 305 vessels, measuring 33,847 tons, departed.

In 1817, the total gross collection of the public revenue in this district was as follows:—

Land revenue	364,911 star pagodas.
Salt	33,038
Land customs	17,152
Exclusive sale of spirits	14,014
Sundry small branches of revenue	,,
Stamps	3,023
Tobacco monopoly	,,
Total	432,138

(Parliamentary Reports, Hodgson, Orme, &c. &c.)

VIZAGAPATAM.—The capital of the preceding district and residence of the judge and magistrate. Lat. 17° 42′ N. long. 83° 24′ E. At this place the hills form a kind of promontory at what is called the Dolphin's Nose, a mountain about 1500 feet high, which projects into the sea, and forms with those a little north of it a kind of bay. This range of hills continues along shore at a small distance from the sea, as far as Tuny, where they take a S. W. direction.

The town of Vizagapatam is inconsiderable, the European inhabitants mostly residing at Waltier, a village to the north of the harbour. A small river coming from the north, and turning short eastward to the sea, forms an arm of land one mile and a half in length, 606 yards in breadth, nearly in the middle of which stands the fort of Vizagapatam. During the ebb the surf here is very considerable; and as European boats, for want of Massula craft, are obliged frequently to go in, to escape being upset they ought to keep close to the Dolphin's Nose. At Semachellum, near to this place, is a Hindoo temple of great fame and antiquity.

In A. D. 1689, in the reign of Aurengzebe, during a rupture between that monarch and the East India Company, their warehouses here were seized, and all the residents of that nation put to death. In 1757 it was taken by M. Bussy, and along with the rest of the province was acquired by Lord Clive in 1765. Travelling distance from Madras 483 miles; from Nagpoor 394; from Hyderabad 355; and from Calcutta 557 miles.—*(Parliamentary Reports, Orme, Johnson, &c.)*

ANKAPILLY.—A town in the Northern Circars, 15 miles W. from Vizagapatam. Lat. 17° 41′ N. long. 83° 11′ E.

SINGARUMCOTTA.—A town in the Northern Circars, 24 miles N. by W. from Vizagapatam. Lat. 18° 3′ N. long. 83° 20′ E.

COSSIMCOTTA.—A town in the Northern Circars, 16 miles W. by S. from Vizagapatam. Lat. 17° 39′ N. long. 83° 8′ E.

WOORATLA.—A town in the Northern Circars, 41 miles S. W. from Vizagapatam. Lat. 17° 33′ N. long. 82° 48′ E.

BELGAUM (*Valagrama*).—A town in the Northern Circars, 46 miles N. W. from Cicacole. Lat. 18° 36′ N. long. 83° 25′ E.

BEJIPORAM.—A town in the Northern Circars, 90 miles W. from Vizagapatam. Lat. 17° 55′ N. long. 82° 3′ E.

BOBILEE.—A town and zemindary in the Northern Circars, 35 miles W. N. W. from Cicacole. Lat. 18° 25′ N. long. 83° 31′ E. In 1757 the first in rank of the poligars of this country was Rangaroo of Bobilee. His fort stood about 52 miles N. by E. of Vizagapatam, close to the mountains, the dependent district being about 20 miles square. There had long been a deadly hatred between this poligar and Vizeram Rauze, an adjacent poligar, whose person, how-much-soever he feared his power, Rangaroo held in the utmost contempt, as of low extraction, and of new note. Vizeram Rauze persuaded the French commander, M. Bussy, to espouse his side of the quarrel, and the latter not foreseeing the terrible event to which he was proceeding, determined to reduce the whole country, and expel the zemindar and his family.

A poligar, besides his other towns and forts, has always one situated in the most difficult part of his country, which is intended as a last refuge for himself and all his blood. The singular construction of this fort, is adequate to all the intentions of defence among a people unused to cannon or the means of battery. Its outline is a regular square, which rarely exceeds 200 yards; a round tower is raised at each of the angles, and a square projection in the middle of each of the sides. The height of the wall is generally 22 feet; but the rampart within only 12, which is likewise its breadth at the top, although it is laid much broader at the bottom. The whole is of tempered clay raised in distinct layers, each of which is left exposed to the sun until thoroughly hardened before the next is applied. The parapet rises 10 feet above the rampart, and is only three feet thick. It is indented five feet down from the top in interstices six inches wide, which are three feet asunder. A foot above the bottom of these interstices and battlements runs a line of round holes, another two feet lower, and a third two feet from the rampart. These holes are usually formed with pipes of baked clay,

and serve for the purposes of fire arms, arrows, and lances. The interstices are for the freer use of these arms, instead of loop-holes, which cannot be inserted or cut in the clay.

The towers and the square projection in the middle have the same parapet as the rest of the wall, and in two of the projections in the opposite sides of the fort, are gateways, of which the entrance is not in the front, but on one side, from whence it is continued through half the mass, and then turns by a right angle into the place. On any alarm the whole passage is choked up with trees; and the outside surrounded to some distance with a strong bed of thick thorny bushes. The rampart and parapet is covered by a shed of strong thatch, supported by posts; the eves of this shed project over the battlement. This shed affords shelter to those on the rampart, and guards it against the sun and the rain. An area of 500 yards or more, in every direction round the fort, is preserved clear, of which the circumference joins the high wood, which is kept thick, three or four miles in breadth round this centre. Few of these forts permit more than one path through the woods. The entrance of the path from without is defended by a wall exactly similar in construction and strength to one of the sides of the fort, having its round towers at the ends, and square projection in the middle. From natural sagacity they never raise this redoubt on the edge of the wood, but at the bottom of a recess cleared on purpose, and on each side of the recess raise a breastwork of earth or hedge to gall the approach. The path admits only three men abreast, winds continually, and is everywhere commanded by breast works in the thicket; and has in its course several redoubts similar to that of the entrance, and like that flanked by breastworks on each hand.

Such were the defences of Bobilee (which are given at length as a general specimen of all poligar forts), against which M. Bussy marched with 750 Europeans, of whom 250 were horse, four field pieces, and 11,000 peons and sepoys, the army of Vizeram Rauze, who commanded them in person. The attack commenced at break of day on the 24th of January, 1757, with the field pieces against the four towers, and by nine o'clock several of the battlements were broken. All the leading parties of the four divisions then advanced at the same time with scaling ladders, but, after much endeavour for an hour, not a man had been able to get on the rampart, and many had fallen wounded. Other parties followed with little success, until all were so fatigued that a cessation was ordered; during which the field pieces having beaten down more of the parapet, gave the second attack greater advantage; but the ardour of the defence increased with the danger. The garrison fought with the indignant ferocity of wild beasts, defending their dens and families; several of them stood as in defiance, on the

top of the battlements, and endeavoured to grapple with the first ascendants, hoping with them to twist the ladders down, and this failing, stabbed with their lances; but being wholly exposed, were easily shot by aim from the rear of the escalade. The assailants admired, for no Europeans had seen such excess of courage in the natives of Hindostan, and continually offered quarter, which was always answered by menace and intention of death; not a man had gained the rampart at two in the afternoon, when another cessation of attack ensued. On this Rangaroo assembled the principal men, and told them there were no hopes of maintaining the fort; and that it was immediately necessary to preserve their wives and children from the violation of the Europeans, and the still more ignominious authority of Vizeram Rauze.

A number of the garrison, called without distinction, were allotted to the work. They proceeded every man with his lance, a torch, and his poinard, to the habitations in the middle of the fort; to which they set fire indiscriminately, plying the flame with straw prepared with pitch or brimstone, and every man stabbed without remorse the woman or child whichsoever attempted to escape the flame and suffocation. The massacre being finished, those who accomplished it returned like men agitated by the furies to die themselves on the walls.

M. Law, who commanded one of the divisions, observed that the number of defenders was considerably diminished, and advanced again to the attack. After several ladders had failed, a few grenadiers got over the parapet, and maintained their footing in the tower until more secured the possession. Rangaroo, hastening to the defence of the tower, was killed by a musket ball. His fall increased the desperation of his friends, who crowding to revenge his death left other parts of the rampart bare. The other divisions of the French troops having advanced, numbers on both sides got over the parapet without opposition, nevertheless none of the defenders quitted the rampart, or would accept quarter, but each advancing against or struggling with an antagonist would resign his poinard only with death. The slaughter of the conflict being over, another much more dreadful presented itself in the area below. The transport of victory lost all its joy; all gazed on each other with silent astonishment and remorse, and the fiercest could not refuse a tear to the destruction spread before them. Four of the soldiers of Rangaroo, on seeing him fall, concealed themselves in an unfrequented part of the fort, until night was far advanced; when they dropped down from the walls, and speaking the same language passed unsuspected through the quarters of Vizeram Rauze. They concealed themselves in the thicket, and the third night after, two of them crawled into the tent of Vizeram Rauze, stabbed him in 32 places, and were immediately cut to pieces. Had they failed, the

other two remaining in the forest were bound by the same oath to perform the same deed, or perish in the attempt.—*(Orme, &c.)*

BIMLIPATAM *(Bhimalapatana)*.—A sea-port town in the Northern Circars, 16 miles N.N.E. from Vizagapatam. Lat. 17° 53′ N. long. 83° 34′ E. A considerable traffic is carried on in native craft, and the Dutch have still a factory here, for the purchase of piece goods, various sorts of which are manufactured in the adjacent country.

VIZIANAGRUM.—The capital and residence of the formerly powerful Raja of Vizianagrum, whose ancestor acted so conspicuous a part at the siege of Bobilee as above narrated. Lat. 18° 3′ N. long. 83° 36′ E. 26 miles N. by E. of Vizagapatam.

CONARAH.—A town in the Northern Circars, 30 miles N. N. E. from Vizagapatam. Lat. 17° 59′ N. long. 83° 44′ E.

THE DISTRICT OF RAJAMUNDRY *(Rajamandiri)*.

The third district of the Northern Circars, proceeding from the north, and situated between the 16th and 17th degrees of north latitude. To the north it is bounded by the district of Vizagapatam; on the south by that of Masulipatam; on the east it has the sea; and on the west the dominions of his highness the Nizam. The limits of this district have undergone several fluctuations, and are at present but ill defined. Part of the original circar lies to the south, but the greater proportion to the north of the Godavery, which separates it from Ellore. This river divides itself into two great branches, 35 miles from the sea, with which it forms the island of Nagarum, a triangular space comprehending 500 square miles; but of very great value in proportion to its extent. From the Poliveram zemindary, on the west, the great range of hills limits this circar, and the small river Settieveram describes its northern boundary to Cicacole. In 1784 the whole circar of Rajamundry included about 1700 square miles of accessible territory. The intervening space between the small rivers Yellerie and Settieveram is subdivided by water courses to answer the purposes of irrigation in the two principal zemindaries of Peddapore and Pettipoor. The island of Nagarum is enclosed by the two greater branches of the Godavery, and intersected by five lesser ones, which render it very productive, it being the grand receptacle of all the slimy mould carried down by the greatest river of the Deccan. The forests of Rajamundry, from the commencement of the hills along the banks of the Godavery, to Paloonshah on the frontiers of Cummumait, produce abundance of teak trees, this being the only country on the east side of the bay of Bengal which furnishes this durable species of timber.

The cultivation of sugar is carried on to a considerable extent in the Peddapore and Pettipoor zemindaries, along the banks of the Elyseram river, which though small has a constant flow of water the whole year, sufficiently large not only to water the sugar plantations during the driest seasons, but also a great variety of other productions, such as paddy, ginger, turmeric, yams and chillies. The stream of water, during the driest season, renders the lands adjoining more fertile than almost any other in India, and particularly fitted for the growth of the sugar cane. A considerable quantity of sugar also is raised in the Delta of the Godavery, and the cultivation might be increased to any amount. From the same spot they do not attempt to raise a crop oftener than every third or fourth year, but during the intermediate time, plants of the leguminous tribe are cultivated. The method of cultivating the cane, and manufacturing the sugar by the natives in this district, is, like all their other works, extremely simple. The whole apparatus, a few bullocks excepted, does not amount to more than six or eight pounds sterling. One acre of sugar cane in a tolerable season yields about 10 candy of sugar, each candy weighing about 500 pounds, and is worth on the spot per candy from 16 to 24 rupees. Here on an average six pounds of juice from good canes yield one pound of sugar. The refuse is given to cattle, or carried away by the labourers, there being no distilling of rum.

The principal towns of this district are Rajamundry, Ingeram, Coringa, Bundermalanca, Peddapoor, and Pettipoor, but there is little export trade carried on, except from Coringa. The territory was ceded to the French in 1753, by Salabut Jung, the reigning soubahdar of the Deccan, and acquired to the British by Lord Clive in 1765. In 1817, the total gross collection of the public revenue was as follows:

Land revenue	568,462	star pagodas.
Salt	67,023	
Land custom	21,946	
Exclusive sale of spirits (Abkarry)	11,361	
Sundry small branches of revenue	655	
Stamps	5,099	
Tobacco monopoly	,,	
Total	674,550	

In 1812 it was discovered, that the general police of the district would be greatly benefited by a road through the jungle, from the town of Rajamundry to that of Rajanagrum, distant 12 miles, the adjacent country having been thrown into a state of alarm by the depredations of a noted freebooter, named Pundoo Dorah, and the murder of Lieutenant Douglas. In 1813, the magistrate recom-

mended that the jungle should be extirpated by encouragement to bring the land under cultivation; but the proprietor, on being applied to, stated that this improvement had formerly been attempted, but that generally the ground over which the jungle extended was so very stony and barren, that it would produce nothing but thorns. The proprietor, however, undertook, for an advance of 500 pagodas, to construct the road himself, which was accordingly acquiesced in, and the undertaking ordered to be immediately commenced. In 1807, a police corps of 1000 men was maintained by government for the protection of this district at an expense of 25,948 pagodas per annum.—*(J. Grant, Hodgson, Roxburgh, Orme, &c. &c.)*

RAJAMUNDRY.—The capital of the preceding district, situated on the east side of the Godavery, about 50 miles from its mouth, lat. 16° 59′ N. long. 81° 53′ E. Near Rajamundry the Godavery is about a mile in breadth, and in June and July, when the river is full, makes a grand appearance. The bed of the river is here very deep, and very little raised above the level of the sea, in consequence of which, during a remarkable rising of the sea at Coringa, about 35 years ago, ships were found drifted as high as this place. Not far from the town, the Godavery separates into several branches, forming various fertile deltas and large islands. The banks on both sides are from 20 to 30 feet high, and consist chiefly of hardened clay marle, great portions of which are carried away and deposited elsewhere, causing much contention among the land owners. In the middle of the town, and near the river, there formerly stood a large fort, with mud walls of little strength.

The Rajas of Rajamundry are mentioned by Ferishta as independent princes when the Deccan was invaded by Allah ud Deen, A. D. 1295; and it was subjected by the Bhamenee sovereigns of the Deccan, A. D. 1471. Travelling distance from Hyderabad 237 miles; from Madras 365; and from Calcutta 665 miles.—*(Orme, Heyne, Rennell, &c.)*

GODAVERY RIVER *(Gadavari, also named the Gunga Godavery)*.—Innumerable rivulets issuing from the Western Ghaut mountains and Chandpoor hills, about the 20th degree of north latitude, and 70° of east longitude, join their streams near to Koombhauree, and their union forms the main channel of the Godavery river. From amongst these currents the Hindoos have selected one, to which, without any apparent reason for the preference, they assign the honour of being the source of the Godavery, one of their most sacred streams, and the largest river of the Deccan. At Trimbuck Nasser, 53 miles distant from the western Indian Ocean, where this brook issues, temples are erected, which are resorted to by the pious of the Hindoo persuasion from all parts of India.

After traversing the large province of Aurungabad, and the Telingana country

from west to east, it turns to the south-east, and receives the Baingunga about 90 miles from the sea, besides many lesser streams in its previous course. Near Rajamundry it separates into two principal branches, and these, subdividing again, form altogether several tide harbours for vessels of moderate burthens; such as Ingeram, Coringa, Yanam, Bundermalanca, and Narsipoor, all situated at different mouths of this river. Its whole course, including the windings, may be estimated at 850 miles in length, having nearly travelled across from sea to sea. At Collysair ghaut, in the province of Gundwana, lat. 18° 38′ N. long. 80° 35′ E. the bed of the Godavery is about a mile in breadth; and in the beginning of May consists of a wide expanse of sand, the river being separated into many little shallow streams, nowhere more than 15 inches in depth. In the rainy season the bed is filled, and the river rolls along a prodigious volume of water.

Yernagoodum.—A town in the Northern Circars, 15 miles west from Rajamundry. Lat. 16° 58′ N. long. 81° 39′ E.

The forests on the banks of the Godavery abound with timber fit for the purposes of ship building, being of a superior size and quality. In March, 1814, the firm of William Palmer and Co. from their own observation, and from facts detailed by the inhabitants of the Ramgur and Paloonshah pergunnahs, were of opinion, that a navigation 400 miles in length might be opened during four months of the year on this river and the Wurda, which would greatly facilitate the commercial intercourse between the inland provinces of the Deccan and the bay of Bengal.—*(Rennell, J. Grant, Blunt, H. Russell, &c. &c.)*

Peddapoor *(Padmapura)*.—A town in the Rajamundry district, 17 miles north from Coringa. Lat. 17° 6′ N. long. 82° 15′ E. Sugar cane to a considerable extent is cultivated in the Peddapoor zemindary, along the banks of the Eliseram river. A battle was fought here in 1758, between the French army commanded by M. de Conflans, and the English commanded by Colonel Forde, in which the former were totally defeated.—*(Roxburgh, Orme, &c.)*

Coringa *(Caranga)*.—A considerable sea-port town in the district of Rajamundry, 30 miles S. E. from the town of Rajamundry. Lat. 16° 40′ N. long. 82° 44′ E. Coringa bay is the only smooth water on the Coromandel coast, in the south-west monsoon; Point Godavery, projecting out to the southward, breaks the swell. In consequence of this favourable circumstance, a wet dock has been formed here, which is the only construction of the kind on the continent between Calcutta and Bombay. A bar of mud lies across the entrance, through which ships must be forced. A considerable number of country vessels of small burthen, are annually built at this port. A remarkable rise of the

ocean and inundation took place here about 35 years ago, which destroyed a great number of the inhabitants and much property.

The register of imports at this place exhibits a trade with Calcutta, and a few places to the eastward, in rice, cummin seed, paper, and copper from the former, and small supplies of pepper and timber from the latter. The exports from Coringa to Calcutta, and partially to Pegu, consist of piece goods and teak wood to the first, and piece goods to the last. From the 1st of May, 1811, to the 30th of April, 1812, the total value of imports of every description was 170,960 Arcot rupees; and of exports 822,348 Arcot rupees. In the course of the above period, 131 vessels and craft, measuring 12,876 tons, arrived; and 235, measuring 26,714 tons, departed.—*(Parliamentary Reports, Johnson, &c.)*

Injeram.—A town in the Northern Circars, six miles south from Coringa. Lat. 16° 45′ N. long. 82° 18′ E.

Ammalapoor.—A town in the Northern Circars, situated on a branch of the Godavery river, near its junction with the bay of Bengal, 53 miles N. E. from Masulipatam. Lat. 16° 25′ N. long. 81° 58′ E. About 12 miles east from Ammalapoor, is a village named Sura-Yana-Yanam, and close to it a lake, at the bottom of which sulphur is found deposited. This lake is narrow, but extends several miles in length, from north to south, and is everywhere very shallow. At its southern extremity it communicates with a branch of the Godavery, and it is also connected with a salt water creek, from whence its water is received during the rainy monsoon. In the warm season it is nearly dry, when the mud exhales a disagreeable smell. Near the lake the country is quite flat, without any hill nearer than 50 miles, and stones are nearly as rare. The soil over this portion of the Northern Circars is either a rich red clay mixed with vegetable mould, or it is black cotton ground, under which is always found a bed of marle. Earthquakes in this vicinity are entirely unknown, and volcanic productions equally rare. In the neighbourhood, fine cloth in considerable quantities is manufactured.—*(Heyne, &c.)*

Gulgundah.—A town in the Northern Circars, 75 miles W. by S. from Vizagapatam. Lat. 17° 33′ N. long. 82° 18′ E.

Rumpah.—A town in the district of Rajamundry, situated towards the western frontier. The country of Rumpah forms a part of the British territory, but whether from its mountainous and unhealthy situation, or its unprofitable nature, the ancestors of the present Raja have been in possession of Rumpah and villages adjacent, without rendering an account to any superior, for many years. During the life of Pundoo Dorah, the freebooter, it was an asylum for every description of vagrants, besides which, the chiefs had always been in the habit of levying a duty on goods transported by the Godavery river. For these

and other crimes they had been expelled; but in 1815, Ram Booputty, the nominal Talookdar of Rumpah, having seized and put to death the above-named notorious freebooter, the Madras presidency, in reward for this exploit, ordered the estate to be restored to him, on condition that he would maintain such a police as would in future prevent its becoming a resort of plunderers, and also that he would abstain from levying any transit duties on the Godavery.—*(Public MS. Documents, &c.)*

MADDAPOLLAM.—A town in the Northern Circars, situated in a populous country, 33 miles E. N. E. from Masulipatam. Lat. 16° 24′ N. long. 81° 45′ E. In this neighbourhood the manufacture of fine long cloth is carried on to a considerable extent.

BUNDERMALANCA *(Bander Maha Lanca)*.—A town in the Northern Circars, 54 miles E. N. E. from Masulipatam. Lat. 16° 26′ N. long. 81° 59′ E.

NARSIPOOR.—A town in the northern Circars, 34 miles E. by N. from Masulipatam. Lat. 16° 21′ N. long. 81° 51′ E.

NAGARAM.—A town and fertile tract of country in the Northern Circars, insulated by two branches of the Godavery.

THE DISTRICT OF MASULIPATAM.

The fourth district into which the Northern Circars have been divided for the collection of the revenue and administration of justice. To the north it is bounded by Rajamundry; on the south by Guntoor and the sea; to the east it has the bay of Bengal; and on the west the dominions of his highness the Nizam. Its present limits comprehend a great proportion of the ancient Circars of Ellore and Condapilly, under which heads respectively further topographical particulars will be found. The principal towns are Masulipatam, Ellore, and Sicacollum.

In 1813, this district was much disturbed by predatory inroads of proscribed or rebellious zemindars, subjects of the British government, who had taken refuge on the frontiers of the Nizam's territories, where they procured reinforcements of men and arms from the turbulent and disaffected, always a numerous class under a native, or any other government. Application was in consequence made to the Nizam for permission to pursue them within his boundaries, which being acceded to without much difficulty, a force was dispatched, which succeeded in apprehending many of the inferior offenders, several of their leaders (among whom were three of their most celebrated chiefs), and also a Brahmin, who accompanied them in their maurading expeditions, in order to keep their accounts with accuracy and regularity. From the result of the subsequent trials, it appeared that this gang had been dispatched by a petty zemindar in

the Cummumait (a Nizam's district) for the purpose of murdering the widow of a zemindar in the Company's dominions. This refractory zemindar had formerly held lands within the Masulipatam jurisdiction; but having been deprived of them for not paying the revenue, turned freebooter, and for several years infested the British territories, although a large reward had been offered for his apprehension. Other gangs from the same quarter invaded the district, and tortured the inhabitants in order to extort the discovery of concealed hoards; the whole protected and encouraged by Ashwa Row, the zemindar of Paloonsha. The difficulty of protecting so exposed a frontier was then experienced, as the employment of regular troops was only a temporary resource, and had only the effect of securing the inhabitants during the time they remained on the spot; besides which, it was quite impracticable to keep regular troops stationed in every village along so very extensive a line of frontier.

In 1807, the total gross collection of the public revenue in the Masulipatam district was as follows:

	Star pagodas.
Land revenue	276,538
Salt	24,661
Land customs	43,654
Exclusive sale of spirits (Abkarry)	30,314
Sundry small branches of revenue	4,292
Stamps	6,583
Tobacco monopoly	
Total	386,043

(J. O. Tod, Hodgson, Public MS. Documents, &c. &c.)

MASULIPATAM *(Mausali-patan)*.—The capital of the preceding district, and a sea-port town of considerable note. Lat. 16° 10′ N. long. 81° 14′ E. The fort of Masulipatam is an oblong square figure, 800 yards by 600, situated in the midst of a salt morass, close to an inlet or canal, which, opening a communication with the sea and the Krishna, enlarges the means of defence, without exposing the works to an immediate naval attack, as no ship can come within reach of cannot shot, nor any approaches be made on the land side, except between the north and east points of the compass. The pettah, or town of Masulipatam, is situated a mile and a half to the north-west of the fort, on a plot of ground rising above the fort; across which the communication between this ground and the fort is by a straight causeway, 2000 yards in length. The town is very extensive, and its site on the further side is bounded by another morass, both of which are miry even in the driest season. Such was the de-

scription of this fortress during the Carnatic wars of the 18th century; but since then many alterations have taken place. In 1812, Sir Samuel Auchmuty considered it to be the only defensible post in the Northern Circars, but while its works were just sufficiently strong to invite, they were too weak to resist for any length of time, the attack of a European enemy. Under all circumstances, as they then existed, he was inclined to think that the best plan would be to demolish the whole, and take up a new fortified position at Ellore, or some strong position in the interior.

The shore at Masulipatam is still, and it is the only port from Cape Comorin on which the sea does not beat with a strong surf, and capable of receiving vessels of 300 tons burthen. It early became a port of commercial resort, and still carries on an extensive foreign commerce; but notwithstanding the fertility of the adjacent country, watered by numerous small rivers and channels from the Krishna and Godavery, large quantities of rice are annually imported for the use of the inhabitants. Masulipatam has long been famous for chintzes, but although much cheaper, they are neither so handsome nor of so good a quality in proportion as the European chintzes. The former is an article of very general wear all over Persia, and there is a considerable trade carried on between that port and the gulf of Persia. The general trade of Masulipatum extends very little beyond the ports of Calcutta and Bussora, and with those places it is principally confined to the article of piece goods; to the last mentioned the export of cloth is considerable. From Calcutta are imported rice, raw silk, shawls, rum, and sugar; and between this place and the Maldives islands, chintz goods and snuff to a small extent have been exchanged for coco nuts. From the 1st of May, 1811, to the 30th April, 1812, the total value of imports of every description amounted to 418,000 rupees; and of exports to 2,136,298 rupees. Within the same period 755 vessels and craft, measuring 31,277 tons, arrived; and 727 vessels and craft, measuring 31,048 tons, departed.

Masulipatam was conquered by the Bhamenee sovereigns of the Deccan so early as A. D. 1480. In 1669, the French established a factory here; and in 1751 received possession of a town and fort, when they modernised the defences, and improved it very much. It was taken from them by storm on the night of the 7th April, 1759, by the British troops under the command of Colonel Forde, the garrison which surrendered amounted to 500 European and 2537 sepoys and topasses, being considerably more numerous than the assailants. After this the town and adjacent territory were ceded to the British, with whom they have remained ever since. Travelling distance from Calcutta 764 miles; from Delhi 1084; from Madras 292, and from Hyderabad 203 miles.—(*Orme, J. Grant, Parliamentary Reports, Sir Samuel Auchmuty, &c. &c. &c.*)

DEVY.—A town in the Northern Circars, 28 miles S. W. from Masulipatam. Lat. 15° 53′ N. long. 80° 57′ E.

JUGGEAH PETTAH.—A town in the Masulipatam district, situated close to the western border. This place is principally inhabited by opulent traders, the security of whose persons and property is of the utmost importance to the neighbouring districts. Prior to the establishment of the judicial system, a strong guard of local militia were stationed here, but they were subsequently withdrawn.

ELLORE *(Elura)*.—One of the five original Northern Circars, but at present mostly comprehended in the modern district and collectorate of Masulipatam. The Ellore and Condapilly circars occupy the whole of the space between the Krishna and Godavery rivers; the district of Masulipatam towards the sea; the inland province of Cummumait in the Nizam's territories towards the west, and the jeel, or lake of Colair, which is chiefly formed by the overflowings of the above two rivers. Its superficial contents may be estimated at 2700 square miles, exclusive of the high mountainous region on the west.—*(J. Grant, &c.)*

ELLORE.—A town in the Northern Circars, formerly of considerable note; but now rather in a state of decay. Lat. 16° 43′ N. long. 81° 15′ E. Travelling distance from Hyderabad 183 miles; from Madras 310; and from Calcutta 719 miles.

COLAIR LAKE.—The bed of this lake is situated five miles to the south of Ellore, and extends 47 miles in length from east to west, and 14 in breadth from north to south. From the beginning of the rains in July, until the end of September, the whole is overspread with water, except 60 or 70 small islets, in which the inhabitants remain; but during the rest of the year the whole is dry and passable, and in many places highly cultivated. The lake is chiefly formed by the overflowings of the Krishna and Godavery; and its waters are conducted into many channels to irrigate the circumjacent territory.—*(Orme, 5th Report, J. Grant, &c.)*

MALAVILLY.—A village in the Ellore circar, 16 miles S. W. from the town of Ellore. This is one of the seven villages in this district near to which diamonds are found; the names of the others are Partal, Atcoor, Burthenypadoo, Pertalla, Wustapilly, and Codavetty Calloo.—*(Heyne, &c.)*

CONDAPILLY *(Canadapalli)*.—One of the five original Northern Circars; but like Ellore, now for the most part comprehended in the Masulipatam collectorship. In 1786, the area of the two was estimated at 3400 miles, exclusive of the high mountainous region on the west. By the Mahommedans this territory is named Mustaphanagur, which is also its appellation in the revenue books. Besides the Krishna, which bounds it on the south-west, this country is watered by

several smaller streams, and is on the whole, tolerably well cultivated, but much inferior to Tanjore, or the more flourishing districts of Bengal. There are diamond mines in Condapilly, but for many years they have not produced any profit either to government or to private individuals.—*(J. Grant, 5th Report, Rennell, &c.)*

CONDAPILLY.—The ancient capital of the Condapilly Circar, situated in lat. 16° 37′ N. long. 80° 33′ E. 49 miles north-west from Masulipatam. This place was formerly a fortified hill in the Indian style, of considerable strength, but the urgency no longer existing, the works have been suffered to decay, which has been the fate of innumerable native fortresses now comprehended in the British dominions. Condapilly was first conquered from the Hindoo princes about the year 1471, by the Bhamenee sovereigns of the Deccan, and it came into the British possession along with the Northern Circars in 1765. Travelling distance from Hyderabad 142 miles; from Madras 306; from Nagpoor 370; and from Seringapatam 444 miles.—*(J. Grant, Ferishta, Rennell, &c.)*

MAYDOURGHAUT.—A town in the Northern Circars, 21 miles N. from Condapilly. Lat. 16° 54′ N. long. 80° 37′ E.

BEZOARA *(Bijora)*.—A town in the Northern Circars, 41 miles N. W. from Masulipatam. Lat. 16° 30′ N. long. 80° 43′ E.

THE DISTRICT OF GUNTOOR.

The fifth district of the Northern Circars, which with the addition of Palnaud, from the Carnatic, now forms a collectorate and magisterial jurisdiction under the Madras presidency. To the north it is bounded by the Nizam's territories and the district of Masulipatam; on the south by the districts of Cuddapah and Ongole; to the east it has the Bay of Bengal; and on the west the dominions of the Nizam. In 1786, the original Guntoor Circar comprehended an area of 2500 square miles, exclusive of the mountainous tract on the west; and its general boundaries are the river Krishna to the north, and the Gondegama (which divides it from the Carnatic) to the south. The principal towns are Guntoor, Innaconda, Camupaud, and Nizampatam.

The earth of the Guntoor Circar in the neighbourhood of the populous village of Mundaram is much impregnated with saltpetre. In this vicinity the soil is black and capable of producing any sort of grain if supplied with a sufficiency of moisture. Unfortunately, however, the bed of the Krishna lies too deep, and after the periodical rains, which terminate in November, it often happens that not a drop of rain falls until next July, for which reason rice cannot be cultivated in any considerable quantity. During the months of April, May, and June, animals and vegetables suffer greatly from the want of moisture, and every thing exhibits

the appearance of misery and decay. After the falling of the first rains a very different scene is presented. The finest verdure springs up everywhere, and the country throughout is reanimated. The natural strength of the soil is such, that in good years the Indian corn grows to the height of six and seven feet, with ears a span in length. The natives, who feed on this grain principally, are stout and healthy, and during the dry months its straw affords the chief nourishment for the sheep and cattle, which are larger and fatter in Guntoor, than in the Masulipatam or Vizagapatam districts; but they are not stout in proportion. Trees here are not plenty, those seen are mostly clumps of tamarind trees, which during the hot season afford refreshing shelter to the traveller. Mangoe, coco nut, and palmira trees, are scarce, but measures have been taken to encourage the propagation of the latter. There are diamond mines in this circar, but it is a very long period since they have been productive or profitable.

In 1765, when Lord Clive acquired the other Northern Circars from the Mogul, this circar remained in the possession of Bazalet Jung, the Nizam's brother, to be enjoyed by him as a jaghire during his life, after which it was to devolve to the Company. In 1779, a treaty was most improperly concluded with Bazalet Jung by the Madras government, without the consent of the Nizam, for the cession of Guntoor, and in a few months afterwards it was granted by the same presidency to Mahommed Ali, the Nabob of the Carnatic, on a lease of ten years; but the whole transaction was annulled in the following year by the Bengal government. Bazalet Jung died in 1782; but the country was not taken possession of by the Company until 1788; they continuing to pay a tribute of seven lacks of rupees to the Nizam. In 1801, the Bengal revenue and judicial systems were carried into effect; but the Guntoor circar having come later under the British dominion than the other four districts, it was assessed with a reference to the average collections during the period of 13 years that it had been subject to the Company's authority. In 1803, when the present Nizam, Secunder Jah, succeeded his father on the throne of Hyderabad, he offered to relinquish the tribute paid by the British government on account of this circar, but the offer was refused by the Marquis Wellesley, then Governor-General.

In March, 1816, Guntoor suffered dreadful ravages from a numerous body of Pindaries, which entered the British territories on the western borders of the Masulipatam district, and having crossed the Krishna at Munaloor and Koonkepaud, partially plundered Amrawatty.

On the 10th March, they plundered 20 villages, 13 persons were killed or destroyed themselves, 19 were wounded, and 340 were tortured in different ways to extort the confession of concealed treasure.

On the 11th March, they travelled 33 miles, plundered 72 villages; 29 persons were killed, 128 wounded, and 731 tortured.

12th, marched 38 miles, plundered 54 villages; 23 persons were killed, 176 wounded, and 1241 tortured.

13th, marched 52 miles, plundered 20 villages; 11 persons were killed, 22 wounded, and 136 tortured.

14th, marched 26 miles, plundered 49 villages; 19 persons were killed, 36 wounded, and 234 tortured.

15th, marched 24 miles, plundered 24 villages; 36 persons were killed, 10 wounded, and 107 tortured.

16th, marched 23 miles, plundered 34 villages; 12 persons were killed, 20 wounded, and 111 tortured. On this day they quitted the Guntoor district, and entered that of Cuddapah; but for the sake of connexion their whole route shall here be given until they left the British territories.

17th, marched 15 miles, plundered 25 villages; 9 persons were killed, 18 wounded, and 93 tortured.

18th, marched 45 miles, plundered 23 villages; 14 persons were killed, 56 wounded, and 237 tortured. This day they commenced their retreat, having plundered the pettah of Cumbum.

19th, marched 30 miles, no villages plundered for want of time; 4 persons killed, 11 wounded, and 127 tortured.

20th, marched 37 miles, plundered 7 villages; 9 persons were killed, 8 wounded, and 234 tortured.

21st, marched 14 miles, and by 3 o'clock in the afternoon, the whole banditti had crossed the Krishna. A detachment of British troops came in sight of them just as they reached the opposite side.

During the whole incursion the excess of their cruelty and lust could only be equalled by that of their cowardice, as was evinced by the precipitancy with which they plundered, and their flight on the slightest opposition; but it is impossible adequately to describe the consequences of the alarm they created. Twenty-five women, several of whom had infants, drowned themselves. At Mavolee ten women with six children, seeing their fathers and brothers murdered, destroyed themselves by setting fire to the houses in which they had assembled. The Pindary incursion within the British boundaries, lasted eleven days, during which time they plundered 339 villages; killed or caused to destroy themselves 182 persons, wounded 505, and tortured in different ways 3603. This band of robbers was estimated at 5000 men, composed of all tribes from the Turk, Brahmin, and Rajpoot, to the Pariar and Chuckler, of whom not more than 2000 appear to have been mounted or equipped; the rest had horses

of an inferior description, seldom so high as 12 hands, but abstinent and hardy. The intelligence they obtained was excellent, and collected in various ways; especially from itinerant merchants, mendicants, and religious devotees. There is no doubt that several native subjects of the British government accompanied them; some indeed were recognized.

On this melancholy occasion the public injury done was not to be calculated in money, the pecuniary loss, though great, bearing no proportion to the moral and the loss of character sustained by a government apparently unable to protect its subjects. The government loss in money was only 818 pagodas; the loss by government and the zemindars by the destruction of crops 9606 pagodas; but the loss of private property was very great. Many of the inhabitants before and after they had been visited by the Pindaries, left their houses and fled to the hills and jungles, and thus gave an opportunity to the Lumbadies and domestic thieves to steal with impunity. The total amount of claims under this head was 365,910 star pagodas; of which amount 255,965 was admitted by the commissioners appointed to investigate. The amount of cash claimed was very small; and curiously distributed, for while large sums were claimed by a few individuals as dug up hoards, the proportion of persons who appear to have possessed ready money was much smaller than might have been expected from the known habit of the natives. Yet the incursion took place during the months when it is customary for both Hindoos and Mahommedans to celebrate their marriages, for which ceremony a small sum of money is absolutely necessary. The loss claimed for gold and silver ornaments was very great, and probably correct, when it is considered that every native of India has more or less of these in his possession.

Nothing of this last description escaped the Pindaries, who, although hardly one of them knew a third word of Telinga, all knew those for silver and gold. To assist their expressions they carried a ring on each finger, to which they pointed when pronouncing the emphatic words, and no one ventured to misunderstand them. The sum admitted by the commissioners for losses under this head was 125,368 star pagodas; and those admitted for losses of clothes 43,058, although a much larger sum was claimed. It is probable, however, that only the finer sorts were carried away; much was cut up for torches after being dipped in ghee, some converted to horse furniture, and much stolen during the confusion by private thieves. The sum admitted for loss of copper and brass pots was 7297 pagodas; but it is likely that many of these articles only changed masters, being carried from one village and dropt at another when richer booty occurred. Not many cattle were carried off, very few horses and those of a wretched description, and there was no instance of their having killed bullocks for food. The claims of

the poorer inhabitants, and of the cultivating classes in general, appear in almost all instances to have been just; but in Guntoor and the larger towns, many claims were fabricated for the occasion. The claims of European gentlemen amounted to 1689 pagodas. The Madras presidency, however, in 1817, had not acceded to the payment of these claims, both on account of their great amount, and also because they doubted the expediency or necessity of holding the government responsible for losses which might ensue from the failure of its protection; it being absolutely impossible, with their limited military force, to afford it against powerful bands of predatory horse regularly organized for plunder.

In 1816, it appears from the returns that there were 2922 Cuttoobuddy peons, exclusive of 1300 men employed by the zemindars, scattered over the Guntoor and Palnaud districts; the collector employed 547 peons, and the police corps amounted to 308 men. But it is to the want of fire arms in the hands of the inhabitants, that the general success of the Pindary invasion is to be attributed; as it was, many of the natives distinguished themselves by their gallant resistance. From the repeated instances of good conduct on the part of the inhabitants, it seemed quite certain, that arms judiciously distributed would be attended with the best consequences. To arm Brahmins or Banyans, or even common cultivators, would be preposterous; but the higher class of Reddies and Cummavars may at all times be trusted, and in many villages of the Northern Circars, numbers of Rachewars and Velmavars are to be found, proverbial for courage and martial spirit. The aggregate of these classes has been estimated at 2182 men, and now the desire of revenge which operates on their minds, would lead them to seek an opportunity, if it occurred by a return of the Pindaries. It is to be hoped, however, that the strong measures adopted by the Marquis of Hastings in 1817 will preclude the necessity of such precautious arrangements, and effectually prevent a repetition of the devastation and cruelties of which the above is so distressing a picture.

In 1817, the total gross collection of the public revenue in the Guntoor district was as follows:—

Land revenue	302,406 star pagodas.
Salt	60,772
Land customs	25,067
Exclusive sale of spirits (Abkarry)	3,891
Sundry small branches of revenue	16,845
Stamps	3,756
Tobacco monopoly	,,
Total	412,738

(Oakes, F. W. Robertson, Hodgson, Rennell, 5th Report, &c. &c.)

GUNTOOR.—The chief town of the Guntoor circar, situated in lat. 16° 17′ N. long. 80° 32′ E. 48 miles west of Masulipatam. This place was attacked on the 12th March, 1816, by the Pindaries, who being favoured by a thick fog, entered it without opposition, and continued to pillage it for four hours. The military force then consisted of only 30 invalid sepoys and 20 peons, who were required to guard the treasury (containing 113,633 rupees), the jail, and the courts of justice, so that the only detachment sent into the town consisted of five sepoys, two half caste boys, and two peons, headed by a pensioned soubahdar and the cutwall, who performed the service they were sent on (the bringing away a quantity of ammunition) in a most gallant manner. Most of the wealthy inhabitants of the town assembled at the house of the zemindar Vassereddy, which being a capacious building enclosed with a good wall afforded shelter to a considerable number. They had received some muskets and ammunition from the acting magistrate, with which having killed one Pindary and wounded several others, the rest did not persevere in their attempt to enter the enclosure, but moved off in a north-east direction towards Munglaterry, where they found considerable plunder, as, besides its being a place of commercial resort, it contains a pagoda of some note, where many persons were assembled to celebrate the principal feast of the year. During the subsequent investigation, advantage was attempted to be taken by the inhabitants of the supposed liberality of government, by the fabrication of false claims, and the Wyduk Brahmins, who carry on nearly the whole trade, claimed the most, yet universally profess to gain their livelihood by begging, and under the character of mendicants are exempted from all direct taxes.—*(Oakes, F. W. Robertson, &c. &c.)*

CONDAVIR *(Canadavir)*.—A town in the Northern Circars, 15 miles W. by S. from Guntoor. Lat. 16° 13′ N. long. 80° 18′ E.

BELLUMCONDAH.—A town in the Guntoor district, situated in lat. 16° 31′ N. long. 80° 3′ E. 36 miles N. W. from Guntoor. At this place the country begins to assume a hilly aspect as it recedes from the sea. The soil is black and covered with stones of different kinds, among which grow Indian corn and cotton; but the tract of country generally may be considered as very unproductive. In the adjacent villages saltpetre is manufactured.—*(Heyne, &c.)*

CAMUPAUD.—A town in the Guntoor district, 47 miles north from Ongole. Lat. 15° 56′ N. 79° 55′ E.

INNACONDA.—A town in the Guntoor district, 53 miles N. W. from Ongole. Lat. 15° 55′ N. long. 79° 44′ E. About 12 miles to the eastward of this place is the hill of Buggleconda, which is considered by many, both natives and Europeans, to be an extinct volcano, a rare object in Hindostan. There is no record, however, or even tradition of any eruption of lava, nor is there any thing to be

seen on the top in the least resembling a crater. Among the natives it is remarkable for the frequent earthquakes it experiences. It is about quarter of a mile in height from the plain, and is covered with large smooth stones, with a few bushes in the narrow chasms. According to Dr. Heyne the whole mountain is composed entirely of baysalt, which is hard, black, and sonorous. The earthquakes here often take place several times in the course of one month, and are sometimes so violent as to move the houses of the adjacent villages, and roll down large stones from the hill into the neighbouring plain. The Innaconda hill has also the reputation of being an extinct volcano, but like that of Buggleconda without any very strong claims to the distinction, as it exhibits no traces of lava, nor any substance resembling it, except baysalt.—*(Heyne, &c.)*

NIZAMPATAM.—A town in the Northern Circars, 43 miles S. W. from Masulipatam. Lat. 15° 54′ N. long. 80° 45′ E. At this place a considerable coasting trade is carried on in the craft navigated by the natives.

BAUPETTAH.—A town in the Northern Circars, 13 miles W. N. W. from Nizampatam. Lat. 15° 58′ N. long. 80° 30′ E.

PALNAUD *(Palanatha)*.—This is a section of the old Carnatic, or former dominions of the Arcot Nabobs, which from its contiguity has been annexed to the Guntoor collectorate. A great proportion of the land here is uncultivated, and presents to the eye scarcely any thing but a continued jungle of underwood; and the valley through which the Krishna flows is a sterile, stony, jungly desert. In the rainy season it is covered with verdure, but during the hot months when the foliage is withered, and the land winds prevail, scarcely a vestige is to be seen of vegetation. A considerable space of country is covered with stones of a calcareous nature and slaty texture, and the hills encircling the country are composed of the same materials. The inhabitants were formerly as savage as their country, until reduced to order by the strong arm of the British power.

A portion of the revenue in Palnaud is procured from the duties levied on the internal trade, to and from the sea-coast, and collected principally at Timerycotta. Indian corn is the grain principally cultivated, and a brownish sort of of cotton is also raised and much esteemed by the Punjum weavers about Samulcotta. Casia sennæ also grows abundantly. The jungles of this district are resorted to by herds from the adjacent countries, the proprietors paying a sum to government according to the number of the cattle. Diamonds and other precious stones were formerly discovered in this district, especially in the bed of Krishna; but there is scarcely any manufacture except that of saltpetre, which is procured of a superior quality. This territory is infested by the Chenchoosee race of plunderers, and in 1816 had a visit from the Pindaries, who penetrated through the Bodratee pass. This defile is long, narrow, and stony, and requires

six hours even for a small party to pass through it. A few troops stationed here might have arrested the whole body of Pindaries, and so convinced were these depredators in 1816 of their perilous situation, that they beheaded the Lumbadies (itinerant merchants) whom they had pressed as guides for having brought them into such apparent danger. Like the other frontier districts, Palnaud experiences the inconvenience of its vicinity to the Nizam's territories, from whence, notwithstanding the vigorous measures pursued by the Madras presidency, an incursion of banditti took place in 1815, when two villages were burned and several of the inhabitants wounded.—*(Heyne, Oakes, F. W. Robertson, &c. &c.)*

MACHERLA.—A town in the Palnaud division, 76 miles west from Guntoor. Lat. 16° 27′ N. long. 79° 16′ E.

TIMERYCOTTA.—A town in the Palnaud division of the Guntoor district, 77 miles W. by N. from the town of Guntoor. Lat. 16° 35′ N. long. 79° 25′ E. Six miles to the west of Timerycotta is a cataract formed during the rainy season by the river Yedlapadu, which in the opposite season is perfectly dry. The water falls from a height of about 60 feet, into a basin 120 feet in breadth, ornamented with several Hindoo places of worship. The great elevation from which this water is precipitated would, under proper management, greatly assist the conducting of it to different quarters for the purposes of irrigation This place possesses a small fort only capable of resisting predatory cavalry, and usually garrisoned by a small detachment of the Madras military.—*(Heyne, &c.)*

CARAMPOONDY.—A town in the Palnaud division, 55 miles W. by N. from Guntoor. Lat. 16° 24′ N. long. 79° 42′ E.

MOUTAPILLY *(Muta-pali)*.—A town situated near the southern extremity of the Northern Circars, lat. 15° 28′ N. long. 80° 12′ E. A considerable coasting trade is carried on from hence in the craft navigated by the natives.

MODAPILLY *(or Gondegam)*.—A small town in the Northern Circars, 13 miles N. E. from Ongole. Lat. 16° 25′ N. long. 80° 6′ E.

THE PROVINCE OF KHANDESH.

(KHANDESA.)

A PROVINCE of the Deccan, situated principally between the 20th and 22d degrees of north latitude. To the north it is separated from Malwah by the course of the Nerbudda; to the south it has Aurungabad and Berar; on the east are the provinces of Gundwana and Berar; and on the west Gujerat. Its limits have never been accurately defined, but it may be roughly estimated at 210 miles in length by 80 the average breadth. Khandesh was one of the small soubahs formed during the reign of Acber, from conquests made south of the Nerbudda. It then occupied the space between Malwah on the north; Berar on the east; and Ahmednuggur, afterwards Aurungabad, on the west and south; but being a new acquisition its boundaries have since greatly fluctuated. In the northern quarter, the Satpoora range of mountains separates the vallies of the Tuptee and Nerbudda. By Abul Fazel, in 1582, it is described as follows:

"The soubah of Dandees. This soubah was originally called Khandesh, but upon the conquest of the fortress of Aseer, the name was changed to Dandees. It is situated in the second climate. In length from Poorgong, which joins to Hindia to Selung, bordering on the territory of Ahmednuggur, it measures 75 coss; and the breadth from the Jamood, which confines it towards Berar and Pall, joining to Malwah, is 50 coss. It is bounded on the north-west by Malwah; Kalneh confines it to the south; on the east lies Berar; and on the north large mountains. The soubah of Khandesh contains 32 mahals; revenue 12,647,072 tungehs."

The principal modern geographical subdivisions are—

1. Gaulna.	3. Meiwar.	5. Pallnemaur.
2. Khandesh Proper.	4. Bejagur.	6. Hindia.

This is one of the original Maharatta provinces, and like Baglana is remarkably strong by nature. Within one day's march, nearly 20 fortresses, all in sight, in different directions, may be counted. Chandore, Unky, Tunky, Saler, Roulee, Nassuck, Trimbuck, Galna, Mongy, Tongy, are all places of this description. The ridge of the western ghauts extends along the Tuptee, from

whence there are passes down to the lower countries; the surface of the country being generally irregular, although not mountainous, while the vallies are remarkably close and hot. The Tuptee which runs through it is of considerable size, with deep and steep banks, consisting mostly of firm black earth. Contiguous to this river the country is curiously intersected with ravines, from 30 to 40 feet deep, that sometimes wind along for a distance of several miles. As the road frequently leads through these chasms, during the march of an army, part of it disappears, and shortly after re-appears covered with dust and half suffocated.

A considerable portion of Khandesh was possessed by the Holcar family, having been, like the adjacent province of Malwah, divided between the Peshwa, Sindia, and Holcar; but much of the larger share was possessed by the two latter powers. It was formerly a well-peopled and flourishing territory; but at present, owing to the devastations of the Bheels, Pindaries, and Arabs, together with the oppression of its Maharatta governors, it is overgrown with jungle, the towns are in ruins, the villages destroyed, the soil, though fertile and well watered, uncultivated, the roads cut up, and the whole country depopulated. The chief rivers are the Nerbudda, Tuptee, and their tributary streams; the principal towns Boorhanpoor, Aseerghur, Hindia, Nundoorbar, and Gaulna. A very great proportion of the inhabitants, probably five-sixths are Hindoos of the Brahminical persuasion, and the total population is probably under 2,000,000 persons. Abounding in strong holds, occupied by petty and obstinate native chiefs, the revenue is collected with great difficulty, and generally requires the intervention of a military force to effect its realization.

Among the hills, and along the courses of the Nerbudda and Tuptee, many Bheel tribes are to be found, whose chiefs command the passes in the hills which form the northern frontier of Khandesh and Bâglana, where their power is considerable. The whole range of hills also to the north of Boorhanpoor is subject to these chieftains, who have not only the aboriginal Bheel race at their command, but generally a few Arab and Hindostany soldiers, whom they retain to assist in enforcing contributions from merchants and travellers. Owing to the hilly and inaccessible nature of the country they inhabit, these demi-savages can render the forcing of the different passes, an arduous undertaking to the largest armies, a fact of which they on no occasion pretend ignorance. These hills formed the northern frontier of the Peshwa's dominions, and it is through them that marauders penetrate and escape, while they are almost impassable to detachments of regular troops. The friendship, therefore, of the Bheel chiefs, who command so important a barrier, is of more consequence than their apparent strength would at first view indicate.

In the beginning of the 15th century, Khandesh was governed by independent sovereigns, claiming descent from the Khaliff Omar, and residing at Aseerghur, their capital; but towards the close of that century, it was completely subdued and annexed to the Mogul empire. In recent times, and more especially since the Maharatta power began to totter, the greater part of the Khandesh province had been usurped by Arab colonists, who, in fact, without any premeditated scheme, were in a fair way of becoming paramount in Hindostan, having already all the petty chiefs, whom they served as mercenaries, more or less under their domination. As a proof of the estimation in which individuals of that nation are held by the native powers as soldiers, the rate of pay which they received in the Peshwa's army, in comparison with that given to other troops may be stated, viz:

Arabs, the genuine offspring of Arabia, received per month .	15 rupees.
Natives of Hindostan (the same pay as British sepoys) . .	8
Maharattas and natives of the Deccan	6

The whole of Holcar's dominions in Khandesh having been ceded to the British in 1818, and the Arab colonists continuing refractory after every other class had submitted, its subjugation was undertaken about the middle of May, 1818. Fortunately for the invaders, the Arabs had made a tyrannical use of their usurped authority, so that the great mass of the people were eager for their expulsion, while the Arabs themselves were not sufficiently numerous to resist effectually. Yet they did resist, for the alternative offered them was no less than re-transportation to their own country, a measure to which they appear to have an extreme (although not altogether singular) repugnance. Force was resorted to, and the siege of Mulligaum commenced on the 15th of May, 1818, but on account of the inadequacy of the detachment sent against it, and the obstinate defence of the Arabs, it did not surrender until the 14th of June. The last body of Arabs surrendered themselves in December, 1818, but many of the Bheel chiefs, trusting to their mountainous and jungly recesses, continued refractory. Into these retreats they were pursued by various British officers, who expelled them from den after den; but it does not appear from the latest accounts that this harassing and unwholesome warfare is yet terminated.—*(Abul Fazel, Tone, Prinsep, The Marquis Wellesley, Rennell, &c.)*

GAULNA.—This is a strong hilly subdivision of the Khandesh province, until recently mostly possessed by the Holcar Maharatta family. The country is fertile, and abounds with mountain streams, such as the Poorna, Moossum, and Guirna; but its population and cultivation are very inferior to what they are capable of being carried to under a better government. Besides Gaulna, the principal towns are Chandore, Loneir, Naumpoor, and Wuckaury.

GAULNA.—A large hill fort in the Maharatta territories, 87 miles N. W. from the city of Aurungabad. Lat. 20° 44′ N. long. 74° 33′ E. This fort stands on a single hill, which is not very high, but steep and rocky. It is fortified all round; on the pettah, or eastern side, where the hill is most slanting, there are two walls of good masonry. It belonged to Holcar, and was captured in 1804 by Colonel Murray's detachment. The surrounding country is picturesque and beautiful, the hills being finely varied and covered with jungle In 1818, on the approach of the army under Sir Thomas Hislop, the commandant and garrison of Gaulna, terrified by the catastrophe at Talnere, evacuated the fort, which was occupied by the inhabitants of the pettah; the whole having been ceded to the British government by the Holcar family after the battle of Maheidpoor.—*(Sir Thomas Hislop, &c. &c. &c.)*

DHOORB.—A town in Khandesh, 20 miles W. by N. from Chandore. Lat. 20° 22′ N. long. 74° 7′ E.

MULLIGAUM.—A town and strong fortress situated on the Moosy, just above its confluence with the Girna, 75 miles N. W. from Aurungabad. Lat. 20° 31′ N. long. 74° 36′ E. The inner fort at this place is a square of 250 feet, with a round tower at each corner, and another in the centre of each face, except the eastern one, in which are the gates with two towers, on a wall advanced 60 feet from the body of the place. The walls are 50 feet high and 16 broad; the ditch 24 feet broad and from 12 to 26 deep, which runs all round, 45 feet from the curtain, the inner wall of which is carried 16 feet above the soil, and a strong terraced stabling against it forms two tiers of loop holes, through a five feet wall, commanding the ditch and outworks. The outer wall of stone and lime is washed by the Moossum on the western side, and stands 40 feet from the ditch; but at other places more than three times that distance. On the east where it is of mud, there is a second, much out of repair, and on the north where the ditch is passed; and also at the ninth and last gateway, a double wall extends nearly to the western corner, of about 20 feet high and 12 broad, covering the centre, or paga wall, entirely from view. Such a place is proof against all irregular approaches, and the rock on which it stands being unfavourable to mining, the fort, if properly defended, is capable of sustaining a very protracted resistance. During the war of 1818, it was besieged by a British detachment, when an attempt made in the month of May to carry it by storm failed, with the loss of three officers killed, two wounded, and 80 men killed and wounded. On the 11th of the ensuing June, the grand magazine of the fort blew up, carrying away the works between the two towers of the inner fort to the right of the gateway, from their foundations, and the survivors of the garrison surrendered on the 14th.—*(Public Journals, &c. &c.)*

CHANDORE.—A fortified town of considerable size and strength in the province of Khandesh, 85 miles W. N. W. from Aurungabad. Lat. 20° 19′ N. long. 74° 19′ E. The fortress of Chandore commands one of the best passes in the range of hills on which it stands into Khandesh. The hill on which it is situated, or rather which actually forms the fort, is naturally very strong, being quite inaccesible everywhere but at the gateway, where alone it is fortified by art, and there is but one entrance of any kind. Notwithstanding this formidable position, it surrendered by capitulation after a feeble resistance, on the 12th of October, 1804, to the detachment under Colonel Wallace; and during the war of 1818, in consequence of the severe example made by Sir Thomas Hislop at Talnere, the native commandant on the part of Holcar sent to notify his intention of giving up the place without opposition. After passing Chandore, marching north towards the Tuptee, the country is very wild, and occupied by a half-civilized race of Bheels and Patans. After crossing the Tuptee, the road to Oojein passes over mountains to Chooly Mheshwur, on the Nerbudda.—*(Maharatta Papers, &c. &c.)*

LONEIR.—A town in Khandesh, miles N. W. from Chandore. Lat. 20° 30′ N. long. 74° 14′ E.

KHANDESH PROPER.—This large district probably comprehends the whole of what originally constituted the province of Khandesh during the reign of the Emperor Acber, and it may still be described as the best peopled and cultivated portion, being watered by the Tuptee and its numerous tributary streams. The surface is irregular and strong, and was formerly studded with hill forts, each possessed by a petty local chieftain, nearly independent of his ostensible superior, and exercising a despotic authority within the limits of his own domains. Many of these have been rooted out and their fortresses destroyed, but many still remain, ready to return to their old predatory habits of rapine, whenever the strong coercion which now represses them is removed. The principal towns are Boorhanpoor, the capital, Naundoorbar, Shewara, and Cossomba.

SOANGHUR.—A town in Khandesh, 110 miles E. by S. from Surat. Lat. 21° 4′ N. long. 74° 50′ E.

SEERPOOR.—A large and populous town in the province of Khandesh, which formerly belonged to Holcar. Lat. 21° 20′ N. long. 74° 52′ E.

DURRUMGAUM.—A town in Khandesh, 77 miles N. from Aurungabad. Lat. 20° 58′ N. long. 75° 22′ E.

DYHUL.—A town in Khandesh, 70 miles E. by S. from Surat. Lat. 21° 3′ N. long. 74° 13′ E. This was formerly the capital of the Powar family, one of the original branches of the Maharatta confederacy; but in process of time their possessions were wrested from them by more powerful chieftains, and in 1803,

the whole were enclosed within the dominions of Dowlet Row Sindia.—*(The Duke of Wellington, &c.)*

PAUNKEIRA.—A town in Khandesh, 64 miles S. E. from Surat. Lat. 20 55′ N. long. 74° 6′ E.

ADILABAD.—A town in Khandesh, 20 miles S. W. from Boorhanpoor. Lat. 21° 4′ N. long. 76° 9′ E. Near to this place there is a lake much venerated by the Hindoos.

BOORHANPOOR *(Barhanpura)*.—The ancient capital of the Khandesh province, situated on the north-west bank of the Tuptee. Lat. 21° 19′ N. long. 76° 18′ E. This is an extensive city, situated on a fine plain, and surrounded by a good wall two miles in circumference; but while in a flourishing condition it extended ten miles, as it proved by the heaps of ruins scattered in every direction, and there are still the remains of a large garden named the Laul Baugh, which extends two miles. The surrounding country is tolerably well cultivated, and the villages in the vicinity are particularly neat. About 15 miles to the south is a range of hills which separate Khandesh from Berar.

Boorhanpoor is the head quarters of a singular sect of Mahommedans, named Bohrah, whose Moullah, or high priest, resides here. They distinguish their own sect by the name of Ismaeeliah, deriving their origin from one of the followers of the prophet, who flourished in the age immediately succeeding that of Mahommed. They form a very large society, spread all over the countries of the Deccan, and carry on an extensive commerce in all the provinces through which their members are dispersed, appropriating a certain portion of their gains to the maintenance of their high priest. In Surat, there are 6000 families of Bohrahs (or Boras), and in Oojein 1500. A younger brother of the Moullah's resides at Oojein, and exercises a temporary and spiritual authority over the Bohrahs resident there.

This city, along with the rest of the province, was acquired by the Maharattas at an early period of their history, and has ever since been in a gradual state of decay. During the war with Dowlet Row Sindia in 1803, it was taken possession of by Colonel Stevenson's army without opposition, on the 16th of October, but was restored at the conclusion of the peace in December next. Travelling distance from Oojein, 154 miles; from Nagpoor, 256; from Poona, 288; from Bombay, 340; from Agra, 508; and from Calcutta by Nagpoor, 978 miles.—*(Hunter, Rennell, Heyne, &c. &c.)*

JEHANABAD.—This place is separated from Boorhanpoor by the course of the Tuptee river. Lat. 21° 19′ N. long. 76° 19′ E.

NAUNDOORBAR.—A town of considerable size in the province of Khandesh, 77 miles E. from the city of Surat. Lat. 21° 22′ N. long. 74° 18′ E. This

place was taken possession of in June, 1818, by a detachment under Major Jardine.

RUNALLAH (*Ranalaya, the place of battle*).—A town in Khandesh, 82 miles E. from Surat. Lat. 21° 18′ N. long. 74° 27′ E.

CHOPRAH.—A town belonging to Holcar in the province of Khandesh, 58 miles west from Boorhanpoor. Lat. 21° 14′ N. long. 75° 23′ E.

TALNERE (*Thalnir*).—A fort which commands a ford over the Tuptee river, situated on the north bank, 83 miles west from Boorhanpoor. Lat. 21° 13′ N. long. 75° E. By Abul Fazel it is noticed as the capital of Adil Shah, the first independent sovereign of Khandesh, A. D. 1406.—After the dissolution of the Mogul empire it came early into the possession of the Maharattas, and was one of the cessions made by the Holcar family, at the treaty of Mundessor; but when summoned by General Sir Thomas Hislop, in February 1818, on his march to the south, the commandant and garrison resisted its occupation. Shortly after, however, the commandant becoming alarmed at the effect of the batteries, sent to solicit terms, and was desired to open the gates immediately, and surrender himself and garrison unconditionally. A delay still occuring, the guns were brought up, and the first gate blown open, and entered by European soldiers; the next gate was found open, and at the third the commandant came out by the wicket, accompanied by a number of Banyans whom he had forced into the fort from the pettah, and gave himself up to the Adjutant General, Lieutenant Colonel Conway.

The party then advanced through another gate, and found the fifth gate, which led to the body of the place, shut, and the Arabs within insisting on terms. After some delay, the wicket was opened from within, and Lieutenant Colonel Macgregor, Major Gordon, and Captain Macgregor, entered it with two or three officers, and ten or twelve grenadiers of the Royal Scots, when they were immediately attacked by the treacherous Arabs, and before adequate aid could be given from the wicket, they were fired upon and struck down with spears and arrows. Major Gordon and Captain Macgregor here lost their lives, and Colonel Macgregor was wounded in various places, as also Lieutenant Macgregor, and Lieutenant Chauval. When this attack commenced at the inner gate, the outer one was blown open by Colonel Conway, while the fire from the batteries covered the assault. Thirty or forty of the leading grenadiers having in the mean time succeeded in getting through the wicket, the garrison took shelter in the houses of the fort, where they still opposed an obstinate resistance; but the remainder of the storming party having by this time got into the place, the whole of the garrison, amounting to about 300 men, were put to the sword, and immediately after the killedar, or commandant, was hanged on one of the bastions,

according to the official dispatches, as an example and punishment for his rebellion in the first instance, and the subsequent treachery (with or without his knowledge) of the garrison.—*(Sir Thomas Hislop, Prinsep, &c. &c.)*

ASEERGHUR *(or Hasser)*.—A town and fortress with a district attached in the province of Khandesh, 12 miles N. N. E. from Boorhanpoor. Lat. 21° 28′ N. long. 76°.23′ E. The principal fort of Aseerghur is situated on the summit of an abrupt detached hill, about two miles from the end of one of the great western ranges of the Satpoora hills. The intervening country is intersected in every direction by water courses and deep ravines, the former containing in general sufficient water for a small detachment. Although the fortress is not commanded by any point, yet excellent cover for approaches is afforded by the nature of the country, and especially by the low hills extending from the N. E. and N. W. angles of the mountain. The elevation of the hill is about 750 feet, crested with a bluff perpendicular rock, from 80 to 120 feet high, extending round the top, except at two small points, one at the north-west angle, near the grand gateway, and the other at the western face, near the great mosque, which last is apparently the only assailable point. The interior of the fort presents nothing interesting, for with the exception of a few straggling huts, the half ruined palace of the governor, two mosques, three tanks, and a few fine wells, the hill is apparently in a state of nature. Near the gateway is a Persian inscription to inform the reader that the place was taken by Aurengzebe after a siege of 17 years. There is no hill within shot range of the place, at all approaching it in height, except one which is crowned with narrow rocky crags.

This place was the capital of Khandesh when subdued by the Emperor Acber. Abul Fazel describes it as situated on a mountain and incomparably strong; but although deemed by the natives almost impregnable, it surrendered without much resistance to the army under Colonel Stevenson, in 1803, and was restored to Sindia next December, when peace was concluded by General Wellesley. In 1819, it became necessary to besiege this strong fortress, the Governor Jeswunt Row Lar, who held it nominally on the part of Sindia, having zealously espoused the declining cause of the Peshwa, and refused all overtures for its surrender. When all the detachments had joined, the besieging army under General Doveton and Sir John Malcolm amounted to 20,000 men. On the 18th of March, the pettah was stormed; and on the 19th the Arabs made a sortie, during which Colonel Fraser of the Royals was killed. Soon afterwards a spark from one of the guns fell on a magazine containing 300 barrels of gunpowder, which blew up and destroyed a whole company of sepoys. On the 30th of March the lower fort was stormed, when the governor and Arabs retired to the upper fort, where they continued to hold out until the batteries began to play on

the 8th of April with such effect, that next morning they surrendered unconditionally.—*(Public Journals, Abul Fazel, &c. &c. &c.)*

MEIWAR.—A large district in the province of Khandesh, situated between the Tuptee and Nerbudda rivers; but respecting which we have very little information. It is hilly and thinly peopled, and contains many of the aboriginal Bheel tribes. The principal towns are Sultaunpoor, Bejaghur, and Sindwah; the chief streams, the Annair and the Tuptee.

NAGJEERY.—A town in Khandesh, 29 miles W. by N. from Boorhanpoor. Lat. 21° 26′ N. long. 75° 50′ E.

PIPLOUD *(Pippalavati)*.—A town in Khandesh, 30 miles N.E. from Boorhanpoor. Lat. 21° 37′ N. long. 76° 37′ E.

JAWNEE.—A town in Khandesh, 40 miles N. N. E. from Boorhanpoor. Lat. 21° 42′ N. long. 76° 45′ E.

SULTANPOOR.—A town in Khandesh, 97 miles E. N. E. from Surat. Lat. 21° 38′ N. long. 74° 34′ E.

SINDWAH.—A fortress in the Khandesh province, which was ceded by Holcar at the treaty of Mundessor, along with an extent from the glacis of 2000 yards. Lat. 21° 34′ N. long. 75° 7′ E. 75 miles W. by N. from Boorhanpoor. In February, 1818, Sir Thomas Hislop took possession of this place and subsequently descended the Sindwah ghaut or pass, without much molestation from the Bheels. *(Sir Thomas Hislop, &c.)*

BEJAGUR.—A town in Khandesh, 64 miles W. N. W. from Boorhanpoor. Lat. 21° 38′ N. long. 75° 20′ E.

BEJAGHUR *(Vijayaghur)*.—A small district in the province of Khandesh, extending along the south side of the Nerbudda river, and bounded on the west by the depopulated district of Rajpeela. It is of a hilly surface, and but thinly peopled. The principal towns, or rather villages, are Akrauny and Ramghur; the chief river, the Tuptee. Here also are to be found many aboriginal and thievish Bheel tribes. During the reign of Acber this district was comprehended in the enormous and ill-defined vice-royalty of Malwah, and by Abul Fazel, in 1582, described as follows: "Circar Beejagur, containing 32 mahals; measurement 283,278 begahs; revenue 12,249,121 dams; seyurghal 3574 dams. It furnishes 1773 cavalry, and 19,480 infantry."

AKRAUNY.—A town in Khandesh, 75 miles E. from Broach. Lat. 21° 45′ N. long. 74° 24′ E.

KARGAUW *(Caragrama)*.—A town in Khandesh, 60 miles N. W. from Boorhanpoor. Lat. 21° 53′ N. long. 75° 35′ E.

PAULNEMAUR.—A district in the province of Khandesh, the modern portion of which is situated between the Nerbudda and Tuptee, but when Abul Fazel

wrote (who mentions it by the name of Pall) it probably extended a considerable way to the north of the Nerbudda. Indeed since his time we have received little, or rather no information about it. The principal collections of habitations are Multaun and Cundwah.

CUNDWAH.—A town in Khandesh, 40 miles N. from Boorhanpoor. Lat. 21° 53′ N. long. 76° 25′ E.

HINDIA (*Hindya*).—The extreme eastern district of the province of Khandesh, but which in the time of Acber was attached to that of Malwah. To the north it is bounded by the course of the Nerbudda, and on the south by the Calygong (or Caligrama) hills, which have been but little explored; but since the Pindary wars of 1817-18, having been frequently marched through by British armies, and a detachment permanently stationed at Husseinabad within the limits of Hindia, we may soon expect more detailed geographical and statistical information respecting the region generally. By Abul Fazel in 1582, it is described as follows:—"Circar Hindyeh, containing 23 mahals, measurement 89,573 begahs; revenue 11,610,959 dams; seyurghal 157,054 dams. This circar furnishes 1296 cavalry, and 592 infantry." At present the chief towns are Hindia, Husseinabad, and Charwah; the principal rivers are the Nerbudda and Towah, which last bounds it to the east.

HINDIA.—The capital of the preceding district, situated on the south side of the Nerbudda river, 93 miles S. E. from Oojein. Lat. 22° 28′ N. long. 77° 5′ E. This is a place of little strength, but of some consequence from its commanding some of the best passes over the Nerbudda. During the Pindary war, when the conduct of Sindia became worse than doubtful, this was one of the forts required of him as a pledge for his good behaviour, and it was accordingly taken possession of in November, 1817.

HURDAH (*Haradi*).—A town in Khandesh, 80 miles N. by W. from Ellichpoor. Lat. 22° 17′ N. long. 77° 12′ E. The country around this place is generally open, and in some parts well cultivated, but from Hurdah to Charwah the land is covered with jungle and uninhabited.

HUSSEINABAD.—This town stands on the south side of the Nerbudda river, 135 miles N. W. from Nagpoor. Lat. 22° 40′ N. long. 77° 51′ E. The town covers a great deal of ground, but is meanly built and not populous. The bed of the river here is about half a mile broad, and towards the end of October, about two fathoms deep in the shallowest parts. The water is remarkably sweet and abounds with fish and turtle. The valley through which it runs is but scantily cultivated, and that only in the immediate vicinity of the villages, which lie scattered at a considerable distance from each other. During part of the month of February, the jungle here appears of the brightest scarlet from the flowers

of the butea frondosa, and at the same season of the year the bassia latifolia perfumes the air with its powerful fragrance. The flowers of the last mentioned tree are collected by the natives, and when dry have the appearance of berries, and are as sweet as raisins. The natives obtain from them by distillation a vinous spirit which has a smoky flavour.

Husseinabad has long been noted as an important position, and was visited by General Goddard, when marching from Bengal to Gujerat by the route of Bilsah and Bopaul, to the Nabob of which place it then belonged, but was subsequently wrested from him by the Raja of Nagpoor. There is a large old fort here nearly in ruins, but which might be again made a place of strength. A military detachment was permanently stationed here as soon as the Pindary expeditions attracted notice, and as it is reckoned the key to this quarter of the Deccan, it will probably hereafter attain a pitch of higher estimation than it has hitherto done.—*(Public Journals, Heyne, Twemlow, &c. &c.)*

CHARWAH *(Chowa)*.—A town in the province of Khandesh, having a small fort with four bastions; 67 miles N. E. from Boorhanpoor. Lat. 22° 5′ N. long. 76° 57′ E. From hence, five miles beyond the Baum river, there is scarcely any signs of inhabitants.—*(12th Register, &c.)*

CHIENPOOR *(Chinapur)*.—A town in Khandesh, 50 miles N. E. from Boorhanpoor. Lat. 21° 52′ N. long. 76° 47′ E.

THE PROVINCE OF BERAR.

A province of the Deccan, situated between the 19th and 21st degrees of north latitude. To the north it is bounded by Khandesh and Malwah; on the south by Aurungabad and Beeder; to the east it has the extensive province of Gundwana; and on the west Khandesh and Aurungabad. In 1582, it was described by Abul Fazel, in the institutes of Acber, as follows: "The ancient names of this soubah are Durdatutt, Roodavoodyut, and Fitkener. It is situated in the second climate. The length from Puttaleh to Beeragurh is 200 coss, and the breadth from Bunder to Hindia measures 180 coss. On the east it joins to Beeragurh; on the north is Settarah; on the south Hindia; and on the west Telingana. It is divided into the following districts; viz. 1. Kaweel; 2. Poonar; 3. Kehrleh; 4. Nernalah; 5. Kullem; 6. Bassum; 7. Mahore; 8. Maneckdurg; 9. Patna; 10. Telinganeh; 11. Ramgur; 12. Bheker; 13. Puffyaleh."

It will be perceived that the province of Berar, as described by Abul Fazel, differs materially from the modern acceptation of the name; the former, including (but improperly) the whole région from Dowletabad to Orissa, the eastern portion of which was certainly not subdued by, and probably but very indistinctly known to the Emperor Acber, or his officers. Nagpoor has generally been considered the capital of Berar, and its sovereign named the Berar Raja; but this is a mistake, as the city of Nagpoor is in the province of Gundwana, and the proper capital of Berar, the town of Ellichpor The soubah of Berar was formed during the reign of Acber, from conquests made south of the Nerbudda, but the eastern quarter, as assigned by Abul Fazel, was never thoroughly subdued, or even to this day, explored. The principal territorial subdivisions of note at present, are

1. Beytulbarry.	3. Gawelghur.	5. Waussim.	7. Kullum.
2. Nernallah.	4. Maihker.	6. Mahore.	

The modern province is centrally situated, being nearly at an equal distance from the bay of Bengal and the western coast of India. Berar Proper is an elevated valley, ascended to by a chain of ghauts, or mountain passes, extending from Ajuntee to the Wurda river, which have been recently surveyed by

engineer officers of the Madras establishment. The section of this chain, extending from Ajuntee to Lucknawaree, a distance of 57 miles, having in recent times been the constant routes of ingress and egress of the Pindaries, has in consequence been more strictly examined than the rest; a description, therefore, of this portion will serve to give a tolerable idea of the whole. The general features of the entire range are the same, and their aspect nearly so, presenting merely a succession of high grounds, with here and there a small peak visible above the rest; the deep breaks and ravines which lead in some places to a gentle, and in others to an abrupt descent into the valley of Berar, being only perceived when nearly approached. Some of these ghauts are impassable for carriages, laden camels, or bullocks; some for horses, and some are mere hill paths. The surface of the hills in this section of the chain is covered with loose stones, and with low jungle, and but little cultivation is seen. Neither is there any wood large enough for building, although enough may be found for stockades or revetments for an earthen parapet, if wanted to barricade a pass. About Botal ghaut are some trees of a larger size. The Badoolah ghaut is the easiest ascended, and is the one most frequented by travellers and the natives of the country. In 1816, a great proportion of the villages near the hills were found uninhabited, the people having deserted them for more tranquil places of abode; and the tract of country along the top of the hills, from Buldaunah to Murr, was equally desolate, and the soil apparently unappropriated. A considerable proportion of the villages are subject to the Nizam, but some towards the north-west belonged to the Peshwa. In the vicinity of Soulut, the range between Ajuntee and Lucknawaree attains its greatest elevation, and with the exception of a few projecting points, the face in general resembles a perpendicular wall. Owing to the extent of these hills and their numerous openings which permit horse to pass in almost every part, any plan of defence against predatory cavalry is impracticable. The troops, if stationed there, would from the nature of the ground be much separated, and more would be required than if stationed at the top, where their junction might be effected in less time and positions selected in sight of each other. On the top of these ghauts are many gurries, or posts, fortified after the native manner, which, if requisite, might be repaired and strengthened.

Even before the desolating invasion of the Pindaries, the Nizam's portion of Berar, between the Jaulna and the Tuptee, river was thinly inhabited and little cultivated, although the soil is naturally rich, as is proved by the abundance of fine grass which it spontaneously produces. The soil of this portion is that which is distinguished by the name of black cotton soil, and so generally prevalent throughout the Deccan and India south of the Krishna. The kinds of

grain mostly cultivated in Berar are wheat, Indian corn, Bengal gram, peas, and vetches; besides which flax is cultivated. These are all sown about the end of the rains in September and October, and are ripe in January. The Nagpoor wheat raised in Berar is reckoned the most productive and nutritive in India. This grain attains the height of two or three feet, and requires only three months to come to perfection. When distilled it yields an excellent spirit not unlike whiskey, but not quite so good. The flax is cultivated for its seed, from which an oil is expressed. The second crop, which is Indian corn, is sown after the violent rains of June and July, and ripens in October, when it has reached the height of eight or ten feet. Along with wheat this grain forms the principal subsistence of the inhabitants. The largest rivers are the Tuptee, two streams both named the Poorna, one flowing east and the other west, the Wurda, and the Pain Gunga; the towns of most note are Ellichpoor, Mulcapoor, Baulapoor, Akoat, Akolah, Nernallah, Gawelghur, and Omrawutty. A great proportion of the inhabitants are Hindoos, but from various causes the country has never attained any great prosperity, or possessed a numerous population; indeed for many years past its decline has been without interruption, and has been rather accelerating since its transfer to the Nizam in 1804. Such commerce as exists is merely that of the itinerant inland carriers, so numerous all over the Deccan, and in one particular instance it is promoted by a singular practice prevalent among the lowest tribes of Berar and Gundwana, who not unfrequently vow suicide in return for boons solicited from idols, and in their opinion obtained. In fulfilment of this promise the successful votary throws himself from a precipice named Cala Bhairava, situated in the mountains between the Tuptee and Nerbudda rivers. The annual fair held near that spot, at the beginning of each spring, usually witnesses eight or ten victims of this superstition, and at the same time much business is transacted by merchants and others who resort there to witness the ceremony.

Among the states that arose from the ruins of the Bhamenee empire of the Deccan, A. D. 1510, one consisted of the southern portion of Berar, and was named the Ummad Shahy dynasty, from its founder Ummad ul Mulk, but it only lasted four generations. The last prince, Boorahan Ummad Shah, was only nominal sovereign, the power having been usurped by his minister Tuffal Khan. He was reduced by Mortiza Nizam Shah, who added Berar to the other dominions of Ahmednuggur in 1574, and along with the latter sovereignty Berar fell under the Mogul sway towards the end of the 17th century. When that great empire lost the strength of its grasp, the province was overrun by rapacious hordes of Maharattas, and was for some time nearly equally divided between the Peshwa and the Raja of Nagpoor. The latter having in an evil hour put himself forward

as the ally of Dowlet Row Sindia, his share was, in 1804, transferred to the Nizam, with whom near the whole of the modern province of Berar remains, and under whom it has suffered much misgovernment.

The whole of the Nizam's possessions, north of the Godavery, had for many years been infested by bands of freebooters, known by the names of Naicks and Bheels, who deprived the cultivators of their harvest, compelled merchants and travellers to hire large escorts, and by their cruelties and depredations kept the Berar province in a state of incessant commotion. The ranges of hills intersecting Berar had long been possessed by robbers, who either subsisted by direct plunder, or by levying contributions on the inhabitants and travellers, an exemption from rapine being purchased by stipulated payments in money. The cultivators secured their crops by giving a share to the freebooters, and travellers consented to a tax for permission to prosecute their journey in safety. In the course of time these duties became established and defined, and entitled the inhabitants to protection from all extraneous depredation. The Nizam's government knowing from experience the difficulty of extirpating these marauders, whose dens were situated in the fastnesses of the mountains inaccessible to the operations of regular troops, considered it good policy to acquiesce in a settlement, which it had not power to prevent, and which to a certain degree protected the traders and cultivators. The ministers at Hyderabad in consequence not only sanctioned the engagements, but provided for the regular payment of the compulsory duties, gave lands to the Naicks, and occasionly employed them in the service of the state.

Owing however, to the famines of 1807 and 1808, many villages in Berar were deserted, and the Naicks and Bheels lost the contributions they had so long been accustomed to exact. To make up the deficiency, they took advantage of the distracted state of the country, and extended their ravages, in which proceedings they were joined by many needy adventurers from all parts of the province, and by some troops from the disbanded armies of Sindia, Holcar, and the Nagpoor Raja. Their parties gradually became more formidable, and as the difficulty of subsistence increased with their numbers, their predatory excursions became more extended, more frequent, and more destructive. Different bands occasionally quarrelled about the distribution of the booty when acquired, and many sanguinary engagements took place during the adjustment of their respective pretensions; but the result to the province was, that large tracts of land were abandoned to the wild beasts, and a great proportion of the villages became deserted. The cultivators flocked eagerly to the walled towns; and even in their immediate vicinity, the crops were not secure from the attacks of the Bheels, large bodies of whom ranged unrestrained throughout the country.

Raja Mohiput Ram, the Nizam's viceroy in Berar, either from indolence, despair of success, or with the view of employing them for his own exigences, not only took no measures to suppress them, but was suspected of affording them secret encouragement, and of sharing in their plunder. Raja Govind Buksh, another of the Nizam's officers, often endeavoured to check their rapine, but the Bheels managed always to evade such bodies of troops as they could not resist. The service against them was of so fatiguing and dangerous a description, that the Nizam's officers either shunned it, or undertook the task with apathy and reluctance. Cavalry could not act in the strong and rugged country to which the Bheels retreat, and even infantry cannot penetrate to their more secluded haunts.

These difficulties, however, might have been overcome, had not a still greater remained, which was the encouragement given to this banditti by many officers in the Nizam's service, and more especially by the Nabob Soobhan Khan. This dignitary the Nizam's court, not only concerted the plundering expeditions of the Naicks, and supplied them with provisions and ammunition, but actually employed some of the government troops to assist them, receiving the plunder into the forts he commanded as an officer of the government, and retaining a certain share for his own benefit, estimated in common years at five lacks of rupees. The Nizam's prime minister, Meer Allum, had often expressed his anxiety to liberate Berar from these oppressions, which had so absorbed the revenue, that scarcely enough was left to pay the few troops stationed there. All efforts were found ineffectual so long as Soubhan Khan was permitted to retain his jaghires in the province, his conduct being so insolent and contumacious, as well as secretly favourable to the disorders he was employed to suppress.

In addition to these evils, this miserable province suffered infinite distress from the Nizam's own troops, especially the cavalry, although ostensibly maintained for its protection at an enormous expense. These cavalry corps were of two descriptions:—1st. Such as were paid directly by the local government of Berar from the revenues of the province. 2dly. Those supported by different chieftains in consideration of the military jaghires conferred on them. The first description, and by far the most numerous, was composed, like all the irregular horse of India, of small independent squads, raised and commanded by different sirdars. On any emergency, these squads were united into one large body, when the command was generally bestowed either on some favourite, or on some individual able to conciliate by bribery the good will of those in power. Although this faulty organization was sufficient of itself to render such corps unserviceable, a still greater cause of their insufficiency arose from the mode of payment. Each jemadar of a squad hired his party to the chieftain, for a sum varying from 45 to 55 rupees per horseman, for which the jemadar engaged to fur-

nish a horse, rider, arms, accoutrements, and ammunition. Every loss or casualty was to be borne by himself, so that it was not only his interest to avoid danger, but also to maintain his party at the smallest practicable expense. To counteract this tendency, a muster-master was appointed by the Nizam, but this functionary was not unfrequently prevailed on to connive at the impositions on the government, and was nearly as often imposed on himself. Hence many of these horses had no existence but on paper, and many others were never visible, but on muster day. The second description of cavalry above alluded to was that of the jaghiredars, organized in the same manner as the first, but, with some honourable exceptions, equally inefficient. The muster-roll of the first description gave 7150, and of the second 4340; but the effective numbers never were ascertained, and in addition to these, Salabut Khan, one of the jaghiredars, was bound to maintain 2000 infantry. When Colonel Doveton repaired to Berar and took charge, he found that any endeavours to improve these troops, constituted as they were, would be unavailing, and that in point of fact they were as much dreaded as the Pindaries, by the peaceable inhabitants whom they were sent to protect.

The Nizam's regular infantry, stationed in Berar, were considered the most effective of his forces, and constituted the contingent he was bound to furnish in the event of a joint war taking place. Those, however, serving under Raja Mohiput Ram, could not be depended on, as they consisted of the sepoys who had composed the corps of M. Raymond, and never could be brought to adopt the British discipline, but remained dressed in the French costume, practised the French exercise, and employed French words of command. The person who in reality commanded these troops, and possessed considerable influence over them, was a Spaniard named Clementi D'Avila, steadily attached to Mohiput Ram, and, as well as his troops, notoriously hostile to the British cause. Most of the other officers were low adventurers, ready to engage in any cause, and the half caste men were distinguished from the natives merely by wearing a hat.

Under these untoward circumstances, Meer Allum, the Nizam's prime minister, in 1807, nominated Raja Govind Buksh (the brother of Raja Chundoo Laul) to supersede his enemy, Raja Mohiput Ram in the civil government of Berar, and at the same time recommended that a proportion of the subsidiary force should be permanently stationed in that province. The good effects that had been anticipated from this measure by the minister, were very soon made manifest by a succession of events. Raja Mohiput Ram, on receiving information of his supercession, attempted to collect troops under pretence of having been ordered with them to Hyderabad; but the leading jaghiredars and military chieftains disre-

garded his orders. Being thus frustrated in his martial projects, he entertained the design of escaping with his treasure, but subsequently relinquished it, probably on account of his family being at the capital, where he endeavoured by intrigues to obtain permission to join them, but Suggur was fixed on for the place of his future residence. The restless nature of his ambition, however, ere long drove him into open rebellion, when his troops amounting to 6000 men were attacked by a Nizam's detachment consisting of 3000 cavalry and 1300 infantry; but, owing to the dastardly conduct of the cavalry, the rebels proved victorious, killing and wounding nearly the whole of the infantry. Upon this disater a party of the subsidiary force was immediately marched against him, and in a very short campaign effectually subdued his troops, and compelled himself to surrender. After infinite difficulty from the caprice and perverseness of the Nizam's character, which could only be surmounted by the direct interference of the British government, Soubhan Khan, the other disaffected governor, was removed from Berar to the capital, and Clementi D'Avila, from whom resistance had been expected, submitted in the most peaceable manner, merely requesting permission to proceed to Goa.—*(Capt. Sydenham, Lieut. Bayley, Abul Fazel, Rennell, Heyne, Ferishta, Colebrooke, Leckie, &c. &c.)*

WURDA RIVER *(Varada, granting prayers).*—This river has its source among the Vindhya-Chil mountains, within a very short distance of those of the Tuptee. From hence it flows in a south-east direction, and after a course of about 300 miles falls into the Godavery river. Since the 25th of December, 1803, its channel marks the boundary of the Nizam's territories from those of the Nagpoor Maharattas.

PAYN GUNGA.—This river flows through the valley of Berar from west to east, and after a course of about 250 miles, including windings, falls into the Wurda not far from Chanda.

ELLICHPOOR *(Elichpur).*—This is the proper capital of the Berar province, although that distinction has been usually assigned to Nagpoor, which is not within its limits. The town of Ellichpoor stands in lat. 21° 14′ N. long. 77° 36′ E. and was first acquired by the Mahommedans, under Allah ud Deen, in 1794. It has since experienced many vicissitudes, and now belongs to the Nizam, but is much decayed from its former condition. It is now a place of no strength, being only partly surrounded by a wall four feet thick. The bazars and houses near the Nabob's palace are of brick, and the town is at present the head quarters of Salabut Khan, one of the Nizam's principal jaghiredars. Travelling distance from Nagpoor 122 miles; from Oojein 237; from Hyderabad 319; from Poona 380; from Delhi 604; from Madras 671; and from Calcutta 844 miles. *(Leckie, Rennell, Fitzclarence, &c.)*

AKOAT.—A town in Berar, 29 miles W. S. W. from Ellichpoor. Lat. 21° 6′ N. long. 77° 9′ E.

ARGAUM *(Arigrama)*.—A small village in the province of Berar, 38 miles W. S. W. from Ellichpoor. Lat. 21° 7′ N. long. 77° 3′ E. On the plains near this place a battle was fought on the 28th of November, 1803, between the army under General Wellesley and that of the Raja of Nagpoor, in which the latter was completely defeated with little loss on the part of the British. The Maharattas lost 38 pieces of cannon, all their ammunition, elephants, and baggage, and sustained very great slaughter during their flight. After this battle and the subsequent capture of Gawelghur, the Nagpoor Raja made peace on the terms proposed by General Wellesley. The village now forms part of the Nizam's dominions.

AJUNTEE *(Ajayanti)*.—A town situated at the entrance of a celebrated pass of the same name through the Berar mountains, 53 miles N. by E. from Aurungabad. Lat. 20° 34′ N. long. 75° 56′ E. The outer wall is about two miles and a half in extent, and would consequently require a considerable force to defend it against any serious attack; but in 1816, the town, though large, contained few inhabitants. The parapet to the eastward was then much out of repair, but the small octagon fort was in good order and fit for a military depot. It stands on the jaghire of Mooneer ul Mulk, the Nizam's prime minister, who maintains here for its defence 22 horse and 28 sepoys. The name (Ajayanti) is a Sanscrit word, signifying the difficult or impregnable pass.—*(Lieut. Bayley, &c. &c.)*

DAWULGHAUT.—A walled town situated at the entrance of a pass of the same name through the Berar chain of mountains proceeding from the south. Lat. 20° 33′ N. long. 76° 20′ E. 54 miles south from Boorhanpoor. Rhyon Khan, the Kelladar of Dawulghaut, in 1816, received this jaghire as a recompense for his fidelity to the British government under very trying circumstances as testified by Sir Arthur Wellesley and Colonel Stevenson.

MULCAPOOR.—A town in the province of Berar, 30 miles S. from Boorhanpoor. Lat. 20° 52′ N. long. 76° 20′ E. In 1816, five Bheel or Pindary horsemen, drove from under the walls of Mulcapoor a large herd of cattle, while 200 of the Nizam's irregular horse were within the walls, some of them quietly looking on.

NERNALLAH *(Narayanalaya)*.—A district in the province of Berar, situated above the chain of mountains extending from Ajuntee to the Wurda river. The town of Nernallah, which communicates its name to this tract, has long been a place of note, as in 1582, it is mentioned by Abul Fazel in the following terms. "Nernallah is a large fort, containing many buildings, situated on the top of a mountain. Circar Nernallah contains 34 mahals, revenue 130,954,476 dams;

seyurghal 11,038,422 dams. This circar furnishes 50 cavalry, and 3000 infantry." The principal river is the Purna, into which numberless little contributary streams flow from the mountains, but the country generally is indifferently cultivated.

Ballapoor.—A town in the Berar province, 58 miles S. W. from Ellichpoor. Lat. 20° 39′ N. long. 76° 56′ E.

Aligaum.—A town in Berar, 68 miles S. W. from Ellichpoor. Lat. 20° 25′ N. long. 77° 2′ E.

Akolah.—A considerable city, with high and handsome walls, and surrounded by extensive ruins, 47 miles S. S. W. from Ellichpoor. Lat. 20° 42′ N. long. 77° 10′ E.

Barooly Ghaut.—A pass through the hills which bound the Berar province on the north, and through which there is an ascent to a table land. The source of the Wurda river lies two miles north of this pass.

Dehinda.—A town in the Berar province, 33 miles S. W. from Ellichpoor. Lat. 20° 52′ N. long. 77° 17′ E.

Gawelghur *(Gayalghur, or Ghargawil)*.—A district in the Nizam's territories, situated about the 21st degree of north latitude, and described by Abul Fazel in 1582, under the name of Kaweel, as follows:—" Circar Kaweel, containing 46 mahals; revenue 134,874,048 dams; seyurghal 12,874,048 dams." The surface of the country to the north-east rises into hills of considerable elevation, and is naturally very strong and defensible; the other portion is less hilly, and when under tolerable cultivation very productive, owing probably to the multitude of small streams by which it is intersected.

The fortress of Gawelghur stands on a high and rocky hill in the midst of that range of mountains which lies between the sources of the Tuptee and Poorna rivers. Lat. 21° 22′ N. long. 77° 24′ E. 15 miles N. W. from Ellichpoor. There is one complete inner fort which fronts the north, where the rock is most inaccessible; and this citadel is strengthened and defended by an outer fort, which entirely covers it to the north and west. The outer fort has a thick wall, which covers the approach to it by the north from the village of Lambada, all of which walls are strongly built, and fortified by ramparts and towers. To the whole of the fortifications there are three gates; one to the south, which leads to the inner fort; one to the north, which leads to the outer fort; and one to the north, which communicates with the third wall. The ascent to the first gate is very long, steep, and difficult; that to the second, is by a road used for the common communications of the garrison with the country to the southwards, but which leads no further than the gate. It is extremely narrow, the rock being scooped out on each side; and from its passing round the west side of the fort, is exposed

to its fire for a considerable distance. The road to the northern gate is direct from the village of Lambada, and the ground along which it is made is level with that of the fort. Such was the reputed strength of its defences, notwithstanding which it was taken by storm, after a siege of only two days, on the 14th of December, 1803, by the armies under the command of General Wellesley and Colonel Stevenson. On the 25th of the same month, peace was concluded with the Nagpoor Raja, to whom it was shortly afterwards restored.—*(5th Register, &c.)*

CARUNJA.—A town in Berar, 45 miles S. by E. from Ellichpoor. Lat. 20° 33′ N. long. 77° 44′ E.

NAIR.—A town in Berar, 59 miles S. S. E. from Ellichpoor. Lat. 20° 31′ N. long. 78° 7′ E.

AMRAWUTTY *(Amaravati, divine)*.—A large and populous town in the province of Berar, 34 miles S. E. from Ellichpoor. Lat. 20° 54′ N. long. 77° 57′ E. A considerable quantity of cotton of a good length and staple is transported from hence to Bengal by land-carriage, being a distance of more than 500 miles; besides which it carries on a general inland traffic of considerable extent, yet in 1808, its wall was barely of a strength sufficient to withstand the incursions of the Pindaries.

BEYTULBARRY.—A small district in the Berar province, situated to the south of the Ajuntee ghaut, between the 20th and 21st degrees of north latitude. The principal towns are Sailoor, Paulood, and Ajuntee.

JAFFIERABAD *(Jafarabad)*.—A town in Berar, 25 miles N. from Jalna. Lat. 20° 13′ N. long. 76° 14′ E.

ASSYE.—A small town in Berar, 28 miles N. from Jaulna. Lat. 20° 16′ N. long. 76° 40′ E. On the 23d September, 1803, a battle was fought near this place, between the British army under General Wellesley, consisting of 4500 men, 2000 of whom were Europeans, and the combined armies of Dowlet Row Sindia and the Nagpoor Raja, amounting to 30,000 men. In spite of the disparity of numbers the British were completely victorious, although with severe loss in proportion to their numbers, viz.

Europeans killed . .	198	Europeans wounded .	442	
Natives	230	Natives ditto . . .	696	
	428		1138	—Total 1566

The confederates fled from the field of battle, leaving above 1200 slain, 98 pieces of canon, seven standards, their whole camp equipage, many bullocks, and a large quantity of ammunition. This victory is the more remarkable, as

above 10,000 of Sindia's infantry had been disciplined, and were in part officered by Frenchmen and other Europeans.

MAIHKER.—A small district in the Berar province, situated above the ghauts between the 20th and 21st degrees of north latitude. The town of Maihker stands amongst the hills to the north of the Payn Gunja river. Lat. 20° 6′ N. long. 76° 50′ E. 47 miles E. N. E. from Jalna.

LHONAUR.—A town in Berar, 42 miles E. by N. from Jalna. Lat. 20° N. long. 76° 45′ E.

WAUSSIM.—A district in the Berar province, situated above the ghauts and described by Abul Fazel in 1582, under the name of Bassum, as follows—"Circar Bassum; containing eight mahals; revenue 32,625,250 dams; seyurghal 1,825,250 dams." The principal river is the Payn Gunga, which flows through an extensive valley and afterwards falls into the Wurda river. The town of Waussim stands in latitude 20° 10′ N. long. 77° 22′ E. 83 miles E. N. E. from Jalna.

NOWAH.—A native fortress in Berar, which in 1818 was occupied by Nowsajee Naik, the chief of a refractory banditti, with which the province then swarmed. It was in consequence stormed by a detachment under Major Pitman commanding the Nizam's regular infantry in Berar, and taken after a desperate resistance. The garrison amounted to 600 men, mostly Arabs, of whom not above 20 remained unhurt: 439 bodies were buried next day. The British casualties were six officers wounded and 32 men killed; ten native officers and 170 men wounded.—*(Public Journals, &c.)*

MAHORE *(Mahvar)*.—A district in the province of Berar, situated partly among the Seshachill hills, and described by Abul Fazel, in 1582, as follows:—"Circar Mahoor, containing 20 mahals; revenue 42,885,444 dams; seyurghal 97,844 dams." The town of Mahore stands among the Seshachill hills to the south of the Payn Gunga river, in latitude 19° 54′ N. long. 78° 8′ E. 100 miles S. S. E. from Ellichpoor.

PUNDERCOURAH.—A town in the Berar province, 87 miles S. W. from Nagpoor. Lat. 20° 7′ N. long. 78° 38′ E.

WOONY.—A town in the Berar province, situated a little above the confluence of the Wurda with the Payn Gunga. Lat. 20° 10′ N. long. 78° 59′ E.

SOONEE.—A village in Berar, 12 miles north from Pundercourah. On the 17th April 1818, the army of Bajerow, the ex-Peshwa, was met and defeated here by Colonel Adams, who had only a single regiment of cavalry with him and some horse artillery. Five guns (the only remaining ones he had), three elephants, and 200 camels were captured. The elephants were those which always preceded Bajerow's line of march, and on which his treasure was usually laden; but

only 11,000 rupees were found on them, the rest having been made away with during the confusion. The Peshwa himself escaped by mounting a horse and galloping off as soon as the British troops appeared, but one of his palanquins perforated by a round shot was taken. The British loss was only two wounded, the enemy never having stood the charge, while by the effect of a hot pursuit, and more especially of the horse-artillery, a great many of the Maharattas were left dead on the field.—*(Prinsep, &c.)*

KULLUM *(Calam)*.—A district in the Nizam's territories situated between the 19th and 21st degrees of north latitude, and bounded on the east by the Wurda river. By Abul Fazel in 1582, it is described as follows—" Circar Cullum, containing 31 mahals, eight of which are dependant on Chanda. Revenue 32,828,000 dams. The remaining pergunnahs are in the possession of zemindars."

WARRUNAH.—A town in Berar, 52 miles N. N. E. from Nandere. Lat. 19° 37′ N. long. 78° 8′ E.

THE PROVINCE OF BEEDER.

A PROVINCE of the Deccan situated principally between the 17th and 20th degrees of north latitude, and at present comprehended in the dominions subject to the Nizam. To the north it is bounded by Aurungabad and Berar; on the south by the large province of Hyderabad; to the east it has Hyderabad and Gundwana, and on the west Aurungabad and Bejapoor. The surface of this province is uneven and hilly but not mountainous, and it is intersected by many small rivers, which fertilize the soil, and flow into the Beema, Krishna and Godavery. The country in general is very productive, and under the old Hindoo government contained a redundant population; but it is now thinly inhabited compared with the British provinces. Although long the seat of a Mahommedan sovereignty, and still subject to princes of that persuasion, the Hindoos exceed the Mahommedans in the proportion of six to one. The junction of the three languages Telinga, Maharatta, and Canarese takes place in this province somewhere near the capital. The largest rivers are the Godavery and Manjera, and the chief towns Beeder, Calberga, Nandere, and Calliany. The principal modern subdivisions are:—

1. Calberga,
2. Naldroog,
3. Akulcotta,
4. Calliany,
5. Beeder,
6. Nandere,
7. Pathree.

After the Mahommedan conquest this province was the seat of the Bhamenee dynasty of Deccany sovereigns, the first of whom was Allah ud Deen Houssun Kangoh Bhamenee, A. D. 1347, whose capital was Calberga. Besides the princes of the Nizam Shahy, Adil Shahy and Cuttub Shahy families, founded on the ruins of the Bhamenee dynasty, there were two others composed of portions of their once extensive dominions. One was founded by Ameer Bereed, about 1518, the prime minister, or rather the confiner of the two last Bhamenee sultans, and called from him Bereed Shahy. His dominions were small, consisting of the capital Beeder, and a few districts round that city. The honour of royalty did not long remain in his family, his territories being wrested from his grandson by the other Decanny princes, and the short lived kingdom of Beeder destroyed. Along with the other Decanny provinces it fell under the Mogul dominion to-

wards the conclusion of the 17th century, during the reign of Aurengzebe, from whose successors it was separated in 1717, by Nizam ul Mulk, and has ever since been possessed by his posterity, the Nizams of Hyderabad.—*(Ferishta Scott, Mackenzie, &c.)*

BEEDER.—The capital of the preceding province, situated in lat. 17° 49′ N′ long. 77° 46′ E. 73 miles N. W. from Hyderabad. According to descriptions given 30 years ago, and we have none more recent, this place is fortified with a stone wall, a dry ditch, and many round towers. The wall is six miles in circumference, and the town it encloses stands in an open plain, except the east side, which is on a rising ground about 100 yards high. It is much decayed, but the remains of many good buildings are still visible. It was formerly noted for works of tutenague inlaid with silver, and before the Mahommedan invasion was the capital of a Hindoo sovereignty. Near the ruins of old Beeder, Ahmed Shah Bhamenee founded the city of Ahmedabad, which he made his capital in place of Calberga, and this is the modern Beeder. Travelling distance from Hyderabad 78 miles; from Delhi 857; from Madras 430; and from Calcutta 980 miles. *(Upton, Scott, Rennell, &c.)*

PAMPAR.—A town in the Beeder province, 73 miles N. W. from Hyderabad. Lat. 17° 49′ N. long. 77° 54′ E.

BALKY *(Phalaki)*.—A town in the province of Beeder, 22 miles N. W. from the city of that name. Lat. 18° N. long. 77° 19′ E Forty years ago this was a large town, but it is now greatly decayed, and answers better to the description of a large village than of a town.—*(Upton, Register, &c.)*

CALBERGA *(Calbarga)*.—A town in the province of Beeder. The capital of a district of the same name, and situated 107 miles west from the city of Hyderabad. Lat. 17° 19′ N. long. 76° 56′ E. This is now a place of little note, but was famous in ancient times, having been the capital both of a Hindoo and Mahommedan sovereignty. Rajas of Calberga are mentioned by Ferishta as independent princes, when the Deccan was invaded by Allah ud Deen in A. D. 1295; and, when the founder of the Bhamenee dynasty erected the standard of rebellion in 1347, this was his capital.—*(Ferishta, Scott, &c.)*

ABDULPOOR.—A town in the Beeder province, 63 miles N. E. from Bejapoor. Lat. 17° 12′ N. long. 76° 41′ E.

ALLAND.—A town in the Beeder province, 23 miles N. by W. from Calberga. Lat. 17° 30′ N. long. 76° 41′ E.

NALDROOG *(Naladurga)*.—A district in the province of Beeder, situated near the south-western extremity, and in part subject to the Poona Maharattas. The town of Naldroog stands in lat. 17° 44′ N. long. 76° 23′ E. 80 miles W. from the city of Beeder.

LOHARA.—A town in the Beeder province, 75 miles W. from the city of Beeder. Lat. 17° 56′ N. long. 76° 27′ E.

AKULCOTTA.—A small district in the Beeder povince, bounded on the W. by the Seena river. The town of Akulcotta stands in lat. 17° 30′ N. long. 76° 18′ E. 60 miles N. N. E. from the city of Bejapoor.

CALLIANY (*Calyani*).—A small district in the province of Beeder, bounded on the north by the Tierna river, and on the east by the district of Beeder. The town of Calliany, from which it derives its name, stands in lat. 17° 50′ N. long. 77° 5′ E. 35 miles west from the city of Beeder.

JANJOWLA.—A town in the Beeder province, 54 miles W. from the city of Beeder. Lat. 17° 50′ N. long. 76° 51′ E.

BEEDER DISTRICT.—This is the tract of land formerly attached to the city of Beeder, and situated to the west of the Manjera river. The soil is in general well supplied with moisture, and when tolerably managed, very productive. The population also is greater than what is usually seen in the territories under the Nizam's government, towns and villages being of frequent occurrence, and something of an active traffic being perceptible. Besides the capital, the chief towns are Balki, Hoomnabad, and Pampar.

HOOMNABAD.—A town in the Beeder province, 23 miles W. from the city of Beeder. Lat. 17° 46′ N. long. 77° 14′ E.

CANDHAR (*Gandhara*).—A town in the Beeder province, 60 miles N. from Beeder town. Lat. 18° 40′ N. long. 77° 25′ E.

OUDGHIR (*Udayaghiri*).—A populous village with a fort and cypress garden in the Nizam's dominions, 40 miles N. N. W. from Beeder. Lat. 18° 18′ N. long. 77° 16′ E.

INDERHALL.—A town in the Beeder province, 36 miles N. W. from the city of Beeder. Lat. 18° 10′ N. long. 77° 11′ E.

NANDERE (*Nandira*).—A large district in the province of Beeder, situated about the 19th degree of north latitude, and intersected by the Godavery river. When the institutes of Acber were compiled, this territory was comprehended in the soubah of Berar, then of indefinite extent, under the name of Circar Telinganeh; but was afterwards raised to the dignity of a separate province, described by Abul Fazel as follows: "Circar Telinganeh, containing 19 mahals; revenue 71,904,000 dams; seyurghal 6,600,000." At present it is wholly subject to the Nizam, and from its being traversed by the Godavery, and many of its contributary streams, is probably fertile, but having been but little explored, or rather reported on, we are very imperfectly informed of its condition as to agriculture and population. The town of Nandere stands on the north side of the Godavery, in lat. 19° 3′ N. long. 77° 38′ E. 135 miles N. N. W. from the city of Hydera-

bad. The other towns of note are Candhar, Mallegong, and Neermull.—*(Abul Fazel, Rennell, &c.)*

Telingana.—In the institutes of Acber this region is named Berar, but was only in part possessed by that sovereign. The Telinga language is the Andhra of Sanscrit authors, and the word Telinga is at once the name of a nation, of its language, and of the country in which it is spoken, where it is also named Trilinga, Teloogoo, and Tenoogoo. The Telinga language, formerly called the Kalinga, occupies the space to the eastward of the Maharatta, from near Ganjam its northern to within a few miles of Pullicat its southern boundary, with the intervention of a stripe of territory, where the Gond tongue is used. The above space was divided into the Andhra and the Kalinga countries, the former to the north and the latter to the south of the Godavery, and the aggregate comprehended the five Northern Circars, a great portion of the Nizam's dominions, the districts of Cuddapah and Bellary, and the northern portion of the Lower Carnatic, besides Telinga families scattered over Dravida and the ancient Carnatic now named Mysore. In a specimen of the Lord's prayer, translated into this language, the missionaries traced 15 words used in the Bengalese, besides others from a Sanscrit source. At the period of the Mahommedan conquest, the greater part of these united provinces seems to have been known to that people by the general designation of Telingana, and Warangol as the capital of the whole. By the English and other Europeans, the Telingas were formerly called Gentoos, a name unknown to any Indian dialect.—*(Wilks, A. D. Campbell, Colebrooke, Rennell, &c. &c.)*

Chinnoor.—A town in the Beeder province, 70 miles N. from Warangol. Lat. 18° 53′ N. long. 79° 39′ E.

Neermull.—A town in the Beeder province, 72 miles E. by N. from Nandere. Lat. 19° 19′ N. long. 78° 40′ E. On the 15th December, 1815, six thousand Pindaries crossed the Godavery near to this place.

Pathree.—A district in the province of Beeder, situated to the north of the Godavery river, and intersected by many streams which flow from the north into that stream. By Abul Fazel in 1582, it is described as follows: "Circar Pahtery, containing 18 mahals; revenue 80,705,954 dams; seyurghal 11,580,954 dams." Remote as is the period when the above details were given, we have nothing more recent to offer, the tract remaining nearly a blank in the best maps. The town of Pathree stands in lat. 19° 19′ N. long. 77° 13′ E. 31 miles N. W. from Nandere.

THE PROVINCE OF HYDERABAD.

A large province of the Deccan, which communicates its name to the Nizam's dominions collectively, and situated principally between the 16th and 19th degrees of north latitude. In length it may be estimated at 280 miles, by 110 the average breadth. This territory composed a considerable portion of ancient Telingana, which in the institutes of Acber is called a district of Berar, but was, probably, only in part possessed by that emperor. Besides the original provinces of Hyderabad, Beeder and Nandere, the Nizam, since his political connexion with the British government, has received the accession of various fertile and extensive districts in Aurungabad, Bejapoor, and Berar, which have carried his frontier north to the Tuptee and Wurda rivers, and south to the Toombuddra and Krishna. The aggregate comprehends an area of about 95,000 square miles; but the following are the principal territorial subdivisions of the Hyderabad province, as distinguished from the other portions of the Nizam's dominions:

1. Paungull.
2. Eidgheer.
3. Ghunpoor.
4. Dawurconda.
5. Nalgonda.
6. Cummumait.
7. Warangol.
8. Bongheer.
9. Golconda.
10. Coilconda.
11. Malkair.
12. Maiduck.
13. Kowlas.
14. Elgundel.
15. Mullungur.
16. Ramgheer.

The surface of Hyderabad is hilly, but not mountainous, and is an elevated table land, the consequence of which is, a greater degree of cold than its latitude would indicate. At the city of Hyderabad, and in the tracts to the north of it, the thermometer, during three months of the year, is often so low as 45°, 40°, and even 35°, of Fahrenheit. To protect themselves against this degree of cold, the lower classes use a coarse woollen blanket, made in the country; the higher classes shawls and quilted silks. A few of the courtiers and chief noblemen clothe themselves in English broad cloth, as a fashion or luxury, but the mode is not general. The Nizam's own cavalry clothe themselves after their

own taste, but the infantry are regularly dressed in British red cloth, and are equipped with accoutrements made either at Madras or Masulipatam.

Although there are many rivers and streams in this province, none of them are navigable, being in general mere channels to drain off the water that falls during the rainy season; after which, having little or no regular supplies from springs, they become dry. The territory, notwithstanding, is naturally productive; but from the nature of the government, it has never attained any great prosperity, the cultivators being wretchedly poor and much oppressed by their immediate superiors, the jaghiredars, who are subject to little restraint from their nominal sovereign. To the south of Hyderabad city an extensive tract of country is depopulated, desolate, and much covered with jungle, among which, the traces of ruined towns, villages, and enclosures, indicate the prior existence of a numerous and civilized population. When properly cultivated, the fields yield abundant crops of wheat of an excellent quality, which is transported by the inland carriers to the sea coast, from whence salt is brought in return. The districts acquired by the Nizam in 1803 are particularly rich and fertile, and under prudent management, capable of yielding a revenue of above one million sterling per annum. Owing to the defects in the fiscal arrangements of the government, the inhabitants are almost deprived of the benefits of foreign commerce, the average import of European goods into the Nizam's extensive dominions prior to 1809, not exceeding £25,000 per annum.

In 1801, the aggregate amount of the existing customs levied on importations was about 15 per cent. and as a principal part of the revenue of the state was then derived from this source, the utmost reluctance on the part of the Nizam was to be expected to any alteration, apparently tending to its reduction. The British government on the other hand, wished to prevail on his highness, to abolish the collection of all imposts whatever, on the ingress and egress of commodities, as the most likely mode of ensuring the beneficial advantages which would result to both parties from an unrestricted commerce. As this, however, could not be attained, a moderate rate of two and a half per cent. was proposed, as a subsidiary condition, under the apprehension of the difficulty that would be experienced in attempting the entire annihilation of the whole. But the existence even of this moderate rate is liable to many abuses and exactions, detrimental to the private adventurer, and injurious to the public revenue; for granting that it were conceded, a great difficulty would arise in fixing the value of the various articles of merchandize with such precision as to preclude litigation between the traders and the custom-house officers. A general permanent duty on the aggregate invoice value, which would be authenticated by the signatures of the public officers of each government, appears more eligible than by

having the value fixed by juries of merchants; an arrangement no less repugnant to the principles and usages of Asiatic states (although customary as to landed property), than it would prove productive of litigation and delay. At present, the principal trade carried on between the Nizam's dominions, and those under the British government, is the supply of cotton sent from Berar to the Northern Circars, and also to the markets at Vellore, Arnee, and the vicinity. The traders return loaded with salt and salted fish, some cloths manufactured in the Northern Circars, and some Arnee muslins. In 1808, it was discovered that a considerable quantity of opium was exported from the Nizam's territories to the Eastern isles, and there sold at a much cheaper rate than the Company's Bengal drug; but although this trade interfered materially with the monopoly of that narcotic, it did not appear under the conditions of subsisting treaties that the Nizam could be called on to prohibit his subjects from engaging in the traffic.

A great proportion of the Hyderabad territories is occupied by jaghiredars, who are of two descriptions; viz. the Hindoo Jaghiredars and zemindars, such as the Raja of Solapoor, whose ancestors possessed their estates from almost the first sovereigns of the Deccan, and over whom the Nizam exercises a very uncertain and undefined authority. The other description of jaghiredars consists of the military officers in the Nizam's service, in number from 40 to 50. Almost the whole country, with the exception of land set apart for religious purposes, the crown lands, and small parts held by old Hindoo zemindars, is under the management of some description of jaghiredars. Since the introduction of red cloth among the Nizam's troops, the principal jaghiredars have adopted the same mode of clothing their forces, amounting to 7 or 8000 men. In 1812, the British subsidiary force stationed in this portion of the Deccan, consisted of one regiment of native cavalry, one regiment of European and two regiments of native infantry, at Hyderabad. At Jalna, two regiments of native cavalry, and four battalions of native infantry, and a troop of horse artillery. The officer commanding this force receives his instructions from the resident at the court of the Nizam, and the consequent reports respecting it are made to the supreme government in Bengal. It was originally intended by the British government, that the Nizam's troops should be left to defend his highness's territories from the incursions of all freebooters, without the assistance or co-operation of the subsidiary force, except in the event of extreme exigence. They were, however, after experience, found wholly unequal to the task, being ill paid, mutinous, and little disposed to exertion: being also composed of distinct parties and squads, belonging to persons of rank residing at the court of Hyderabad, and com-

manded by their own officers, no combination of movement or unity of action could be expected from them.

In 1811, according to the statement communicated by Raja Chundoo Laul, the finance minister, to the British resident at Hyderabad, the revenues and charges of the Nizam's government were as follows:

The account rendered by the Ray Rayan to the old Nizam in 1788-9, stated the receipts to be . . . . 12,313,880 rupees.

The expenses	9,672,405
Surplus . . .	2,641,475

In 1803-4, according to the accounts prepared by Raja Rajindra, the receipts amounted to	8,866,569
The disbursements to	14,015,337
Deficit	5,148,768

In the following statements of Raja Chundoo Laul's three year's administration, the great excess in the amount of the receipts above those specified in Rajindra's account, originates chiefly from the additional territory acquired by the Nizam under the partition treaty, and partly from a system of extortion aggravated after the death of the minister Azim ul Omrah.

1808	Disbursements	19,099,307
	Receipts	18,558,321
	Deficit	540,986
1809	Disbursements	19,577,137
	Receipts	18,605,974
	Deficit	951,163
1810	Disbursements	20,127,518
	Receipts	18,597,340
	Deficit	1,530,178

In the time of Azim ul Omrah, the dewan's fees were only one eighth of each rupee, but Meer Allum, on his accession to office, raised them to three sixteenths. When Mooner ul Mulk was appointed dewan, it was determined that he should receive a fixed salary of ten lacks of rupees per annum, the excess of the minister's fees beyond that sum, to be accounted for to government. From a statement given in on this occasion, it appeared that the minister's fees, or commission

for seven years previous, averaged about 17 lacks of rupees per annum. The peshcar's (a head financial officer) fees were estimated at 286,000 rupees per annum.

In the above estimates, the various jaghires held by the Nizam's officers are not included, nor is it practicable to ascertain their real produce with any accuracy; the sum total, however, has upon tolerable grounds been computed to average 85 lacks per annum. The offerings transmitted from all parts of the country, and presented on the Nizam's birth-day, are included in the first statement of the receipts; but those presented on ordinary occasions directly to the Nizam, amount to about one lack of rupees per annum, and are always retained by his highness in his own custody. The aggregate may be thus computed:

Average receipts per annum	18,587,212 rupees.
Minister's fees	1,718,344
Peshcar's ditto	286,390
Amount of jaghires	8,500,000
Probable amount of presents	100,000
Average of the estimated revenues of the government per an.	29,191,946

The Nizam receives from the peshcar about 80,000 rupees per month for the current expenses of his personal establishment; but a large proportion of this, and probably the whole of the presents, are deposited in his private treasury. Besides these sources of accumulation, there is another appropriation from the minister's fees of about eight lacks, and the value of jewels and other articles annually purchased by the Nizam, averages about five lacks. They are paid by the peshcar, and the amount is entered in his accounts under the head of commissions. In 1811, the deficit of the receipts in comparison with the disbursements continued to increase, and the whole country was in so deplorable a condition, that it was utterly unable to support any additional extortions.

While Telingana existed as an independent Hindoo sovereignty, it comprehended most of the tracts lying between the Krishna and Godavery rivers, the capital of which was Warangol. At an early period it was invaded and partly conquered by the Mahommedans, and afterwards formed part of the great Bhamenee empire of the Deccan. On the dissolution of that state, Telingana became again the seat of an independent government under the name of Golconda, the first sovereign being Cooly Cuttub Shah, who established the Cuttub Shahy dynasty of Golconda. He began to reign in 1512, and was assassinated in 1551.

Jumsheed Cuttub Shah died A. D. 1558.

Ibrahim Cuttub Shah died A. D. 1581.

Cooly Cuttub Shah died 1586. This prince founded the city of Hyderabad, and having no son, was succeeded by his brother Mahommed. The successor to the last named prince was Abdallah Cuttub Shah, who became tributary to the Mogul Emperor Shah Jehan; and in this dependance the kingdom remained until 1690, when Golconda was taken by Aurengzebe, and Abou Hossein, the reigning sovereign made prisoner, and confined for life in the fortress of Dowletabad, where he died in 1704.

On the destruction of the Mogul empire, after the death of Aurengzebe, Nizam ul Mulk obtained possession of the Mahommedan conquests in the Deccan about the year 1717. He died the 24th March, 1748, aged (it is said) 104 years, leaving six sons, viz. Ghazi ud Deen, Nasir Jung, Salabut Jung, Nizam Ali, Bassalet Jung, and Moghul Ali.

Nassir Jung, being on the spot at Boorhanpoor when his father died, succeeded, and was assassinated in 1750.

Muzuffer Jung (grandson to Nizam ul Mulk) was placed on the throne and assassinated in 1751.

Salabut Jung, by the influence of the French, was then proclaimed, and reigned until 1761, when he was imprisoned, and in 1763 put to death by his brother Nizam Ali, who ascended the blood-stained throne. Nearly the whole of his reign was a scene of intricate negociation, or impending hostility, with his rapacious neighbours the Maharattas, and that he was not finally devoured, was entirely owing to the intimacy of the political connexion he latterly contracted with the British government. During a temporary separation of interests in 1795, war with the Maharattas actually took place, when the Nizam advanced from Beeder to meet Dowlet Row Sindia, who had drawn great part of his army from upper Hindostan. An action was fought which was followed by the retreat of the Nizam to Kurdlah, where, allowing himself to be shut up and deprived of supplies, he was compelled to sign a convention, by the terms of which he admitted all the Maharatta claims, agreed to cede to them the fort and district of Dowletabad, to pay three crores of rupees, and to deliver up Azim ul Omra, his prime minister, as a hostage, into the hands of Nana Furnavese.

In 1798, the British interests at the court of Hyderabad, which had been greatly impaired, or rather nearly subverted, by the increasing influence of a strong French party, were restored by the vigorous measures of the Marquis Wellesley, immediately after his assumption of the supreme government. The force under M. Raymond consisted of 13,000 men, in fact constituted the only efficient portion of the Nizam's military strength, and from the known principles of that adventurer and his connexion with France, there was no doubt that if the chance of war ever seemed to waver, he would co-operate with whatever foe was

opposed to the British. The Nizam's minister, Azim ul Omra, had for some time viewed with considerable alarm, a growing influence which he was no longer able to controul, and in consequence was ready to promote the objects of the British government. On the 1st of September, 1798, the Nizam was prevailed on to accede to a treaty, according to which, a detachment of 6000 men, with guns and artillerymen in proportion, were to be entertained by his highness, and the subsidy raised from six to twenty-four lacks of rupees. It was also agreed that the officers and servants of the French party should be secured and delivered up, not as prisoners of war, but to be restored to their own country by the earliest opportunity, without waiting for exchange or cartel. By the further stipulations of this treaty the interests of the two countries were identified, and the friends and enemies of the one were declared to stand in the same relation to the other. While these negociations were going on, a force was assembled in the Northern Circars under Colonel Roberts, who, on receiving intimation from the resident Captain Achilles Kirkpatrick, marched to Hyderabad, where the French troops were mostly stationed. These he adroitly surrounded, and resistance appearing hopeless, the officers were secured, the corps dissolved, and the men disbanded without bloodshed, and their place occupied by British troops.

It being found necessary to augment the subsidiary force stationed in the Nizam's dominions to 8000 regular infantry, and 1000 regular cavalry, a new treaty was concluded on the 12th of October, 1800, when the Nizam was induced with the view of ensuring their regular payment to cede to the British government all the territories he had acquired by the treaty of Seringapatam in 1792, and also under that of Mysore in 1799. Certain of the tracts ceded by this treaty being inconvenient, owing to their position north of the Toombuddra, it was determined for the purpose of rendering the boundary well defined, that his highness should retain Copaul and Gujinderghur and other districts north of the Toombuddra, and in lieu thereof assign Adoni, and whatever territory he possessed to the south of that river, or to the south of the Krishna below its junction with the Toombuddra, the estimated value of the whole being about 72 lacks of rupees per annum. These arrangements being accomplished, it was determined, that all British claims on the Nizam, of every description, should cease; from which date also all demands on account of the subsidiary force were to terminate, as the whole was in future to be paid and subsisted at the sole expense of the British government. In the event of a war taking place, the Nizam engaged to join his allies with 6000 infantry and 9000 horse of his own troops, and by a supplemental article it was agreed, that during a joint war, all forts in the Hyderabad dominions should be open to the British armies. By this treaty it was also decided, that all external political relations should be exclusively managed by the British

government, which undertook to protect his highness's dominions from external annoyance, and internal insurrection, and to procure by treaty a total exemption from all claims for choute on the part of the Maharattas. On the 12th of April, 1802, after much delay, a commercial treaty was negotiated with the Nizam, by which he was granted the free use of the port of Masulipatam, with liberty to establish a factory, and the British government also undertook to protect his flag on the high seas. It was agreed that a free transit should be permitted, and all local duties abolished, in lieu of which, five per cent. to be levied on all articles, indiscriminately, imported into the respective territories of the contracting parties; no article on any account to pay duty more than once. A duty not exceeding five per cent. to be levied on the prime cost of all articles purchased in the Hyderabad states for exportation, such articles not to be re-sold there, and the commerce of grain to be under distinct regulations.

On the 6th of August, 1803, Nizam Ali finished his long life and reign, and was succeeded on the throne by his eldest legitimate son, Secunder Jah, the present reigning Nizam. To the British government he was entirely indebted for the tranquillity of his accession, and as a mark of his gratitude, offered to relinquish the tribute of seven lacks of rupees paid on account of the Guntoor circar, but the acceptance of this douceur was declined by the Marquis Wellesley, then Governor General. Soon after the Asophia (Nizam's) dominions received a very considerable augmentation, for on the 28th of April, 1804, a partition treaty having been concluded with Dowlet Row Sindia and the Raja of Nagpoor, the latter ceded to the Nizam all the country, of which he collected the revenue in conjunction with the Nizam, and fixed the Nagpoor frontier towards the west, at the Wurda river, from where it issues out of the Injardy hills, to its junction with the Godavery. The hills on which the forts of Nernallah and Gawelghur stand, with a district contiguous to the amount of four lacks of rupees revenue, to remain with the Nagpoor Raja; but every other tract south of the Injardy hills and west of the Wurda, to be ceded to the Nizam. From Sindia he received all the territories that chief possessed, prior to 1803, situated to the south of the Adjuntee hills, including the fort and fertile district of Jalnapoor, the town of Gandapoor, and all the other districts between that range of hills and the Godavery. These were, in fact, first ceded by Sindia to the British government, but immediately afterwards they were transferred in perpetuity to the Nizam. In consequence of these arrangements the Hyderabad sovereignty acquired a great increase of territory, and obtained for the first time a compact and well defined boundary.

Secunder Jah for a short time expressed the utmost gratitude to the British government, both for the tranquillity of his accession and the augmentation of

his territories, but it soon appeared that his conduct was regulated by no fixed principles, being directed by a few ignorant and vicious creatures who surrounded his person, and were permitted to controul his actions. The principal of these were Assud Yar Jung, Jaffer Yar Jung, his highness's foster brothers, and two individuals named Berkindauze Khan and Rozdar Khan. The two persons first mentioned were low ignorant men, the two others had been common sepoys (the last a private trooper in the British service), and had been noticed by the Nizam for their skill in shooting, ever since they had undertaken to exercise it on the late prime minister Azim ul Omra. Although these persons were never permitted to sit down when the British resident was present, they were on other occasions often indulged with seats, and honoured with the familiar conversation of his highness, while noblemen of rank and character, compelled to attend the court, were kept at a distance with an appearance of studied indignity. Like most of the factious miscreants with which the city of Hyderabad swarmed, his highness's associates evinced a decided hostility to the British government, and of course to the prime minister, Meer Allum, who disdained to take the usual methods for obtaining their good offices, while their enmity was fostered by his rival Raja Mohiput Ram, in prosecution of whose schemes they were accustomed to exercise a species of vulgar wit on the English, to alarm the Nizam's mind with exaggerated representations of their ambition, and to extol the prowess of Holcar and Sindia. The Governor General of British India was represented as a fictitious functionary, acting without the authority of the government of England, and the recent arraignment of the Marquis Wellesley, by Mr. Paul, was adduced as a proof of the assertion. As part of their system, they were in the habit of prompting the Nizam to resist every proposition whatever from the British government, and of abusing the minister and his adherents as British partizans, always concluding with the most fulsome and extravagant compliments on his highness's sagacity, penetration, and courage.

This conjuncture of affairs presented externally an appearance of solidity to the alliance, while in reality the foundation was utterly decayed, for in the event of war, not only would the resources and forces claimable by treaty have been withheld, but the British subsidiary force would have been virtually placed in the country of an enemy, and consequently exposed to all the hazards of such a situation, without the advantage of the occupation of posts, the establishment of depots, or security of communication with the British territory. No alternative was therefore left, but either to abandon the alliance altogether, or to make an effort to replace it on its proper basis by a direct and decided interference. The adoption of this measure, however, appeared so fundamental a deviation from the system professed by the Marquis Cornwallis, during his second mission

to India, and also by his successor, Sir George Barlow, that the latter thought it necessary to state some reasons in vindication of the measure. On this subject he observed, that the adoption of the system of non-interference, pre-supposed a just conception on the part of the Nizam of the true principles and solid advantages of the alliance, and also a sincere disposition to maintain it. It also pre-supposed a degree of firmness, discernment, and dignity on his part, which would lead him to reject the counsels of profligate and interested advisers, who should endeavour to persuade him that the obligations of the alliance were those of degradation, and as such urged him to renounce it. Unsupported by these just and reasonable presumptions, Sir George considered the system of non-interference, as altogether deprived of its foundation, and that the change on the part of the British government would be adopted, not from choice, but from necessity. The measure he viewed, not as a renunciation of general political principles, but as extorted by the evident impracticability of applying those principles to the condition of his highness's government, without the certain loss of the benefits expected from an adherence to them; the mere adoption of a measure of security against a great and impending danger.

The propriety of interfering with the Nizam's internal government, being in this manner decided, he was in 1807 addressed in such terms by the British government as would convince him, but without specifically mentioning them, that it was acquainted with the secret machinations he had been carrying on. He was also informed that the British government would not tacitly suffer the benefits of the alliance to be hazarded, or ultimately subverted, by the insidious intrigues of designing persons, who, in furtherance of their own objects, would induce him to believe that his interest and security were separable from those of the British government, and who, according to the suggestion of the moment, made every proposal from that quarter appear an object of contempt or alarm.

While these discussions were going on, it became necessary for Meer Allum, the prime minister, to take up his abode at the British residency, assassination being then so common in Hyderabad, as to render him apprehensive of being carried off by unfair means; and the Bukshy Begum, the Nizam's mother, and head of the Asophia family, was so much affected by her son's disgraceful conduct, that she implored the resident to interfere and rescue him from the hands of his profligate associates. Affairs having reached this crisis, the Nizam himself became alarmed, and began to manifest contrition for his extravagant and unprincely behaviour towards his family, made his apologies to the Begums, and requested their advice regarding the course of policy he ought to pursue, and it appears they counselled him to adhere strictly to his alliance with the

British. The resident then being apprized of the Nizam's repentance, proceeded to bring forward the following propositions, viz.—

1st. The dismissal of Raja Mohiput Ram and Ismael Yar Jung.

2d. That some provision should be made for Noor ul Omrah.

3d. That the civil and military authorities of Berar should be separated and entrusted to persons in whom the British government could confide.

4th. That the resident should be admitted to an audience whenever he required it.

These propositions, after undergoing some slight modification, were ratified by the Nizam, who expressed his unalterable attachment to the British nation, and his resolution to conform to all the stipulations of the alliance. It still, however, continued necessary vigilantly to watch, and rigorously to oppose the recurrence of these evils, now, in appearance, corrected. On the other hand such constant interference as would prove vexatious to the Nizam, or excite in his mind a sense of dependance, was cautiously avoided, the legitimate objects of the alliance being perfectly compatible with the free exercise of his highness's rights of sovereignty within his own dominions.

In process of time as Secunder Jah's mind became less gloomy, he proposed a hunting excursion, in the course of which having passed near to the British cantonments, he was prevailed on to inspect the lines. He was received with a royal salute, after which having looked at the ordnance, he expressed his admiration of the appearance and discipline of the troops, and paid many compliments to Colonel Montresor their commander. This casual visit only derives importance, because his highness had been led by his private advisers to believe that the subsidiary brigade had been secretly augmented, with the view of getting possession of Hyderabad and Golconda, seizing on his person, and of placing another prince on the throne. These apprehensions were all dissipated, and on his return home, when the females of his family made him the offerings which are usual after a safe return from any perilous enterprize, he refused to receive them, declaring with indignation that he had been deceived with respect to the designs of the British government, to which he would in future entrust the security of his person and protection of his throne.

This reconciliation was, however, of very short duration, for on the death of the prime minister Meer Allum, in December 1808, new difficulties arose, with endless intrigue and discussion, caused by the spirit of perverseness and caprice which distinguishes the Nizam's character. The British government was at first disposed to support the pretensions of Shums ul Omra, a nobleman of excellent character; but the Nizam objected to him, that in the first place he was not a

Shiah in religion, nor a Seid by birth; 2dly, that he was allied to Feridoon Jah his highness's brother; and, thirdly, that he was at the head of the Pagah (a sort of body guard) party, an office which had always been maintained by the sovereigns of the Deccan as a counterpoise to the power of the minister, and that the possessor of that office was consequently ineligible to the ministerial office, as he would thereby engross the whole power of the state, civil and military. To the first objection Captain Sydenham, then resident at Hyderabad replied, that the selection of a minister should be regulated by political considerations alone, and could have no relation to the religious tenets of the different candidates. The second objection he endeavoured to repel, by referring to the altered circumstances of the state, and the absence of all danger from his brother's rivalry while his highness's throne was sustained by the resources of the British empire. To the third objection Captain Sydenham observed, that there was no longer any necessity to secure the obedience of the officers of government by employing them as checks on each other, as it was now in the power of the Nizam to keep them all in due subordination, besides which, the British alliance, he remarked, had wholly altered the relative condition of the Pagah chieftains. Formerly the chief of the Pagahs was entrusted with the care of his highness's person, was foremost in battle, and led his troops on all services of danger or desperation. Now the case was changed, for the British detachment, in fact, formed the Pagah party of the Nizam's army, where that confidence was placed which had formerly been reposed in the Pagah corps.

These reasons, however, not sufficing to satisfy the Nizam, Mooneer ul Mulk, the son of Azim ul Omra, was, after much discussion, appointed prime minister, and his character as illustrative of a native court and its political instruments deserves notice. Although the descendant of a prime minister, he is not destitute of abilities; but personally he is extremely pusillanimous, a perpetual liar, and everlasting intriguer, with polite and plausible manners. He is a true believer in the doctrines of astrology, and maintains an establishment of soothsayers in his house, by whose predictions not only all his public business is conducted, but also the ordinary pursuits of life, down to the auspicious moments for eating and drinking. His questions to these sages are generally proposed in writing, and so firm is his belief of their prescience, that he always cautions them in predicting the event, not to consult his wishes, but to tell him the real truth whatever it may be. His master, the Nizam, is still more irrational, and is known to be occasionally afflicted with temporary insanity. This infirmity, in 1811, reached to such an excess that he no longer trusted the preparation of his food to any person, abstaining from every dish he had not cooked with his own hands. Sitting in sullen melancholy silence in the female apartments, where none but

his menial servants were admitted, he ceased to appear in public, and wholly neglected the affairs of government. Even in better times when his intellects are more composed, he continues to evince a strong and restless feeling of distrust towards the British nation, which, however absurd the notion may appear, he considers hostile to his interests, and desirous of aggrandizing their empire at his expense; and so powerful is the influence of this delusion over his mind, that he twists and exaggerates the most trivial occurrence to suit the bias of his temper. His greatest misfortune, and the cause of most of the errors of his life, is the aukward uneasiness he feels in the society of the only persons who are suitable companions, or whose presence is likely in the slightest degree to recal him to a sense of his own dignity, and of the duties he owes his subjects.

In 1815, the Nizam's sons, residing at Hyderabad, collected around them all the dissolute vagabonds and Patan bravoes with which the city swarmed, and committed the most flagitious excesses. The most profligate of these princes were the two youngest, Shums ud Dowlah and Mubariz ud Dowlah, who were supported by the Nizam's wife and mother. In August of that year they proceeded to the extremity of seizing an attendant on the British embassy for the purpose of extorting money, and were in consequence seized and removed to Golconda, but not without considerable bloodshed, and the death of a British officer belonging to the resident's escort. When at last dispatched to the fortress, the two ladies resolved to accompany them, in hopes of influencing the Nizam to relent; but on this occasion he evinced unexpected firmness, declaring that he believed the Begums wished to get rid of himself instead of the English. The principal subordinate instigators of the tumult were subsequently seized and executed.

After an interval of four years, during which he had never passed the gate of his palace, on the 8th February, 1818, the Nizam, accompanied by some ladies of his family, and attended by Mooneer ul Mulk, Raja Chundoo Laul, and other ministers, went to a garden a little way to the southward of the city, and in the opposite directions to the residency. The troops assembled to attend him on this occasion were estimated at about 8000; but probably did not exceed two-thirds of that number. While on this excursion he hunted two or three times, but in general he secluded himself with his usual privacy, and on the 25th of the same month he returned to his palace in the city. The effort of making the excursion, and the time selected, were so much at variance with his accustomed habits, that they excited no small surprise, and many extraordinary motives were assigned to account for such a display of unseasonable exertion. But although the Nizam's aversion to the British controul was sufficiently notorious, and his wishes for the success of the Peshwa Bajerow equally so, yet if on this occasion

he had been stimulated by his servants to the adoption of active measures, they certainly had greatly over-rated both his boldness and perseverance. At present the powers of the state are principally centered in Raja Chundoo Laul, while the apathy of his master seems daily increasing. But although the efficiency given to the military establishment, by the introduction of British officers, has no doubt contributed to the maintenance of the public peace, yet it may be asserted that the Hyderabad territories are as ill governed as any part of India, scarcely excepting those of Dowlet Row Sindia.—(*Public MS. Documents, Sydenham, H. Russell, A. Kirkpatrick, Ferishta, Orme, Malcolm, Heyne, &c. &c. &c.*)

HYDERABAD.—The capital of the province, and of the Nizam's dominions, situated in lat. 17° 15′ N. long. 78° 35′ E. Hyderabad, or Baugnuggur, stands on the south side of the Musah river, which runs very rapidly in the rains, but in the dry season has scarcely two feet of water. It is surrounded by a stone wall, which is no defence against artillery, but which formerly served as a protection against the incursions of predatory cavalry. Within the wall the city is about four miles in length and three in breadth. The streets are narrow, crooked, and badly paved. The houses are mostly of one story, and built of wood or other combustible materials. Over the river Musah there is a large arched bridge sufficiently broad to allow two carriages to pass. The most remarkable buildings are the palace and mosques, of which last there are a considerable number, this city having long been the principal Mahommedan station in the Deccan. About six miles to the west is the celebrated fortress of Golconda, occupying the summit of a conical hill, and by the natives deemed impregnable. Secunderabad, where the subsidiary brigade is cantoned, stands about three miles north of the city, and is now a large and populous village. The country around Hyderabad has a barren rugged aspect, and the ranges of hills have a remarkably irregular and jumbled appearance. Vegetables and grapes grow in this vicinity to considerable perfection, which is more owing to the temperature of the climate than the goodness of the soil.

The last of the useful works that were projected by the Nizam's prime minister Meer Allum for the improvement of his country, was a tank about a mile to the westward of Hyderabad, which when full covers about 10,000 acres, and measures nearly 17 miles in circumference. It is filled by a canal formerly cut by him from the river, and is intended to supply the city with water, and also to bring under cultivation a large tract of land, which before lay entirely waste. This reservoir is formed like the other great tanks in the south of India, by embanking the space between two hills, and filling with water the valley included. The bund, or embankment, is built entirely of granite, and consists of 21 horizontal arches, 19 of which are 150, and the remaining two, 100 feet in the span,

with 150 feet of straight wall at the end; making the whole length of the bund, or embankment 3350 feet. In the middle it is nearly 50 feet high, and about 20 feet high at each end, and the foundation at one part is sunk 20 feet under the surface. This noble work was not more than half finished when Meer Allum died, after which the work was carried on by his successor in the ministry, Mooneer ul Mulk, and at length after some difficulty, completed at an expense of eight lacks of rupees. In July, 1812, the canal was turned into itwith much pomp and acclamation.

Hyderabad being one of the few remaining Mogul governments, more of the old forms and ceremonies are retained at the Nizam's court, than at any other of Hindostan. Some of the higher and wealthier Mahommedans use a few articles of European manufacture in their dress, and in the furniture of their houses, but this has occurred principally among the ministers of the Nizam. These articles consist chiefly of glass ware, china, lustres, chintz coverings for sophas, and some articles of plate after the European fashion. The nobles at Hyderabad have been either bred up as soldiers or courtiers, and expend their fortunes in keeping up as large a retinue of servants and dependants as their wealth will allow, or they consume their property in the profligacy and corruption of the court where they reside. Within the city the Nizam possesses large magazines, in which are deposited the presents received at various times from the different native and European powers. The rooms are filled from the floor to near the ceiling with bales of woollens, cases of glass, glass ware, china ware, clocks, watches, and other articles of European manufacture. These articles have been received as presents by the reigning Nizam, his father, and grandfather, some so far back as the time of Dupleix and Bussy. They have ever since continued locked up in the magazines, where they are likely to remain.

Hyderabad, formerly Baugnuggur, was founded about the year 1585, by Mahommed Cooly Cuttub Shah. It was taken and plundered by the Mogul armies of Aurengzebe, A. D. 1687, the principal inhabitants having previously retired to the neighbouring fortress of Golconda. The late Nizam Ali transferred the royal residence from Aurungabad, which had hitherto been the capital, to this place; the former, owing to the fluctuation of his territories, being latterly placed in a corner of his dominions, and too near the Maharatta frontier. It has never since experienced any external molestation, and being the residence of the court has progressively increased in wealth and population. Of the latter no very accurate estimate has ever been made, but from a combination of circumstances there is reason to suppose it approaches 200,000 inhabitants, including the suburbs.

Travelling distance from Calcutta by the Northern Circars 902 miles; by

Nagpoor 1043; from Madras 352; from Bombay 480; from Delhi 923; from Nagpoor 321; from Poona 387, and from Seringapatam 406 miles.—*(Sydenham, H. Russell, Heyne, Upton, Rennell, &c. &c. &c.)*

MUSSY RIVER.—This river has its source at the Anantghur Pagoda, 43 miles west of Hyderabad, from whence it flows in a south-easterly direction past that city, and after a course of 180 miles, including the windings, falls into the Krishna near Tangada.

MANJERA RIVER.—This river has its source about 50 miles S. E. from the city of Ahmednuggur, from whence it flows in a south-easterly direction until it arrives within 32 miles of Hyderabad, where, making an uncommonly sharp bend it turns due north, until it joins the Godavery, after a winding course of 400 miles, nowhere navigable.

AUTOOR.—A town in the Hyderabad provinee, 25 miles W. by S. from the city of that name. Lat. 17° 17′ N. long. 78° 10′ E.

PAUNGUL.—A small district in the Hyderabad province, of which it occupies the southern extremity, where it is bounded on the east and west by the Krishna. The town of Paungul stands in lat. 16° 11′ N. long. 78° 6′ E. 85 miles S. S. W. from the city of Hyderabad.

RAJAPULPETTA.—A town in the Hyderabad province, 60 miles S. from the city of Hyderabad. Lat. 16° 27′ N. long. 78° 37′ E.

EIDGHEER.—A small district in the Hyderabad province, extending along the east bank of the Beema river, which bounds it to the west. The principal towns it contains are Eidgheer, Firozegur, and Dowletabad. The town of Eidgheer is situated in lat. 16° 35′ N. long. 77° 16′ E. 100 miles S. W. from the city of Hyderabad.

FIROZEGUR.—A town in the Hyderabad province, 105 miles S. W. from the city of that name. Lat. 16° 25′ N. long. 77° 20′ E.

LOCAPILLY.—A town in the Hyderabad province, 78 miles S. W. from the city of Hyderabad. Lat. 16° 45′ N. long. 77° 32′ E.

GHUNPOOR.—A district of considerable size, which occupies that portion of the Hyderabad province due south of the city; but although so near to so great a market, much of the land remains uncultivated, and even uninhabited. The town of Ghunpoor stands in lat. 16° 33′ N. long. 78° 8′ E. 60 miles S. S. W. from the city of Hyderabad. This is a fortified hill, and must formerly have been a place of some consequence, as the mosque is one of the largest and best built in the Nizam's dominions. It is now, however, only attended by one solitary Fakeer, and is used by travellers as a place of repose. Numerous proofs remain that the country was once more populous and better cultivated than it is

at present, traces of ruined towns and villages being still visible all over the jungle, and the marks of former divisions of the land still visible.—(*Heyne, &c. &c*).

DAWURCONDA.—A district in the Hyderabad province, bounded on the south by the Krishna river, and containing the towns of Dawurconda, Pailwa, and Nardinpett. The first, which communicates its name to the district, is situated in lat. 16° 40′ E. long. 78° 57′ E. 51 miles S. by E. from the city of Hyderabad.

NARDINPETT.—A town in the Hyderabad province, 29 miles S. E. from Hyderabad city. Lat. 15° 9′ N. long. 78° 57′ E.

NALGONDA.—A district in the Hyderabad province, intersected by the Musah or Mussy river, and bounded on the south by the Krishna. Much of this tract, although capable of being rendered very productive, remains desolate and uncultivated. The town of Nalgonda stands in lat. 17° 5′ N. long. 79° 16′ E. 49 miles E. S. E. from Hyderabad.

SORIAPETT.—A town in the Hyderabad province, 65 miles E. by S. from the capital. Lat. 17° 10′ N. long. 79° 35′ E.

MUNGAL (*Mangala*).—The pergunnah attached to this town, although within the Hyderabad province, has all along been attached to the Northern Circars, and is consequently under the British jurisdiction, unless an exchange has been effected. Lat. 17° 4′ N. long. 79° 48′ E. 84 miles S. by E. from Hyderabad.

CUMMUMAIT.—A district in the Hyderabad province, of which it occupies the eastern extremity, where it borders on the British district of Rajamundry. It is but indifferently cultivated and thinly inhabited, yet it contains many disorderly characters who find refuge among its jungles and fastnesses, from whence they issue in predatory bands, and infest the peaceable cultivators of the adjacent provinces under a British jurisdiction. The town of Cummumait, from which the tract derives its name, is situated in lat. 17° 16′ N. long. 80° 11′ E. 55 miles N. by W. from Condapilly. There are also some considerable villages but no other towns of note.

CULLOOR.—A town in the Hyderabad province, 37 miles E. by N. from Cummumait. Lat. 17° 20′ N. long. 80° 44′ E.

BURGUNDAH.—A town in the Hyderabad province, 97 miles N. from Ellore. Lat. 18° 5′ N. long. 81° 4′ E.

BYORAM.—A town in the Hyderabad province, 49 miles N. from Cummumait. Lat. 17° 57′ N. long. 80° 24′ E.

PALOONSHAH.—This is the capital of a large zemindary tributary to the Nizam, situated in the north-western quarter of the Hyderabad province, 88 miles N. W. Rajamundry, lat. 17° 56′ N. long. 81° 2′ E. The town is situated in a rich and

luxuriant valley, about four miles wide, surrounded on all sides by lofty ranges of mountains, the passes through which are the only accesses to Paloonshah. The fort of Paloonshah is 150 yards square, built of stone with octagon bastions, but is a post of no strength, being completely commanded by a high hill to the eastward. The rampart may be ridden up and down on any side, and resembles the bank of a tank. The faces are irregular, but on two of them the ditch is dug deep. When visited by Captain Blunt in 1794, the town was populous, and two miles in circumference, but consisted mostly of poor Telinghy huts. It had also a manufactory of matchlocks, jinjalls, spears, sabres, and other weapons; but it has since greatly decayed, for when captured by a Madras detachment, in 1813, it presented a very miserable appearance. Palcondah, where the zemindar resides, is a common mud gurry or native fort in the plain, not different from those at almost all the large villages in the Nizam's country, besides which he possesses five or six other gurries in the neighbourhood. The country is naturally strong, and the climate sickly and unhealthy.

In 1812, Ashwa Row, the zemindar of Paloonshah, became notorious as the instigator and protector of a band of robbers that infested the British territories, who sought an asylum on his estates, and shared with him the booty of their marauding expeditions. His ordinary force was estimated at from 2 to 3000 irregular foot, armed with matchlocks and pikes, and probably as many more could be mustered, if any adequate prospect of plunder were held out. In consequence of these depredations, a detachment was marched against Paloonshah in 1813, but the place was found entirely deserted except by a few peons left in charge of the fort, Ashwa Row having retired to the village of Badrachellum, on the left bank of the Godavery, where an attempt was made to surprize and take him prisoner, but he escaped. There was found here a country iron 12-pounder in front of the gate outside, and on the bastions a few one and two-pounders, and some jinjalls. Although on this occasion the zemindar saved his person, he was not equally fortunate in preserving his purse, for he was the same year condemned to pay the sum of 50,000 Hyderabad rupees, as a compensation for depredations committed by his followers in the Masulipatam district, which sum, after many delays and evasion, was at last realized in 1816, and paid over to the sufferers.—*(J. B. Blunt, Colonel G. Hamilton, J. O. Tod, &c. &c.)*

WARANGOL.—An ancient city in the Hyderabad province, 77 miles N. E. from the city of Hyderabad. Lat. 17° 54′ N. long. 79° 34′ E. This place was founded A. D. 1067, at which era it is supposed to have been the metropolis of Andray or Telingana. In 1309, Allah ud Deen, the Delhi sovereign, dis-

patched an army against it, by the route of Bengal, without success; but it was taken from the Hindoos by Aligh Khan. It, however, again reverted to that ancient people, and in 1421 its Raja was slain in battle, and the place captured by Khan Azim Khan, the general of Ahmed Shah Bhamenee, the Sultan of the Deccan. By different authors this name is written Woragulla, Warankul, Wurrungal, and Arinkil. At present the city, or rather its remains, and the adjacent district to which it furnishes a name, are comprehended within the dominions of the Nizam; but a very great proportion of the surface, especially in the north-eastern quarter, remains in a state of nature, in which condition it is like to continue so long as the existing revenue and judicial system remains unaltered.—*(Scott, Ferishta, Wilks, &c.)*

RUNGAPOOR.—A town in the Hyderabad province, 20 miles N. from Warangol. Lat. 18° 11′ N. long. 79° 37′ E.

BONGHEER.—*(Vanaghiri, a woody mountain).*—This small district occupies the tract of territory in the Hyderabad province north-east of its capital, and is bounded on the south by the Mussy river. It is in a rather better condition, with respect to agriculture and population, than the rest of the Nizam's territories, and contains a considerable number of small towns and villages. The town of Bongheer, from which the district derives its name, stands in lat. 17° 28′ N. long. 78° 54′ E. 25 miles E. N. E. from Hyderabad.

PEMBURTY.—A town in the Hyderabad province, 44 miles N. E. from the city of Hyderabad. Lat. 17° 38′ N. long. 79° 10′ E.

GOLCONDA *(Golkhanda).*—This extensive division of the Hyderabad province occupies the tract of country to the east of the capital, both to the north and south of the Mussy river, which intersects it. Although renowned for diamond mines, it at present contains none, and probably never did. The fortress is, notwithstanding, a considerable depôt for these precious stones, which are brought from other parts, mostly in the Balaghaut ceded districts, to be polished and fashioned for sale by the diamond merchants of Golconda. In the immediate neighbourhood nothing is to be seen but siennite; but about 40 miles to the west opals and chalcedonies are found.

The fortress of Golconda stands on a hill about three miles W. N. W. from the city of Hyderabad. Lat. 17° 15′ N. long. 78° 32′ E. It was once the capital of an extensive kingdom, first under native Hindoo princes, and afterwards as a division of the Bhamenee sovereignty, upon the fall of which it again became the seat of a monarchy under the Cuttub Shahee dynasty. In the year 1690, it was surrendered by treachery to the Mogul army of Aurengzebe, after a siege of seven months. The deposed sovereign, Abou Hossein, died in

confinement here, A. D. 1704. At present Golconda is principally used as a state prison, where the obnoxious members of the Nizam's family are confined, among which number are his wife, mother, and two youngest sons. The principal inhabitants and bankers of Hyderabad are also permitted to retain houses in the fort, to which they retire with their money on any alarm.—*(Scott, Upton, Heyne, &c. &c.)*

COILCONDA.—A large district of the Hyderabad province, situated to the west of Golconda, about the 17th degree of north latitude, but respecting the interior of which very little is known. The town of Coilconda stands in lat. 16° 51′ long. 77° 50′ E. about 57 miles S. W. from Hyderabad.

MALKAIR.—This small division of the Hyderabad province is bounded on the west by the Beema river, and contains no town of note except the one from which it derives its name, situated in lat. 17° 10′ N. long. 77° 15′ E. 87 miles W. S. from Hyderabad.

MAIDUCK *(Madhuca)*.—A district of the Hyderabad province, situated to the north-east of the capital, and intersected by the Manjera river. The town of Maiduck stands in lat. 18° 5′ N. long. 78° 24′ E. 53 miles N. from Hyderabad.

KOWLAS *(Cailasa)*.—A district in the Hyderabad province, bounded on three sides by the Manjera river, which here makes an extraordinary deep bend. The interior is almost unknown, but from the import of its name it is probably mountainous. The town of Kowlas stands in lat. 18° 14′ N. long. 77° 47′ E. 80 miles N. W. from Hyderabad.

ELGUNDEL.—A large district in the Hyderabad province, of which it occupies the northern extremity. Its limits are quite undefined, having been even less explored than the rest of the Nizam's dominions. The town of Elgundel stands on the north side of the small river Punnair, in lat. 18° 17′ N. long. 79° 4′ E. 75 miles N. N. E. from the city of Hyderabad.

MULLANGUR *(Mulanagar.)*—A small subdivision of the Hyderabad province, situated to the north-east of the capital. The town of Mullangur, from which the tract derives its name, stands in lat. 18° 12′ N. long. 79° 18′ E. 77 miles N. E. from Hyderabad.

RAYGOPAULPETT.—A town in the Hyderabad province, 51 miles N. from the city. Lat. 18° N. long. 78° 20′ E.

RAMGHEER *(Ramaghiri)*.—A district in the Hyderabad province, situated towards the north-eastern extremity, and extending across the Godavery which intersects it, but only the portion situated to the south of that river is subject to the Nizam's authority, the rest belongs to the wild Hindoo province of

Gundwana. The town of Ramgheer stands in lat. 18° 27′ N. long. 79° 28′ E. 100 miles N. N. E. from Hyderabad.

MANGAPETT.—A large village in the Hyderabad province, 120 miles N. from Condapilly. Lat. 18° 18′ N. long. 80° 46′ E. This place is situated near the S. W. bank of the Godavery, in the Poloonsha Raja's country, and is the head of a pergunnah of the same name. The mountains continue close down to the east side of the Godavery opposite to Mangapett, and their wild inhabitants sometimes extend their depredations to this side of the river.—*(J. B. Blunt, &c. &c.)*

THE PROVINCE OF AURUNGABAD.

(THE PLACE OF THE THRONE.)

A LARGE province of the Deccan, situated principally between the 18th and 21st degrees of north latitude. To the north it is bounded by the provinces of Gujerat, Khandesh, and Berar; on the south by Bejapoor and Beeder; to the east it has Berar and Hyderabad; and on the west the Indian Ocean. In length it may be estimated at 300 by 160, the average breadth. The course of the Neera and Beema rivers mark its separation on the south-west from the contiguous province of Bejapoor.

This province is also known by the names of Ahmednuggur and Dowletabad; the first having been its capital during the existence of the Nizam Shahee dynasty, and the latter during a short dynasty, established by Mallek Amber, an Abyssinian, from 1600 to 1635. Aurungabad was partially subdued under the reign of Acber, from which period its limits were in a constant state of fluctuation, until that of Shah Jehan in 1634, when Dowletabad, the capital, being taken, the whole country was transformed into a soubah of the Mogul empire, then in its zenith. On this event the seat of government was transferred from Dowletabad to the neighbouring town of Gurka, which becoming the favourite residence of Aurengzebe, while he held the viceroyalty of the Deccan, received the name of Aurungabad, which was subsequently communicated to the province. At present the principal modern territorial and political sub-divisions, beginning from the north-west, are the following:—

1. Jowaur	6. Dowletabad	11. Solapoor
2. Callianee	7. Jalnapoor	12. Ahmednuggur
3. Bombay, Salsette, &c.	8. Bheer	13. Jooneer
4. Baglana	9. Futtehabad	14. Maharattas.
5. Singumnere	10. Perrainda	

The surface of Aurungabad is very irregular, and in general mountainous, particularly towards the western ghauts, where the hills rise to a great elevation. It consequently possesses no rivers of magnitude, although it contains the sources of many, such as that Beema, Neera, and Godavery, that do not attain any considerable size until they quit its limits. This province also abounds with

natural fortresses and strong holds, which enabled the Maharattas, whose native country it is, to give such infinite trouble to Aurengzebe and his generals. A considerable difference must, of course, take place in the agriculture, according as the land is situated in the mountains, or low districts; but upon the whole, the province is reckoned very fertile, and capable of exporting grain, when not harassed by internal hostilities. Rice is the chief grain cultivated, the other vegetable productions are the same as in the rest of Hindostan, nor is there any thing peculiar with respect to the animal or mineral kingdoms. Horses are reared in great numbers for the Maharatta cavalry; but though a hardy breed, they are neither strong nor handsome; they suit, however, the light weight of their riders.

A great proportion of this province, and almost all the sea-coast, having been long in the possession of the Maharattas, who are but little addicted to commerce, few observations occur on that head. Piracy was always a favourite occupation of such of that nation as ventured to trust themselves on the ocean, and for this practice they have been famous, or rather infamous, from the remotest antiquity. In modern times they continued to exercise this trade by sea, as they did a similar course of depredation by land, until both were coerced by the strong arm of the British power. Three-fourths of the province were until recently subject to the Peshwa, and the remainder to the Nizam, with the exception of the islands of Bombay, Salsette, and a few other tracts on the main land. The Peshwa was the chief Maharatta sovereign in this province, but there were numberless chiefs, nearly independent, who paid him only a feudal obedience; some of them occupying fortresses within sight of Poona, his capital.

The population of this territory is in proportion much inferior to that of the best of the British provinces, and probably even to the worst. Although it has not of late suffered much from external invasion, yet it is but indifferently peopled, the nature of the Maharatta government being on the whole rather unfavourable to an increase of inhabitants, who do not probably much exceed six millions, of whom not above one-twentieth are of the Mahommedan persuasion. The Maharatta language is principally used, but there are besides various provincial dialects; the Persian and Hindostany are current both in conversation, and for the preservation of the revenue records. For the more remote history the reader is referred to the words DECCAN, AHMEDNUGGUR, and DOWLETABAD, and for the modern to the word MAHARATTA.—(*Wilks, Ferishta, &c. &c.*)

AURUNGABAD.—The capital of the province above described, situated in lat. 19° 54′ N. long. 75° 33′ E. This town was originally named Gurka, and stands a few miles distant from Dowletabad, which being taken from the short lived dynasty of Mallek Amber, in 1634, the Moguls transferred the capital of their re-

cent conquests from thence to the village of Gurka. It consequently rapidly increased in size, and becoming the favourite residence of Aurengzebe, during his viceroyalty of the Deccan, it received the name of Aurungabad, which it eventually communicated to the province. This city continued for some time the metropolis, after the modern Nizams became independent of Delhi, until they quitted it for Hyderabad; probably on account of its proximity to their enemies the Maharattas. Aurungabad is within the Nizam's territories, and like many other famous cities of Hindostan, much fallen off from its ancient grandeur. The walls are of the construction seen round cities in this quarter of India, but rather low, with round towers. The interior presents the usual symptoms of a deserted capital, half peopled and in ruins. The tomb is said to have been erected for one of Aurengzebe's daughters, and appears a very inferior imitation of the Tauje at Agra, within an enclosure of about 30 acres laid out in gardens. That monarch's own remains are interred at Rowsah, near to Dowletabad, in a plain Mahommedan tomb, to which he was removed from Ahmednuggur. In the bazar, which is very extensive, various kinds of commodities, European and Indian, particularly silks, are exposed for sale, and the population although much reduced, is still considerable. In 1803, Jeswunt Row Holcar levied contributions on Aurungabad, the attempt having been collusively suggested to him by the Nizam's officer commanding the station, who it was universally believed participated in the booty; yet, although the Nizam and his ministers were perfectly aware of the treasonable intercourse between Holcar and their functionary, before the exactions were enforced, such was the unsteady basis of the Hyderabad sovereignty, that they were afraid to dismiss their own treacherous servant.

Travelling distance from Poona, 186 miles; from Bombay, by Poona 284; from Hyderabad 295; from Madras 647; from Delhi 750; and from Calcutta 1022 miles.—*(Wilks, Rennell, The Duke of Wellington, Fitzclarence, &c.)*

Beema River *(Bhima, terrific)*.—This river has its source in the mountains, about 40 miles to the north of Poona, which it passes at a distance of 15 miles. From hence, with many windings, it flows in a south-easterly direction, receiving the accession of various hill streams, until after a course of about 400 miles, it joins the Krishna near Firozegur. The horses most esteemed by the Maharattas are bred on the banks of the Beema. They are of a middle size and strong, are rather a handsome breed, generally dark bay with black legs, and are called from the country which produces them, Beemarteddy horses.—*(Rennell, 5th Register, &c.)*

Ahmednuggur.—A city and fortress in the modern province of Aurungabad, to which country this place formerly gave its own appellation, having been for

many years the capital of one of the Deccany sovereignties. Lat. 19° 5′ N. long. 74° 55′ E. After the dissolution of the Bhamenee empire of the Deccan; Ahmed Nizam Shah established the independent state of Ahmednuggur, about the year 1489; in 1493, he laid the foundations of this town, and made it his capital. He died A. D. 1508.

Boorahan Nizam Shah died 1553.

Hossein Nizam Shah died 1565.

Morteza Nizam Shah became insane, and was murdered by his son Meeraun Hossein, A. D. 1487.

Meeraun Hossein was assassinated after a reign of two months and three days.

Ismael Shah was taken prisoner and confined by his father after a short reign.

Boorahan Shah died in 1594.

Ibrahim Shah, having reigned four months, was killed in battle.

Bahadur Shah, an infant, was taken prisoner by the Moguls and confined for life in the fortress of Gualior, and with him ended the Nizam Shahee dynasty of Ahmednuggur, about the year 1600. Nominal sovereigns of this family existed at Dowletabad until 1634, when it being also taken, the Nizam Shahee dominions became a province of the Mogul empire, under the name of Aurungabad.

Ahmednuggur followed the fate of the Delhi emperors until the death of Aurengzebe in 1707, when it was at a very early period seized on by the Maharattas, and continued to form part of the Peshwa's dominions until 1797, when Dowlet Row Sindia compelled the Peshwa to cede this important fortress with the surrounding district, by which cession he not only obtained the command of the city of Poona; but also the best entrance into the territories of the Peshwa and of our ally the Nizam. On the 12th of August, 1803, it was taken by the army under General Wellesley and ceded to the British by Dowlet Row Sindia, at the treaty of peace concluded on the 30th December, 1803, with the view of being ultimately restored to the Peshwa. This transfer, however, the British government suspended as long as possible, both from a reluctance to relinquish the convenient and secure depot which it afforded to the military stores of the subsidiary force, and from an anxiety to preserve one strong fortress in the Peshwa's dominions from that state of dilapidation and inefficiency, which the neglect or corruption of his officers have allowed all his other fortresses to experience, and a desire to maintain one in a condition calculated for substantial defence. The fort is entirely of stone, of on oval shape, and about a mile in circumference, with a great many round towers, and is one of few forts in India, of native construction, that has a glacis to cover the base of the wall, and that has no natural advantage, such as great elevation, to recommend it. The walls between the towers are not very thick, and the distance from one to the other

about 85 yards. The whole area within the fort is vaulted for stores. The ditch is very deep and broad, but at one time, owing to the stagnant water it contained, was supposed to have injured the salubrity of Ahmednugger. The interior of the fort has been recently drained, and as it now promises to be a permanent addition to the British dominions in India, it is intended to open another gate, and also to erect barracks. Travelling distance from Poona 83 miles; from Bombay by Poona 181; from Hyderabad 335; from Oojein 365; from Nagpoor 403; from Delhi 830; and from Calcutta 1119 miles.—*(Scott, Ferishta, Sir John Malcolm, Fitzclarence, &c. &c. &c.)*

DOWLETABAD *(or Deoghir)*.—A town and strong fortress in the province of Aurungabad, 7 miles N. W. from the city of that name. Lat. 19° 57′ N. long. 75° 25′ E. The fortress is formed of an insulated mass of granite, about 3000 yards from the range of hills to the northward and westward, and presents to the eye a shape not unlike a compressed beehive, except that the lower part, for nearly one-third of the way up, is scarped like a wall, and presents all round a perpendicular cliff. It has never been accurately measured, but appears to be about 500 feet to the summit, which is almost a point. The scarp of the rock down to the counterscarp may be about 150 feet, and the scarp below the glacis from 30 to 40 feet, which added to 150, will give above 180 feet for nearly the whole height of the scarped cliff. An outer wall of no strength surrounds the pettah, above which towers the hill that forms the citadel; but up to the ditch, three other lines of walls and gates are passed. The causeway across the ditch does not admit of more than two persons at once, and a building with battlements defends it on the opposite side.

After passing the ditch the ascent is through an excavation into the heart of the rock, at first so low that a person is obliged to stoop nearly double, but after a few paces it opens into a high vault, lighted by torches, out of which the ascent is by a winding passage, gradually sloping, cut through the interior of the body of the hill. This passage is about 12 feet high, and the same in breadth, with a regular rise. At certain distances from this gallery are trap doors, with flights of small steps to the ditch below, only wide enough to admit a man to pass, also cut through the solid rock to the water's edge, and not exposed to the fire of assailants unless they gain the very crest of the glacis. There are likewise other passages and recesses for depositing stores. After ascending the main passage for about ten minutes, it opens out into a hollow in the rock about 20 feet square. On one side leaning against the cliff, a large iron plate is seen, nearly the same size as the bottom of the hollow, with an immense iron poker. This plate is intended to be laid over the outlet and a fire placed on it, should the besiegers make themselves masters of the subterraneous passage, and there is

a hole three feet in diameter, which is intended to convey a strong current of air to the fire. On the road to the summit, which is very steep, and in some places covered with brushwood, there are some houses, towers, and gates. The governor's house is an excellent one, and surrounded by a verandah with 12 arches, and through this house passes the only road to the top. Towards the summit the ridge becomes very narrow, and on the peak, where the Nizam's flag flies, stands a large brass 24-pounder, but besides this, in the whole fortress there are said to be only a few two and three-pounders. As the hill contains reservoirs of water, if properly defended, it could be only captured by famine.

When the Mahommedans, under Allah ud Deen, carried their arms into this part of the Deccan, about A. D. 1293, Deoghir or Tagara was the residence of a powerful Hindoo Raja, who was defeated and his capital taken and plundered of immense riches. In 1306, the fortress and surrounding district were reduced to permanent subjection by Mallick Naib, the Emperor of Delhi's general. In the early part of the 14th century, the Emperor Mahommed made an attempt to transfer the seat of government to Deoghir, the name of which he changed to Dowletabad. To effect this project he almost ruined Delhi, in order to drive the inhabitants to his new capital, 750 miles distant from their old habitations, but his endeavours were without avail, so that he was obliged to desist after doing much mischief. About 1595, Dowletabad surrendered to Ahmed Nizam Shah of Ahmednuggur, and on the fall of that dynasty, was taken possession of by Mallek Amber, an Abyssian slave, who was reckoned the ablest general, politician, and financier of his age. His successors reigned until 1634, when the city and fortress were taken by the Moguls, during the reign of Shah Jehan, and the seat of government transferred to the neighbouring town of Gurka or Kerkhi, since named Aurungabad. Along with the rest of the Mogul Deccan, it fell into the possession of Nizam ul Mulk, and has continued with his descendants, the Nizams of Hyderabad, ever since, with the exception of the year 1758, during which it was held by M. Bussy, but he was obliged to abandon it, when ordered to withdraw with his army to the Carnatic by his superior officer, M. Lally.—*(Fitzclarence, Ferishta, Scott, Orme, &c. &c. &c.)*

Elora *(Elura)*.—A village in the province of Aurungabad, near to the city of Dowletabad. In a mountain, about a mile to the east of this place, are some remarkable excavations of Hindoo temples, which in magnitude and perfection of execution are said to excel any thing of the kind in India; but which it is impossible to render intelligible without the assistance of plates. The cave temples occupy a considerable extent of surface, and at first do not strike the mind as any thing wonderful, until they are discovered to be all one solid mass of rock. The following are the dimensions of the two principal excavations :—

Dimensions of Cailas.

Height of the gateway	14 feet.
Passage of the gateway, having on each side rooms 15 feet by 9, .	42
Inner area or court, length from the gateway to the opposite scarp	247
Ditto ditto breadth	150
Greatest height of the rock out of which the court is excavated .	100

Dimensions of the Grand Temple.

Door of the portico, 12 feet high by 6 broad; length from the door of the portico, entering the temple, to the back wall of the temple	103
Length from the same place to the end of the raised platform, behind the temple	142
Greatest breadth of the inner part of the temple	61
Height of the ceiling	18

The symbols seen in these excavations tend to prove that they were formed, some by devotees of Brahminical dogmas, and others by those of the Buddhists; but at present they are visited by no pilgrim of either persuasion, nor are they held in the slightest veneration. The Brahmins on the spot assert that they were formed by Eeloo Raja of Ellichpoor, 7914 years ago; but as they are found in the neighbourhood of Deoghir or Tagara (now Dowletabad), which prior to the Mahomedan conquest in 1293, was the capital of a powerful Hindoo principality; they probably originated in the superstitions of the reigning families at that metropolis. As they have never yet been visited by any person versed in the Hindoo languages and mythology, our information respecting them continues very defective, but access to them has recently been greatly facilitated, as by the last treaty with Holcar, the entire village and lands attached have been transferred to the British government.—*(Fitzclarence, Malet, Erskine, &c. &c.)*

TOKA.—A town in the province of Aurungabad, 27 miles S. W. from the city of that name. Lat. 19° 25′ N. long. 75° 10′ E. This place makes a good appearance, the houses being all of stone and several stories high.

JOWAUR.—A town and small district belonging to the Poona Maharattas, in the province of Aurungabad, bounded on the west by the sea, and on the east by the Western Ghauts. It contains no sea-port of note, and the territory generally is but imperfectly known. Besides Jowaur, the capital, which stands in lat. 19° 55′ N. long. 73° 23′ E. 44 miles S. E. from Damaun, the principal towns, or rather villages, are Mokaura, Segwah, and Asseree. Many mountain streams flow from the Western Ghauts into the ocean, the chief of which are the Sooria, and the Vaiturani, which last is also the name of the Styx of Hindoo mythologists.

MOKAURA.—A town in the Aurungabad province, 47 miles S. E. from Damaun. Lat. 19° 56′ N. long. 73° 29′ E.

DANNOO.—A town on the sea coast of Aurungabad, 34 miles south from Damaun. Lat. 19° 57′ N. long. 72° 50′ E.

MAUNDVEE.—A town in the province of Aurungabad, 13 miles S. by E. from Bombay. Lat. 18° 47′ N. long. 73° 1′ E.

DASSGONG.—A town in the province of Aurungabad, 73 miles S. S. E. from Bombay. Lat. 18° 2′ N. long. 73° 28′ E.

ASSEREE.—A town in the province of Aurungabad, 45 miles S. by E. from Damaun. Lat. 19° 47′ N. long. 73° 5′ E.

CALLIANEE.—*(Calyani).*—A strong hilly country extending along the sea coast of the Aurungabad province, opposite to the island of Bombay, bounded on the east by the western ghauts, and situated between the 18th and 20th degrees of north latitude. The principal towns are Callianee, Bassein, Panwell, Chowl, Rajapoor, Dassgong, and Mhar, besides many hill fortresses; the largest streams are the Tanja, Cailas, Bhagarati, and Savatri. When conquered during the rupture with the Peshwa in 1818, the towns were found large and well peopled, and the country apparently in a state of great prosperity.

CALLIANEE.—The capital of the above district, situated on the south side of the Cailas river, 30 miles N. E. from Bombay. Lat. 19° 15′ N. long. 73° 15′ E. This town sustained many sieges during the wars between the Moguls and Maharattas, and is surrounded by ruins of various sorts. It is still a populous town and carries on some traffic in coco nuts, oil, coarse cloths, brass, and earthenware. Its external appearance indicates a former state of superior opulence; but it is now a poor Mahommedan town. The travelling distance from Poona is 91 miles.—*(M. Graham, Rennell, &c.)*

BASSEIN.—A sea-port town in the province of Aurungabad, separated from the island of Salsette by a narrow strait, and situated about 27 miles N. from the fort of Bombay. Lat. 19° 20′ N. long. 72° 56′ E. The country around this town is in a very improved state of cultivation, although it has been so long under a Maharatta government, and has long formed a most extraordinary contrast to the desolation that prevails in the British island of Salsette. Many of the cultivators here are Roman Catholic Christians. The teak forests which supply the marine yard at Bombay, lie along the western side of the Ghaut mountains, to the N. and N. E. of Bassein, the numerous rivers which descend from them affording the means of water carriage.

In 1531, the Portugueze obtained possession of Bassein by treaty with the Sultan of Cambay, after which they erected fortifications. From them it was wrested by the Maharattas about 1750, having been more than two centuries in their undisturbed possession. It was taken by General Goddard's army from

the Maharattas, but restored at the peace of Salbye; and here, on the 31st of December, 1802, was signed the celebrated treaty between the Peshwa and the British government, which annihilated the Maharattas as a federal empire.—*(Sir John Malcolm, Rennell, Bruce, Malet, &c. &c.)*

PANWELL.—Situated on the river Pan, which flows up several miles from the harbour, but during the prevalence of the south-westerly winds, the passage to Bombay, from which it is distant 21 miles east, is tedious and uncertain. Lat. 18° 59′ N. long. 73° 15′ E. The ruins of a small fort still remain at the entrance, built in 1682, by the Maharatta Raja Sambajee, to protect the low districts in the neighbourhood from the irruptions of the Siddees (then in the sea service of Aurengzebe), who used to land and burn or carry off the rice. The town of Panwell is extensive, and being well situated carries on a considerable traffic.—*(M. Graham, Moore, Lord Valentia, &c.)*

KURNALLA.—This fort stands within a few miles of Chowke, on the road leading from Panwell to the ghauts, 20 miles S. E. from Bombay. Lat. 18° 51′ N. long. 73° 14′ E. It surrendered to the detachment under Colonel Prother, without any casualty occurring, on the 21st of January, 1818.

BOOR GHAUT.—A ghaut, or pass, through the western range of mountains, which is ascended on the road from Bombay to Poona.

CHOUL.—An ancient town on the sea-coast of the Callianee district, 30 miles S. by E. from Bombay.—Lat. 18° 31′ N. long. 73° 2′ E. This was a place of considerable importance during the Bhamenee dynasty of the Deccan, being mentioned as such by Ferishta.

RAJAPOOR *(or Dundah Rajpoor)*.—This place named also Jezira Jessore, belongs to the Siddee family, formerly the hereditary admirals of the Mogul empire, in which naval appointment they were succeeded by the British government. It stands in lat. 18° 8′ N. long. 73° 6′ E. about 46 miles S. by E. from Bombay.

PAULLEE.—A fortress placed near the top of an insulated mountain, 1500 feet in height, situated about 3 miles to the south-east of the Nagotama river. Lat. 18° 31′ N. long. 18° 23′ E. 40 miles S. E. from Bombay. The summit of the hill consists of an oblong and almost perpendicular mass of rock, of considerable height and extent, at the base of which is a level, but narrow space, all round. On the outer edge there is a strong wall flanked by towers, which works compose the fort. It is inaccessible on all sides except the north, in which face is a gateway, approached by a road, rugged and precipituous. The interior of the fort contains excavated tanks, capable of holding a sufficiency of water, and there are casements for the accommodation of the garrison as well as for stores and ammunition. It was besieged in February, 1818, by a detach-

ment under Colonel Prother, and the houses being set on fire by a well directed bombardment, the garrison lost heart and surrendered, complaining that which ever way they turned, the shells always followed them.—*(Public Journals, &c.)*

NAGOTAMA.—A large and respectable town, about 35 miles up the river which joins the sea between the southern point of Caranja and Tull point, and 37 miles S. S. E. from Bombay. Lat. 18° 30′ N. long. 73° 16′ E. The road from hence to Poona leads through several large and populous villages, up the Koarree ghaut, which can without much difficulty be made practicable for wheeled carriages. In consequence of these facilities, in 1818, the Bombay government had it in contemplation to abandon the old route to Poona by Panwell and up the Boor ghaut, and to forward the public stores, &c. by the route of Nagotama, which besides other advantages would reduce the distance of land carriage about 18 miles.—*(Public Journals, &c.)*

KOARREE.—The fort of Koarree is situated on the range of Western Ghauts, about 20 miles south of the Boor ghaut, and commands the principal pass leading from the Concan, near Jamboolpara, immediately above Soweeghaut. Lat. 18° 35′ N. long. 73° 27′ E. 41 miles S. E. from Bombay. It is about one mile and a half in circumference, and amply supplied with water from a fine tank nearly the breadth of the fort. There are only two entrances, the main one on the eastern side; the other a much more difficult one, being steeper, and up the rugged face of the rock on the western, which is considered the weakest side of the fort. The approach to Koarree from the north is through a thick and almost impervious jungle. In March, 1818, it was besieged by a detachment under Colonel Prother, when many shells were thrown, one of which fortunately blew up the magazine, threw down the principal gateway, and set fire to several houses; which uproar so intimidated the garrison, that they compelled the commandant to surrender. About one lack of rupees and some grain were found in the fort.—*(Public Journals, &c.)*

BOMBAY.

A small island, formerly comprehended in the Mogul province of Aurungabad, but now the seat of the principal British settlement on the west coast of India. Lat. 18° 56′ N. long. 72° 57′ E. This island is formed by two unequal ranges of whinstone rock, running nearly parallel to, and at the distance of about three miles from each other. The western range of hills is little more than five miles long; the eastern, exclusive of Colabba, may exceed eight in length. At their northern and southern extremities they are united by two belts of sand, now forming a kind of stone, rising but a few feet above the level of the sea. These natural boundaries were formerly breached in several places,

where they admitted the sea, and according to Fryers's account of Bombay in 1681, about 40,000 acres of good land were then overflowed. It appears also that the Goper river, which rises among the hills of Salsette and disembogues itself into the channel between that island and Bombay, when swollen by floods, used to enter the breaches at the northern extremity, and after traversing the whole extent of the latter, discharge itself into the ocean. In fact, Bombay was nothing originally but a group of small islands, with numerous backwaters, producing rank vegetation, at one time dry, and at another overflowed by the sea. So unwholesome, in consequence, was the situation reckoned, that the older travellers agreed in allotting not more than three years for the average duration of life at this presidency.

The fort of Bombay stands on the south-eastern extremity of the island, on a narrow neck of land formed by Back bay on the western side, and by the harbour on the eastern. The Worlee sluices are at the north-western end of the island, a distance of nearly six miles from the fort. Formerly a coco-nut wood not only covered the esplanade, but the fort also, down to the channel between Bombay and Colabba. At that remote period of time, Mahim was the principal town on the island, and the few houses of the present town, then in existence, were interspersed among the coco-nut trees, with the exception of those built on the ridge of Dungaree hill, adjoining the harbour, which appears to have been then occupied by fishermen. When the fortifications were erected, but very little more land was cleared of the coco-nut trees, beyond what was absolutely indispensable, leaving the space within the body of the fort, and without its walls up to the very glacis, a coco-nut grove. From time to time, by various means, the esplanade was gradually cleared of trees to 600 yards from the fort, but Cadjan huts were still tolerated until the close of 1802, when they were also removed. In the following year the great fire happened within the fort, and the esplanade was extended to 800 yards. By this time, the more wealthy inhabitants had built houses in a detached irregular manner, throughout the coco-nut woods contiguous to the esplanade, and Dungaree ridge was also built on to the extent of two miles and upwards from the fort; the little vacant ground remaining had in consequence risen to an enormous price. In this state of things, the sufferers by the fire and the indigent from the esplanade, had no alternative but to resort to the Honourable Company's salt batty ground, scarcely recovered from the sea, neither had government any ground to give in exchange for the valuable land taken when extending the esplanade. All these causes combined, serve to account for what is called the new town of Bombay being built in such a low, muddy, unwholesome tract of land, which during the mon-

soon has the appearance of a shallow lake, many of the houses being then separated from each other by water, so that the inhabitants suffer from the inundation, and its effects, during seven or eight months of the year. At all seasons the ground floor of many of its houses are on a level with high-water mark, some below, and but few actually above it at full spring tides. Much also of the rain water that falls on the old town and the esplanade, passes through the new town, and thence across the breach hollow to the sluices at Worlee.

Under these circumstances, the surface of the island is so circumscribed, rocky, and uneven, (except where a considerable part is overflowed by the sea,) that it does not produce a sufficiency of grain in the year to supply its population for one week, yet each spot that will admit of tillage is brought under cultivation of some sort or planted with coco-nut trees. The vellard, which communicates between Beach Candy and Lovegrove, has prevented the ocean from making a breach through the centre. This substantial work, with smaller ones of the same construction, have preserved the low lands of the island from being inundated by the spring tides, which but for them would have destroyed all but the barren hills. Although the sea be now excluded, the rain water still collects in the lower parts of the island, where the surface is said to be 12 feet under high-water mark, and during the rains forms an unwholesome swamp. In 1805, Mr. Duncan completed a vellard, or causeway, across the narrow arm of the sea, which separated Bombay from the contiguous island of Salsette; an operation of infinite service to the farmers and gardeners who supply the markets, but which is said to have had a prejudicial effect on the harbour.

The fortifications of Bombay have been improved, but are esteemed too extensive, and would require a numerous garrison. Towards the sea they are extremely strong, but on the land side do not offer the same resistance, and to an enemy landed and capable of making regular approaches, it must surrender. The town within the walls was begun by the Portugueze, and even those houses that have since been built are of a similar construction, with wooden pillars supporting wooden verandas; the consequence of which is, that Bombay bears no external resemblance to the other two presidencies. The government house is a handsome building, with several good apartments, but it has the great inconvenience of the largest apartment on both floors being a passage room to the others.

The northern portion of the fort is inhabited by Parsee families, who are not remarkably cleanly in their domestic concerns, nor in the streets where they live. The view from the fort is extremely beautiful towards the bay, which is here and there broken by islands, many covered with trees, while the lofty and

curious shaped hills of the table land form a striking back ground. The sea is on three sides of the fort, and on the fourth is the esplanade; at the back of which is the black town amidst coco-nut trees. Substantial buildings now extend to very nearly three miles from the fort.

Bombay appears for many years to have been left to itself, and individuals were permitted to occupy what land they pleased, nor was there any system or regulation established for the security of the public revenue. In 1707, the greater part of the present limits of the fort had become private property, but by purchases and exchanges, between 1707 and 1759, it became again the property of the Company, and has been subsequently transferred to private persons. It is an extraordinary fact that the principal part, if not the whole, of the landed property which the Company now possesses within the walls of Bombay, has been acquired by purchase, having, within the memory of many persons now living, bought it of individuals who were always considered to be merely the Company's tenants at will. The property thus acquired to the Company by purchase and exchanges, cost, since 1760, altogether about 737,927 rupees.

The buildings within the walls of the fort including the barracks, arsenal, and docks, may be valued at one crore five lacks of rupees; the rent of houses within the fort in 1813 amounted to 527,360 rupees, including the Company's property. The great price given for ground within the fort which is daily increasing, the buildings carried on in every quarter of the European part, the commodious and costly family dwellings constructed by many of the natives, and the immense shops and warehouses belonging both to natives and Europeans, furnish the strongest evidence of the high price of ground within the fortress of Bombay, and that it might afford to pay a rent of 100 guineas per acre for the support of the police, which upon 259,244 square yards would yield 22,036 rupees.

Bombay is literally a barren rock, and presents no encouragement to agricultural speculations; but its commercial and maritime advantages are great. It is the only principal settlement in India, where the rise of the tides is sufficient to permit the construction of docks on a large scale; the very highest spring tides reach to 17 feet, but the usual height is 14 feet. The docks are the Company's property, and the king's ships pay a high monthly rent for repairs. They are entirely occupied by Parsees, who possess an absolute monopoly in all the departments; the person who contracts for the timber being a Parsee, and the inspector on delivery of the same caste. On the 23d of June, 1810, the Minden, of 74 guns, built entirely by Parsees, without the least assistance, was launched from these dock-yards, and since then the Cornwallis and Wellesley, and another

of equal strength, have been launched under similar circumstances; besides two of 38, two of 36, two of 18, and two of 10 guns. In addition to these, since the dock-yard has been established, there have been built for commercial purposes, nine ships of 1000 tons; five about 800 tons, six above 700 tons, and five above 600 tons, besides 35 of inferior tonnage; all constructed by the Jumsetjee Parsee family as head builders. The teak forests from whence these yards are supplied, lie along the western side of the Ghaut mountains, and other contiguous hills on the north and east of Bassein; the numerous rivers that descend from them affording water carriage for the timber. The ships built at Bombay are reckoned one third more durable than any other India-built ships.

This little island commands the entire trade of the north-west coast of India, together with that of the Persian gulf. The principal cargo of a ship bound from Bombay to China is cotton, in the stowing and screwing of which, the commanders and officers are remarkably dexterous. At Bombay, 1500 lbs. of cotton are screwed into 50 feet, or one ton; but at Calcutta 7 per cent. more are put. The other part of their cargo consists of sandal wood, pepper from the Malabar coast, gums, drugs, and pearls from Arabia, Abyssinia and Persia; elephants' teeth, cornelians, and other produce of Cambay, shark fins, bird nests, &c. from the Maldives, Lackadives, and eastern islands. These ships generally arrive at Canton in the month of June, or beginning of July, and lie there idle (except delivering and receiving their return cargo) until the month of December or January. In 1808, the quantity of cotton brought to Bombay for re-exportation was 85,000 bales, of 735 pounds, the half of which is procured from the country on the Nerbudda and the rest from Cutch and Gujerat. The cotton screw is worked by a capstan, to each bar of which there are 30 men, amounting in the whole to about 240 to each screw. Hemp is packed in the same manner, but it requires to be carefully laid in the press, for the fibres are liable to be broken if they are bent. For the European market Bombay is an excellent place to procure gums and drugs of all sorts, Mocha coffee, barilla, cornelians, agates, and also blue and other Surat goods.

EXTERNAL COMMERCE OF BOMBAY FOR 1802-3.

1802-3.	IMPORTS TO BOMBAY.						EXPORTS FROM BOMBAY.					
	Vessels.		Merchandize.	Treasure.	Total.		Vessels.		Merchandize.	Treasure.	Total.
	No.	Tons.	Rupees.	Rupees.	Rupees.		No.	Tons.	Rupees.	Rupees.	Rupees.
LONDON	11	10,054	1,500,945	300,945	1,801,914		6	5,830	614,237	,,	614,237
LISBON	2	580	65,605	103,673	169,278		2	1,250	234,146	,,	234,146
COPENHAGEN	1	360	46,736	78,075	124,811		2	620	81,516	,,	81,516
FOREIGN EUROPE											
AMERICA	2	599	,,	,,	,,		3	961	178,332	,,	178,332
BENGAL	35	17,415	3,049,468	18,000	3,067,468		25	12,727	466,791	,,	466,791
COROMANDEL	3	530	161,629	6,750	168,379		7	2,708	62,160	,,	62,160
CEYLON	5	695	58,155	,,	58,155		5	1,161	40,743	,,	40,743
MALABAR AND CANARA	7	2,082	1,090,769	50,483	1,141,252		10	2,175	717,112	6,995	724,107
SURAT	,,	,,	1,104,137	110,216	1,214,353		,,	,,	1,748,043	574,971	2,323,014
NORTHERN PARTS OF GUJERAT	,,	,,	5,469,493	303,618	5,773,111		,,	,,	3,405,751	1,434,235	4,839,986
BRITISH ASIA	50	20,722	10,933,651	489,067	11,422,718		47	18,771	6,440,600	2,016,201	8,456,801
ARABIAN GULF	1	120	112,070	1,158,077	1,270,147		2	417	462,609	,,	462,609
PERSIAN GULF	12	2,320	567,497	1,206,972	1,774,469		20	4,335	1,236,207	,,	1,236,207
CHINA	12	9,319	4,018,265	603,954	4,622,219		28	22,232	6,581,492	9,000	6,590,492
PENANG AND EASTWARD	8	2,755	587,699	27,675	615,374		8	2,552	363,401	148,127	511,528
BATAVIA	3	1,778	310,585	3,075	313,660		2	800	5,000	,,	5,000
GOA AND THE CONCAN	,,	,,	1,108,580	456,349	1,564,929		,,	,,	1,477,013	34,688	1,511,701
BASSEIN AND VILLAGES	,,	,,	212,469	2,800	215,269		,,	,,	168,629	900	169,529
CUTCH AND SINDE	,,	,,	1,246,142	24,733	1,270,875		,,	,,	968,097	228,003	1,196,100
FOREIGN ASIA											
MOZAMBIQUE AND EAST COAST	3	415	114,094	9,270	123,364		2	270	19,227	,,	19,227
TOTAL PRIVATE TRADE	105	49,022	20,824,362	4,464,665	25,289,027		122	58,038	18,830,506	2,436,919	21,267,425
COMPANY'S TRADE											

EXTERNAL COMMERCE OF BOMBAY FOR 1815-16.

1815-16.	IMPORTS TO BOMBAY.					EXPORTS FROM BOMBAY.				
	Vessels.		Merchandize.	Treasure.	Total.	Vessels.		Merchandize.	Treasure.	Total.
	No.	Tons.	Rupees.	Rupees.	Rupees.	No.	Tons.	Rupees.	Rupees.	Rupees.
London	15	13,747	2,303,295	„	2,303,295	13	9,488	2,594,675	„	2,594,675
Lisbon	1	260	47,172	23,678	78,850	„	„	30,847	„	30,847
Madeira	„	„	114,526	„	114,526	„	„	„	„	„
Brazils	3	1,500	197,963	892,203	1,090,166	„	„	51,717	„	51,717
America	„	„	„	„	„	„	„	„	„	„
Bengal	21	7,725	3,652,087	19,659	3,671,746	20	7,684	934,038	37,757	971,795
Coromandel	2	1,152	79,495	„	79,495	3	1,645	91,273	„	91,273
Ceylon	3	419	35,969	„	35,969	3	225	79,336	„	79,336
Malabar and Canara	5	1,139	2,906,119	46,352	2,952,471	5	1,345	775,658	255,144	1,030,802
Surat	„	„	2,088,130	189,809	2,277,939	„	„	2,234,815	805,608	3,040,423
Northern parts of Gujerat	„	„	4,628,403	138,174	4,766,577	„	„	4,131,261	89,916	4,221,177
Persian Gulf	14	4,704	1,357,419	2,284,192	3,641,611	10	3,455	1,821,794	4,500	1,826,294
Arabian Gulf	2	612	248,543	1,183,888	1,432,431	2	612	575,206	„	575,206
China	9	6,216	2,981,329	148,260	3,129,589	21	17,070	4,038,838	„	5,038,838
Penang and eastward	6	1,914	480,007	2,220	482,227	6	1,911	778,112	50,300	828,412
Manilla	„	„	585,438	„	585,438	„	„	„	„	„
Goa and the Concan	„	„	2,621,096	416,775	3,037,871	„	„	3,471,967	921,809	4,393,776
Bassein	4	1,394	299,657	85,621	385,278	„	„	283,821	47,060	330,881
Cutch and Sinde	„	„	334728	2,253	336,981	„	„	1,291,116	4,080	1,295,196
Cape of Good Hope	„	„	1,642	„	1,642	„	„	3,300	„	3,300
Isle of France	4	505	83,318	1,080	84,398	3	450	213,582	8,250	221,832
Mozambique	„	„	94,472	27,258	121,730	„	„	98,969	„	98,969
Total Private Trade	89	41,287	25,140,808	5,461,422	30,602,230	86	43,885	24,500,325	2,224,424	26,724,749
Company's Trade										

In 1814, the Company's marine at Bombay consisted of 18 armed cruizers, besides armed boats, advice boats, and other craft, and it still gives employment to a regular establishment of officers and seamen, besides one marine battalion. The maintenance of this force is rendered necessary by the swarms of pirates who infest the western coast of India, from the shores of the Persian gulf to Goa, and who are distinguished, particularly those who lurk in the more northerly tracts, by their courage, cunning, and ferocity. These nautical banditti have haunted the very same region since the time of Alexander the Great, and probably longer.

Within a century the population of Bombay has increased more than tenfold; in 1716, it was estimated at 16,000 souls; in 1816, the result of a census made by order of government gave the following numbers, which may be depended on, viz.

British, not military	1,840
Ditto, military and marine	2,460
Native Christians, Portugueze and Armenians	11,500
Jews	800
Mahommedans	28,000
Hindoos	103,800
Parsees	13,150
Total	161,550

The number of houses was 20,786, or about eight persons to each house. The above statement does not include the temporary sojourners and floating population, resorting to the island for transitory and commercial purposes, but not making it their permanent residence. The aggregate of these was computed by Mr. Warden, in 1814, at 60,000 persons, and by the missionaries, in 1816, at from 60,000 to 75,000 annually. The floating population above alluded to consists of Carnatas, Ghauties, Carvas, Maharattas, Arabs, Persians, Goa Portugueze, Parsees, and a great proportion of the sea-faring men. The four first-mentioned classes remain in Bombay for a few years, hoard their earnings, and having saved a few hundred rupees, return to their native country, where they purchase land at a cheap rate, subject however to the caprices of a despotic sovereign and his officers.

Among the Europeans the rage for country houses prevails as generally as at Madras, and is attended with the same inconveniencies, all business being necessarily transacted in the fort. The generality of the country houses are comfortable and even elegant, and although not so splendid as those of Calcutta and Madras, are better adapted to the climate, and enjoy more beautiful views; some of the rich natives have houses of great extent, the children of the family continuing to live under the same roof even after they are married. The lower classes have small huts mostly of clay, covered with a mat made of palmira leaves. Their wages are a great deal higher than in Bengal; but food is dearer; palanquin bearers receive seven and eight rupees per month. The only English church is in the fort. The Portugueze and Armenian churches are more numerous, both within and without the walls, but of the native Christians in Bombay, by far the greater number are usually termed Portugueze and frequent

Portugueze chapels. Besides these religious edifices there are three or four synagogues, with many mosques and Hindoo temples. The largest pagoda is in the black town, one mile and a half from the fort, and is dedicated to Momba Devi.

The Armenians form a part of those eastern societies of Christians, who differ in point of faith, discipline and worship, both from the Greek and Latin churches, and have shewn an inviolable attachment to the opinions and institutions of their ancestors, under the severest trials of oppression. They are not numerous in Bombay, but form a very respectable class of Christians, and have one church within the fort. They are occasionally visited by one of the 42 archbishops, who are subject to the patriarch of Eckmiazin. By far the greater proportion of these archbishops are titular prelates, whose chief duty is the visiting of their numerous churches dispersed over the eastern world. Besides the church at Bombay, they have within the limits of their society, churches at Surat, Bussora, Bagdad, and Bushire.

The Parsee inhabitants possess nearly the whole of the island, and seem to have perfectly domesticated themselves in their new abode, since their expulsion from Persia by the Mahommedans. They are an active loyal body of men and contribute greatly to the prosperity of the settlement. In general they are a tall comely race, athletic and well formed, and much fairer than the natives of Hindostan; the females are more remarkable for chastity than cleanliness. The girls are delicate and pleasing, but the bloom of youth soon disappears, and before 20 they grow coarse and masculine, in a far greater degree than either the Hindoos or Mahommedans. In every European house of trade there is a Parsee partner, who usually supplies the largest portion of the capital. They wear an Asiatic dress, but they eat and drink like the English. In the morning and evening they crowd to the esplanade to pay their adoration, by prostration to the sun; on these occasions the females do not appear, but they still go to the well for water.

Most of the original Parsee customs continue unaltered, particularly their mode of sepulture, which is as follows—The body of the defunct is deposited in a circular building, open at the top, about 55 feet in diameter, and 25 in height, filled up solid to within five feet of the top, excepting a well, 15 feet in diameter, in the centre, the part so filled being terraced with a slight declivity towards the well. Two circular grooves, three inches deep, are raised round the well, the first at the distance of four, the second at the distance of 10 feet from the well. Grooves of the like depth and height, and four feet distant from each other, at the outer part of the outer circle, are carried straight from the wall to the well, communicating with the circular ones, to carry off the water. The tomb

is by this means divided into three circles of partitions, the outer for the men, the middle for the women, and the inner for children. There they are respectively placed, wrapped loosely in a piece of cloth, and left to be devoured by the vultures; which is soon done, as numbers of these birds are always seen watching and hovering round the charnel houses for their prey. The friends of the deceased, or the person who has charge of the tomb, come at the proper time, and throw the bones into their receptacle, the well in the centre. From the bottom of the well subterranean passages lead to remove the bones, and to prevent the well from filling. Men of large property sometimes build one of the above sort for themselves. The public tombs are five in number, but not all in use, and are situated about three miles north-westerly from Bombay fort. The sun and the sea partake with fire in the adoration of the Parsees; their year is divided into 12 lunar months; but they have no sub-division of time into weeks.

The markets at Bombay cannot be expected to equal those of Calcutta, but in variety and quality of articles, they certainly excel those of Madras. The Bazar mutton is hard and lean, but when well fed and taken care of is as good as the English; kid is always good and the poultry abundant, but not good unless fed on purpose. The fish are excellent, but the larger kinds not plentiful. The bumbelo resembles our large sand eel, and after being dried in the sun is usually eaten at breakfast with a dish of rice and split peas, coloured with turmeric and named kedgeree. The prawns are uncommonly fine. The island is too small to furnish much game, but the red-legged partridge is not uncommon, and snipes are sometimes seen. The frogs here are large, and are eaten by the Chinese and Portugueze. The common and sweet potatoe are very good at Bombay, but the vegetable for which Bombay is celebrated all over the east is the onion. Potatoes are now produced in this quarter of India in the greatest abundance, although so recently introduced; the Bombay market is supplied with this root from Gujerat, and also with some cheese, which is hard and ill-flavoured. The Buffaloe furnishes the milk and butter, occasionally the beef, but Europeans in general are prejudiced against it.

There is a great difference in the character and habits in society of the natives of our principal settlements and those of the interior. A person who has resided only at Bombay cannot have an intimate knowledge respecting the habits and manners of the natives in the interior provinces of India. Not many years ago, a widow at Bombay wanted to burn herself with her husband's corpse, which being prevented, she applied to the governor, who refused permission, upon which she crossed the harbour to the Maharatta shore and there underwent the ceremony. The European society is here less numerous, and the salaries of the public servants smaller, than at the two other presidencies; economy is con-

sequently more attended to, but the style of living is frequently elegant, and always comfortable and abundant. Rice, the chief food of the lower orders, is often imported from Bengal, even in favorable years. A society has been for some years established at Bombay, on a plan similar to that of the Bengal Asiatic Society; but it intends to limit itself to the present state of manners among the inhabitants of the country. The situation at Bombay ought to be healthy, but it is said to be the reverse, and that the liver is a complaint more frequent and fatal there than in any other part of India. Exposure to the land breeze which sets in every evening is frequently followed by a fever; moderate living and cautiously avoiding opposite extremes, of abstinence or indulgence, is found most conducive to longevity.

As a place of consequence Bombay owes its origin to the Portugueze, to whom it was ceded in 1530, having been before a dependency on a chief residing at Tanna in Salsette. On account of its fine harbour a fort was erected by that nation, but the vicinity of Goa, the Portugueze capital, prevented its becoming in their hands a station of importance. Two derivations are assigned to the name, one from the Portugueze Buon Bahia (a good bay), and the other from the Hindoo Goddess Bomba Devi.

This island was ceded to King Charles II. in June 1661, as part of Queen Catherine's portion; and in March 1662, a fleet of five men of war, under the command of the Earl of Marlborough, was dispatched with 500 troops, under Sir Abraham Shipman, and arrived at Bombay on the 18th of September, 1662, but the Portugueze governor evaded the cession. The English admiral demanded Bombay and its dependencies, comprehending Salsette and Tanna, while the Portugueze interpreted the treaty to signify Bombay only. The troops were removed to the island of Anjediva, where the mortality was so great that the surviving commanding officer, Mr. Cooke, was glad to accept the island of Bombay on any terms, and to this place they were transferred in February, 1664-5, the survivors mustering only 119 rank and file. Such was the unfortunate commencement of this afterwards flourishing settlement, which in the hands of the Portugueze had remained almost a desert. Mr. Cooke may be considered the first English governor of Bombay; on the 5th November, 1666, he was succeeded by Sir Gervase Lucas.

It was soon discovered that his Majesty had made an unprofitable acquisition, and that the East India Company were much injured by the trade carried on by persons in the King's service, who sold European goods for which they paid no freight. In consequence of these and other reasons, the King, on the 27th of March, 1668, by letters patent, transferred the island of Bombay from the Crown to the East India Company, in free and common soccage, as the manor

of East Greenwich, on the payment of the annual rent of £10 in gold, on the 30th of September of each year. The revenue of the island shortly after the cession was estimated at £2823 per annum. Sir Gervase Lucas died the 21st of March, 1667, and was succeeded by the deputy governor, Captain Henry Geary. At the commencement of this government, Mr. Cooke, the first governor, endeavoured to assemble a force at Salsette, assisted by the Jesuits, in order to re-establish himself at Bombay; but ineffectually. In 1667-8, the revenue had increased to £6490; the garrison was 285 men, of which number 93 were Englishmen; the rest Portugueze, French, and natives.

On the 23d September, 1668, Bombay was taken possession of for the East India Company by Sir George Oxinden, the Company's chief governor, and the troops were transferred from the King's to the Company's service, along with the arms, ordnance, and stores. Sir George died on the 14th of July, 1669, and was succeeded by Mr. Gerald Augier, as chief of Surat and governor of Bombay, which continued extremely unhealthy, and much molested by the depredations of Maharatta pirates. In 1672-3 a strong Dutch fleet appeared off Bombay and created much alarm; but after reconnoitring, it disappeared without making any attack. In the succeeding year there were 100 pieces of cannon mounted on the fortifications, and the garrison consisted of 400 regulars, of which the greater part were topasses, and 300 militia. In 1676, letters patent were obtained from the King to establish a mint at Bombay, at which they were empowered to coin rupees, pice, and budgerooks.

Mr. Augier died in 1667, and was succeeded at Bombay by Mr. Henry Oxinden. At this time Bombay continued of very little political or commercial importance, which in part proceeded from the vigorous government of Aurengzebe on the Delhi throne, and the rising power of the Maharattas under the martial Sevajee. In 1679, the island of Henery was occupied by the troops of Sevajee, and the beginning of next year the island of Kenery was seized by the Siddee or Mogul admiral; the Bombay government not daring to oppose either, and being kept from their proximity in a continued state of alarm. In 1681, Mr. John Child, the brother of Sir Josiah Child, was appointed president of Surat, one of the junior counsellors being appointed to act as deputy governor of Bombay. In 1683-4, in consequence of the capture of Bantam by the Dutch, the court of directors constituted Bombay an independent English settlement, and the seat of the power and trade of the English nation in the East Indies.

On the 23d of December, 1683, Captain Richard Kegwin, who commanded the Company's garrison, assisted by Ensign Thompson and others, seized on Mr. Ward, the deputy governor, and such members of council as adhered to him, and assumed the government. The garrison, consisting of 150 English soldiers,

and 200 topasses, were joined by the inhabitants of the island, who elected Captain Kegwin governor, and declared they would only acknowledge the King's authority, although, in the interval betwixt the acquisition of the island and this period, the East India Company had expended £300,000 at Bombay, on fortifications and improvements. In 1684-5, Captain Kegwin negotiated a treaty with Raja Sambajee, from whom he recovered 12,000 pagodas due to the Company; and on the 19th of November, 1684, he surrendered the island to Sir Thomas Grantham, on condition of a general pardon for himself and his adherents. He had not, it afterwards appeared, embezzled any of the Company's money in the fort, which was restored to them entire, but had subsisted during his rebellion on the revenues of the island.

In 1686, the seat of the English government was ordered to be transferred from Surat to Bombay, and next year, Sir John Child dying, the office of president devolved on Mr. Harris, then a prisoner at Surat, but liberated by the Mogul government next year. In 1688-9, the Siddee's fleet (Mogul admiral's) invaded Bombay, and got possession of Mahim, Mazagong, and Sion, and kept the governor and garrison besieged in the castle. An order was soon after obtained from Aurengzebe, directing the Siddee to withdraw his troops; but the evacuation did not take place until the 22d June, 1690, when the lands belonging to the Portugueze Jesuits were seized, they having been active in promoting the views of the Siddee during the invasion. In 1691-2, the population of Bombay was much reduced by the plague; so that of the civil servants only three remained alive. In 1694, Sir Joshua Gayer arrived as governor at Bombay, which he found in a most disastrous state, principally caused by the depredations of the English pirates on the Mogul ships, Aurengzebe insisting that all the loss sustained by his subjects should be made good by the East India Company. These pirates in 1698 possessed two frigates of 30 guns, off Cape Comorin under Capt. Kidd, who was afterwards taken and hanged; one of 50 guns, one of 40, and one of 30 guns, off the Malabar coast.

In 1698-9, Sir Nicholas Waite was appointed resident at Surat, on the part of the new, or English East India Company; and in 1700, by his intrigues, procured the imprisonment of Sir John Gayer and Mr. Colt, the old or London Company's servants. At this time Bombay was in a very weakly state, and under constant alarm of invasion from the Maharattas, Arabs, and Portugueze. In 1702-3, it was again visited by the plague, which carried off many hundreds of the natives, and reduced the garrison to 76 men. In 1708, the two rival companies having united, Sir Nicholas Waite was dismissed, but Sir John Gayer, the legitimate governor, still continuing in confinement at Surat, Mr. Aislabie was appointed, and such was the continued feebleness of the settlement, that the

government of Bombay, this year, declined receiving an envoy from the King of Persia, for fear he should observe the weakness of the place, both by sea and land. With the junction of the rival East India Companies, Mr. Bruce's authentic narrative concludes, and no documents have been discovered to fill up the intervening period until A. D. 1748. From that date, the following governors occupied the chair; but the necessity of condensation does not permit the insertion of any historical details:—

Governors.	*Assumed the Government.*	*Quitted it.*
William Wake, Esq.	1748	17th Nov. 1750.
Richard Bourchier, Esq.	19th Nov. 1750	27th Feb. 1760.
Charles Crommelin, Esq.	27th Feb. 1760	27th Jan. 1767.
Thomas Hodges, Esq.	28th Sep. 1767	23d Feb. 1771.
William Hornby, Esq.	25th Feb. 1771	1st Jan. 1784.
Rawson Hart Boddam, Esq.	1st Jan. 1784	9th Jan. 1788.
Alexander Ramsay, Esq.	9th Jan. 1788	6th Sep. 1788.
Major General Medows	6th Sep. 1788	21st Jan. 1790.
Sir Robert Ambercromby	21st Jan. 1790	28th Oct. 1793.
George Dick, Esq.	Nov. 1793	5th Sep 1795.
John Griffiths, Esq.	6th Sep. 1795	27th Dec. 1795.
Jonathan Duncan, Esq.	27th Dec. 1795	died 11th Aug. 1811.
George Brown, Esq.	11th Aug. 1811	12th Aug. 1812.
Sir Evan Nepean	12th Aug. 1812	. . . . . .

On the 7th October, 1818, the Honourable Mountstuart Elphinstone was appointed Governor of Bombay, to take charge of the government on the 1st of November, 1819, or on the previous death, resignation, or departure of Sir Evan Nepean.

At present, Bombay may be said to rule the whole western coast of India, and its influence is felt along the shores of Persia and Arabia; but the territorial possessions under its immediate jurisdiction are small, compared with those of Bengal and Madras. They consist principally of the districts of Kaira, Surat, and Broach, and other territories extending along both sides of the gulf of Cambay, most of which were obtained since 1802, from Anund Row Guicowar, a Maharatta prince, and the whole are contained within the Gujerat province, of which they compose by far the most fertile, highly cultivated and populous portion. The inhabitants of this region are among the most intelligent and industrious of Hindostan, and from hence large quantities of cotton manufactures are exported to all parts of the world. From these districts also a great export of the raw material takes place, partly the produce of the lands within the influence of the British government, and partly from the interior on the large navigable rivers, such as the Nerbudda, Tuptee, Mahy, and Mehindry, which, with

many others of smaller note, empty their streams into the gulf of Cambay and the Indian Ocean. The principal sea port towns are Surat, Broach, Cambay, Bhownuggur, Gogo, Poorbunder, and Mandavie (in Cutch), from which, collectively are procured, the best native seamen in India, especially along the west side of the gulf of Cambay, where the natives are much addicted to navigation. To the above may be added the islands of Salsette, Oorun, and the small stripes of land attached to forts Victoria and Vingorla in the Concan. It is difficult with any precision to define the superficial extent of the Bombay territorial possessions, as some of the Guicowar's and Peshwa's districts are intermingled with them, and approach within a few miles of the city of Surat. The countries subject to the immediate jurisdiction of the British laws and regulations do not probably occupy more than 6000 squares miles, but the extent of territory indirectly under British influence is immense, the whole of the Poona dominions having recently been acquired by conquest.

In 1813, the annual revenue of the Bombay Presidency was as follows:—

Land revenues	4,077,037
Customs and duties . . .	1,285,646
Farms and licences . . .	1,057,886
Total revenue	6,420,569 rupees

An account of the annual revenues and charges of Bombay for the year 1816-17.

Mint duties	18,835 rupees.
Post office collections	58,447
Judicial fees, fines, &c.	19,392
Farms and licences of exclusive privileges	576,622
Customs of ancient possessions	1,277,074
Land revenues of ditto	404,058
Land revenues, customs, &c. of districts ceded by Guicowar	1,895,260
Ditto ditto of districts ceded by and conquered from the Maharattas	3,069,602
Marine: receipts for hire of docks, mooring chains, &c.	328,752
(£860,404 st. at 2s. 3d. per rupee.) Total	7,648,042

Charges.

Mint charges	16,780 rupees.
Post office charges	26,185
Charges of the civil establishment	982,872
Total	1,025,837

Judicial charges of the ancient possessions, viz. :—

Recorder's court and law charges	170,041	rupees
Charges of the sudder and zillah courts and police .	295,524	
Total judicial	465,565	

Charges of collecting customs of ancient possessions	145,866
Ditto revenues of ditto	448,792
Districts ceded by the Guicowar: charges collecting the revenues and customs; judicial, &c. charges	223,539
Districts ceded by and conquered from the Maharattas: ditto, ditto, ditto	273,835
Military charges	13,305,210
Buildings and fortifications	251,834
Marine charges	770,282
(£1,902,460 str. at 2s. 3d. per rupee.) Total	16,910,760

The estimated revenues of the Bombay presidency for 1817-8, amounted to . . .	£1,155,703
And the estimated charges to	2,281,958
Estimated excess of charges for 1817-8	£1,126,255

The territorial debts at Bombay, on the 31st Jan. 1818, bearing interest, amounted to	£513,019
Ditto ditto not bearing interest	254,070
Total	£767,089

In 1813, the charges defrayed by the East India Company for the management of their trade at Bombay, so far as they could be distinguished from the civil and other charges respectively, for the presidency and subordinate stations amounted to 254,456 rupees.

The revenue of the island of Bombay for the year 1812, was :—

Land revenue	63,260
Sayer, or variable imposts	234,512
Salt	10,074
Customs	726,302
Rupees	1,042,148

In 1811, the number of civil servants on the Bombay establishment was 74; in 1818 they had increased to 106. The principal civil officers are the following:

A court of appeal and circuit at Bombay.
A judge and magistrate at Salsette.
A judge and magistrate, and also a collector, at Broach.
Ditto ditto at Kaira.
Ditto ditto at Surat.
A commercial resident at Cambay.
A resident at Baroda.
Ditto at Fort Victoria (or Bancoote).
Ditto at Malwan.
A custom master at Mahim.

In 1811, the Bombay regular army of all descriptions amounted to 20,988 men, and the European officers to 549; in 1818, the latter had increased to 660. In the Bombay army a very great proportion of the sepoys come from the Maharatta country, in whole families together, and mixing but little with the other sects, still retain their native language.

A court of judicature is held at Bombay by a single judge, with the title of recorder, the authority and practice of this court being altogether conformable to those of the supreme court at Calcutta. The law practitioners of this court are three barristers, and eight attornies. That few crimes of magnitude occur at Bombay, is proved by a statement made in open court by Sir James Macintosh, the recorder, in May 1810, that for six years prior to that period, he never had had occasion to condemn any criminal to the punishment of death. Petty crimes, however, are of very frequent occurrence, the number of persons convicted between the 10th of June, 1812, and the 24th of January, 1814, amounting to no less than 807; of whom 86 were for wounding, beating, and assaulting; 407 for theft, and 191 for vagrancy. In their report on this occasion, the police magistrates describe Bombay as the resort of the vagrants and unprincipled of every province from the mouths of the Indus to Goa, who are mere sojourners for thieving purposes, and immediately withdraw to the continent to realize their plunder and convert it into cash. In 1813, the famine which prevailed throughout Ajmeer, Gujerat, and Cutch, had caused an increased influx of vice, profligacy, and poverty from these regions.

The dawk, or post, requires 20 days to convey a letter from Calcutta to Bombay, a distance as the messengers now travel of from 1100 to 1200 miles. To accelerate the communication of intelligence, a plan was proposed in 1814, by Mr. William Boyce, for establishing a telegraphic communication between these two presidencies. In prosecution of this object, he proposed to erect wooden

towers 18 feet square, and 30 feet high, at certain distances, and estimated the expense of the whole at 172,500 rupees. In addition to this, there would have been the annual expenditure for the establishment at each station, which might however have been partly defrayed by allowing merchants the occasional use of it, on payment of an adequate sum. The principal difficulty was, the danger to which the several telegraphic stations would be exposed from the assaults of plunderers, who might be induced to attack and destroy them with the view of concealing their own motions. Although the scheme was favourably thought of, both by the Bombay presidency and the supreme government, it has never been carried into execution, and certainly the increased celerity could only be of importance during the exigencies of some very dangerous warfare.

Travelling distance from Calcutta, 1300 miles; from Delhi, 965; from Hyderabad, 480; from Madras, 770; from Poona, 98; from Seringapatam, 620; and from Surat, 177 miles.—*(Lord Valentia, Bruce, Lieutenant Hawkins, Warden, M. Graham, Public Documents, Moore, Elmore, &c. &c. &c.)*

MAHIM.—A small town situated near the northern extremity of the island of Bombay. Lat. 19° 2′ N. long. 72° 58′ E. At this place there is the tomb of a Mahommedan saint, with a mosque attached to it. Here is also a Portugueze church, to which is annexed a college for Roman Catholic priests, but such as pretend to learning usually study at Goa, where they learn to speak barbarous Latin. A small premium is given at the church for every child that is baptized; consequently, a number of native women present their children for that purpose. In 1816, Mahim, Worley, and the dependant villages, contained 15,618 inhabitants.—*(M. Graham, &c.)*

MAZAGONG *(Mahesa-grama)*.—A Portugueze village on the island of Bombay, where there is a good dock for small ships, and also two tolerably handsome Roman Catholic churches. The mangoes produced here are so famous for their excellence, that they were formerly sent to Delhi during the reign of Shah Jehan.

SION.—A small town and fort on the island of Bombay, about eight miles from the presidency, at the opposite extremity of the island. Fort Sion is placed on the top of a small conical hill, where it commands the passage from Bombay to the neighbouring island of Salsette, and was of importance while the Maharattas possessed that island. At the foot of the little hill of Sion is the causeway or vellard, built by Mr. Duncan, across a small arm of the sea which separated the two islands. It is well constructed of stone, and has a drawbridge in the centre. It is too narrow for carriages to pass in bad weather, but it is of great advantage to the gardeners and farmers who carry daily supplies of provisions

to Bombay. This causeway was begun in 1797, and finished in 1805, at an expense of 50,575 rupees.—*(Mr. Graham, &c.)*

MALABAR POINT.—A remarkable promontory on the island of Bombay, where there is a cleft rock of considerable sanctity, to which numerous Hindoo pilgrims resort for the purpose of regeneration, which is effected by passing through the aperture. This hole is of considerable elevation, situated among rocks of difficult access, and in the stormy season incessantly lashed by the surge of the ocean. Near to it are the ruins of a temple, which is reported with great probability, to have been blown up by the Hindoo-idol-hating Portugueze. In the neighbourhood is a beautiful Brahmin village, built round a fine tank of considerable extent, with broad flights of steps down to the water. Brahmins are here found leading the lives most agreeable to them. The ceremonies of religion comprise the business of their lives, and a literary and contemplative indolence forms their negative pleasure. Some of them are said to have lived here to an old age, without having once visited the contiguous town of Bombay. Near to this village is a temple of Lakshmi (the goddess of plenty) much resorted to by pilgrims and pious persons, who have the additional benefit of optional regeneration offered in the passage through the venerated type above described.—*(Moore, &c.)*

SALSETTE ISLE.—This island belonged to the Mogul province of Aurungabad, and was formerly separated from Bombay by a narrow strait, across which a causeway has lately been made. In length it may be estimated at 18 miles by 13 the average breadth. The soil of this island is well adapted for the cultivation of indigo, sugar, cotton, flax, and hemp; but much the greater part of it most unaccountably remains in a desolate uncultivated state, and almost wholly covered with jungle, although in the vicinity of so rich a market as Bombay. This circumstance, however, has not the same tendency to promote improvement in India that it has in Europe, the most savage part of Bengal being within 20 miles of Calcutta, and wholly uninhabited. If the system of management, however, had been good, it is hardly possible to conceive that a settlement possessing so many natural advantages, and after enjoying for 45 years the benefits of British protection, should be so little advanced in prosperity. Under its present circumstances the island of Salsette is still more unhealthy than Bombay, the jungle being thicker and the vallies more shut in.

The most substantial improvement that has yet taken place with respect to this island, is the causeway which connects it with Bombay, completed by Mr. Duncan in 1805, although it is said to have had a prejudicial effect on the harbour of that town. A guard is constantly kept at the causeway to prevent the

introduction of contraband articles; for Salsette, although under the British government, is still subject to most of the Maharatta regulations in fiscal matters. The formation of roads had long been an object of consideration with the Bombay presidency, and in 1815 the construction of them was in progress from Bandorah to Gorabunder, traversing the centre and longest diameter of the island about 19 miles. The Tanna road was estimated to have cost 7000 rupees per mile, exclusive of the assistance derived from the government pioneers. The expense of completing the road above mentioned, from Marole to Gorabunder, if executed by the pioneer corps, without including the regimental pay of the European officers, the charge for tools and implements, or other articles, such as gunpowder, charcoal, steel, iron, or the maintenance of the convicts, was in 1815 estimated at . . . . 194,952 rupees.

While the total amount of the same, if performed by contract, only	66,221
Difference . . .	128,731

Notwithstanding its present jungly condition, Salsette is remarkably rich in mythological antiquities, and the remains of tanks, terraces, and flights of steps around them, indicate a former state of prosperity, and the collection of a considerable population. At Kenneri, on this island, there are several very extraordinary caverns excavated: the largest resembles that at Casli, but is inferior in size and elegance. Its peculiar ornaments are two gigantic figures of Buddha, nearly 20 feet high, and each filling one side of the vestibule. They are exactly alike and in perfect preservation, in consequence of their having been adopted and painted red by the Portugueze, who transformed the temple of Buddha into a Christian church. On the sea-coast above high water mark, extensive enclosures are levelled and divided into partitions of about 20 feet square, which are filled by the overflowing of the sea, and contain six or eight inches of water. Before the next spring tide all the fluidity is exhaled by the heat of the sun, and the salt is gathered from the bottom of the enclosure, and afterwards further refined. A little salt of a superior kind is procured at the time of the exhalation, by fixing a jagged piece of stick in the water when first let into the reservoirs, to which, as the water evaporates, saline particles adhere, to the weight of three or four ounces. The finest kind of salt used in the west of India for the table comes from Arabia, in pieces not unlike a cheese in shape, and sparkling in appearance like a sugar loaf.

This island, named by Europeans, Salsette, is by the natives called Jhalta, or Shaster, the derivation of which is uncertain. It was long possessed by the

Portugueze, but was wrested from them by the Maharattas about 1750. In 1773, during a rupture with that nation, the Company's troops obtained possession of it, and it was formally ceded by the Maharattas at the treaty of Poorunder, in 1776, subsequently confirmed at the peace of 1782—3, when all the small islands in the gulf formed by Bombay and Salsette were also acquired. Since that period it has enjoyed the most profound peace, but has as yet contributed very little to the supply of the capital, although so eagerly, and not very honestly sought after.

The population of Salsette is estimated by the missionaries at about 50,000 persons, of which number probably one-fifth are Christians. These are professedly members of the Portugueze church, and a few of the most respectable are the remains of the Portugueze families which settled on the island. The lower orders consist of fishermen, cultivators of the land, and drawers of toddy. These, as may be supposed, are indifferent Christians, who, whilst they are in the habit of attending a Christian sanctuary, still retain in their houses many symbols of the Hindoo mythology, and continue addicted to many pernicious usages of that superstition. Besides the native Christians of Salsette, there are resident at Tanna, the capital of the island, about 100, or more, European soldiers with their families, who have been invalided, or who have retired from the service, and who prefer spending the remainder of their lives in India to returning to their native countries. The inhabitants of Salsette generally are so quiet and tractable a race, that in 1813, it was stated by the magistrate, that for more than two years no native of the island had been committed for trial, the only cases brought before the court during that period having been crimes perpetrated by native military officers and soldiers. Petty quarrels and assaults were frequent, originating from too liberal potations of intoxicating liquors, to which the natives are much attached, and which are unfortunately both cheap and abundant. It is difficult to say what is the dialect of this island, for the inhabitants being composed of many different nations, their transactions are carried on in the English, Portugueze, Maharatta, Concanese, Hindostany, and Gujeratty, in all of which mortgages, deeds of sale and partnership, and accounts current are occasionally kept and registered. Most of the pleadings before the judge have hitherto been carried on in the English language, that most frequently used for colloquial purposes is the corrupt jargon named Concanese. The revenue derived from Salsette in 1813, was as follows:—

Land revenue	129,273 rupees.
Sayer (variable imposts)	96,191
Customs	10,342
Total . .	235,807

After the various endeavours to improve this island that have been made, especially by the late Mr. Duncan, whose knowledge and experience in revenue matters were so well calculated to mature and introduce a system most likely to promote the cultivation of the island, it is not easy to account for its stagnation, while the prosperity of every other portion of the British dominions was advancing. To people and cultivate a tract of country under similar circumstances, a moderate land tax, unrestricted leases, and security of possession are indispensable.—*(Hallet, Missionaries, Lord Valentia, Warden, &c. &c. &c.)*

TANNA *(Thana)*.—A town and fortress in the island of Salsette, which command the passage (here 200 yards broad) between the island and the Maharatta territories in the province of Aurungabad. Lat. 19° 11′ N. long. 73° 6′ E. 20 miles N. by E. from Bombay. This place was besieged in 1773 by a detachment from Bombay, consisting of 120 European artillery, 200 artillery lascars, 500 European infantry, and 1000 sepoys, under the command of General Gordon. The batteries opened on the 20th of December, and a breach was effected on the 24th. While the troops were filling up the ditch over night, with the view of storming next day, a heavy fire from the fort obliged them to retire with the loss of 100 Europeans, including officers, killed and wounded. On the 28th, the town was stormed with but a trifling loss on the part of the assailants, but with a dreadful carnage on that of the garrison. On its capture the fortifications were new modelled and improved, and the present fort, although small, is well built, strong as a place of defence, and always kept in the highest order. It is usually garrisoned by a battalion of sepoys, and a company of European artillery from Bombay. The town is straggling but not large, has several Portugueze churches, and many Christian inhabitants.—*(Moore, Forbes, &c.)*

KENNERI.—A collection of remarkable caverns excavated in the rocky hills of the island of Salsette, one of which had been fitted up by the Portugueze for a church, and they consequently thought it their duty to deface all the most pagan-looking sculptures. At present the fine teak ribs for supporting the roof are almost gone, and the portico is not so elegant as that at Carli. On the sides are two gigantic figures, each 25 feet high, standing erect, with their hands close to their bodies, which resemble the figures of Buddha seen at Ceylon. On each side of the great cave are smaller ones apparently unfinished.

VERSOVAH.—A town on the sea coast of the island of Salsette, 14 miles N. from Bombay. Lat. 19° 8′ N. long. 72° 54′ E.

ELEPHANTA ISLE.—The chief cave temples on the west coast of India, are those of Elephanta, Salsette, Carli, and Ellora. The celebrated caves of Elephanta are excavated in a beautiful island of that name, called by the natives

Garapori, situated in the bay of Bombay, about seven miles from Bombay castle, and five from the Maharatta shore. It is composed of two long hills, with a narrow valley between them, and is nearly six miles in circumference. The usual landing place is towards the south, where the valley is broadest. About 250 yards to the right of the landing place, on the rising side of one of the hills there formerly stood a large and clumsy elephant, cut out of an insulated black rock, from which figure the island acquired its European name; but in September 1814, the head and neck of the elephant dropped off, and the body has since sunk in such a manner as to threaten its fall.

The great temple is about 130 feet long, measuring from the chief entrance to the furthest end of the cave; and 123 feet broad from the eastern to the western entrance. It rests on 26 pillars (eight of them in 1813 broken) and 16 pilasters, and neither the roof nor the floor being in one plane, it varies in height from 17½ to 15 feet. The plan is regular, there being eight pillars and pilasters in a line from the northern entrance to the southern extreme, and the same number from the eastern to the western entrances. The mythological figures and sculptures cannot be rendered intelligible without the assistance of plates, having been much defaced by visitors, and by the zeal of the Portugueze, who made war on the gods and temples, as well as on the armies of India. Fragments of statues strew the floor, columns deprived of their bases adhere to the roof, and there are others split and without capitals. All Hindoo deities have particular symbols by which they may be distinguished, much as European families may be discovered by their armorial bearings. The excavations of Kenneri and Carli evidently belong to the Buddhists; those of Elephanta and Amboli to the Brahmins; while Ellora possesses excavations of both classes. The cave here is not now in use as a temple, nor is it a place of pilgrimage or possessed of any sacerdotal establishment; although individuals from the neighbourhood, make occasional offerings of prayers and oblations. Considering the pains bestowed on it, it must at some period of time have been held in greater estimation, and the Brahmins in general disregard imperfect or mutilated images. Nothing, however, presents itself among these excavations that can lead to a satisfactory solution of the important and curious question—In what age and by what tribe or dynasty was this vast temple completed?—*(Erskine, Moore, &c.)*

CARANJA ISLE *(or Oorun)*.—An island between Bombay and the main land, from which it is separated by a very narrow strait, lat. 86° 56′ N. long. 72° 52′ E. five miles east from Bombay. To this island, which by the natives is named Oorun, convicts are sent from Bombay, and employed in cleaning tanks, repairing embankments, and keeping the roads in order.

In 1813, the land revenue of Caranja was . .	33,358	rupees.
Sayer, or variable imposts	16,518	
Customs	40,919	
Total	90,795	
Total charges against the Caranja revenues were .	15,662	

An increased produce of the sayer branch of the revenue took place in the above year, which was occasioned by an increased consumption of tobacco, snuff, and ganja (an intoxicating drug), and from a higher rate of duty having been levied on arrack stills, and lastly from a number of labourers (or Coolies) having attained the age which rendered them liable to the poll tax. The amelioration of the customs was owing to a larger export of grain and salt; and every branch of the revenue here had been realized without deduction. The sum total indeed seems very large for so small an extent of surface. The salt manufactured annually in Caranja is calculated at above 20,000 tons, the whole of which, excepting what is consumed on the island, is usually sent to ports between Bombay and Cape Comorin, and might also be sent to Bengal, were the existing restrictions removed. The salt trade is lucrative to the merchants, and yields a revenue of about 11,000 rupees annually to the customs. The article is reported to be of a quality greatly superior to any salt manufactured to the southward.—*(Public MS. Documents, &c. &c.)*

HENERY ISLE.—A very small island on the west coast of India, lying about 15 miles south of Bombay. Lat. 18° 41′ N. long. 72° 57′ E. This islet is about 600 yards in circumference, and nearly of a circular form. There is only one landing place, which is on the north-east side, where boats can lie. The island is well inhabited, being covered with houses and fortifications. In 1790 it belonged to Ragojee Angria, and, although in sight of Bombay, was a principal rendezvous for pirate vessels of considerable size.

Near Henery is another small island named Kennery, which is also fortified and of considerable strength. In 1790 it belonged to the Peshwa, who also permitted pirates to resort to the harbour. Kenery was taken possession of and fortified by Sevajee in October, 1679, before which time, from a supposed want of fresh water, it had been neglected. Henery was first settled and fortified by Siddee Cossim in 1680.

COLABBA ISE.—A small island on the west coast of India, about 19 miles south of Bombay fort. Lat. 18° 38′ N. long. 73° 6′ E. Colabba isle and another named Old Woman's island are extremely well adapted for the accommodation of European troops, not only on account of their natural salubrity, but the facility with which intemperance among the military may be prevented. On

Colabba there are 30 wells, which are almost all fresh during the rains, but only two or three yield good water while the hot months last. On Old Woman's island there are 15 wells, in all of which water is good during the rains, and in some of them abundant the whole year through. The village of Calwadda is inhabited by fishermen, and consists of 116 huts.

Among the historical records still extant at Bombay, is to be found the ancient composition entered into between Sir Gerard Augier and the Portugueze inhabitants in 1674, on which document the Company's right to Colabba is founded. The non-appropriation of this island to any improved revenue purpose for so many years, was not owing to any physical imperfection, but to an opinion generally entertained by the Bombay Presidency, that the whole island should be reserved for a military cantonment, in consequence of which no alienation of land took place for above a century, with the exception of a small portion of Old Woman's island, which by a special grant became freehold property in 1746. Many abstractions have since taken place, and the Company have been in many instances obliged to repurchase their own lands at immense prices. In 1805, nearly 60,000 rupees were paid for eight houses, including a temporary hospital, besides an enormous expenditure for repairs. Of the waste ground (as it is called) on the island of Colabba, there remains 42,682 square yards on the eastern side of the cantonments, and 265,813 square yards on the western side, which are let out from year to year for the cultivation of vegetables.—*(Captain Thomas Dickenson, &c.)*

BAGLANA *(Bhagelana)*.—A large district in the Maharatta portion of the Aurungabad province, situated between the 20th and 21st degrees of north latitude. This country is exceedingly mountainous, but contains many fertile plains and vallies, and few countries have greater advantages in point of natural strength, being studded with fortresses erected on the summits of lofty mountains. The rivers are small as in all mountainous countries, and there are no towns of any great note.

This is one of the original Maharatta countries, from whence that tribe first sprung into notice, and is still almost wholly possessed by leaders of that nation. On account of its natural strength, and the martial habits of its natives, it does not appear that it ever was subdued, either by the Deccanny sovereigns or the Moguls. The different Rajas were often reduced to the last stage of independence, particularly by Aurengzebe; but a sort of feudal obedience, and a tribute extremely irregularly paid, were the utmost tokens of subjection they ever submitted to. It was first conquered by the Mahommedans during the reign of Sultan Allah ud Deen, A. D. 1296; but it was an acquisition they were unable to retain. About the year 1500, Baglana was governed by an independent Raja,

who was compelled to become tributary to the Nizam Shahee dynasty of Ahmednuggur. This district continued under a nominal sort of subjection to the Delhi emperors, until the appearance of Sevajee, the first Maharatta leader, when it was among the earliest that revolted, and remained, with various vicissitudes, under a Maharatta government until 1818. Like most other countries subject to that nation, it was not wholly possessed by any one chief, but partitioned among several, whose territories were greatly intermingled.—(*Ferishta, Rennell, &c. &c.*)

SALLIER.—A town in the province of Aurungabad, 68 miles E. N. E. from Damaun. Lat. 20° 42′ N. long. 73° 59′ E.

SUNGUMNERE.—A large district formerly under the Maharatta Peshwa, in the province of Aurungabad, situated principally between the 19th and 20th degrees of north latitude. This is a hilly but fertile and productive territory, and contains the sources of the Godavery and its innumerable contributary streams. In 1803 it was supposed to yield the Peshwa a revenue of ten lacks per annum. The chief towns are Sungumnere, Trimbuck, Nassuck, and Beylahpoor.

SUNGUMNERE.—The capital of the above district, is situated in lat. 19° 21′ N. long. 74° 24′ E. 73 miles N. N. E. from Poona.

NASSUCK.—A place of Hindoo pilgrimage on the Godavery, 100 miles north from Poona. Lat. 19° 56′ N. long. 73° 56′ E.

NUMOONEE.—A town in the Aurungabad province, 72 miles W. by S. from the city of Aurungabad. Lat. 19° 41′ N. long. 74° 23′ E.

MHOKEIR.—A town in the province of Aurungabad, 71 miles west from the city. Lat. 19° 58′ N. long. 74° 29′ E.

TRIMBUCK.—A strong fortress situated near the source of the Godavery, which in 1818 surrendered to a detachment under Lieutenant Colonel Macdowal, after a bombardment. Lat. 20° 1′ N. long. 73° 42′ E. 87 miles S. S. E. from Surat.

DOWLETABAD.—A large district mostly comprised in the Nizam's dominions in the province of Aurungabad, situated about the 20th degree of north latitude. Respecting the interior of this formerly important portion of Hindostan, we have scarcely any information, although for many years a large military detachment has been stationed at Jalna, in its immediate neighbourhood. The principal towns are Aurungabad, Dowletabad, (already described), and Phoolmurry; the chief streams the Godavery and Sewna.

PHOOLMURRY.—A town in the province of Aurungabad, 17 miles north from the city of that name. Lat. 20° 7′ N. long. 75° 38′ E.

SAILOOR.—A town in the province of Aurungabad, 35 miles N. N. E. from the city of that name. Lat. 20° 18′ N. long. 75° 52′ E.

JALNAPOOR *(Jalnapura)*.—A district belonging to the Nizam, in the province of Aurungabad, situated between the 19th and 20th degrees of north latitude. The principal towns are Jalna, Budnapoor, and Findka; the chief streams, the Poorna and the Doodna. At the peace with the Maharattas in 1803, this territory was ceded to the British government, and afterwards by the latter, in 1804, transferred to the misgovernment of the Nizam.

JALNA.—The capital of the above district, situated in latitude 19° 52′ N. long. 76° 8′ E. 40 miles east from the city of Aurungabad. It was taken from the Maharattas by the army under Colonel Stevenson in 1803, and is now the head quarters of a strong brigade. It is divided by a small river, on one side of which is a town, and on the other a town with a fort.—*(7th and 12th Registers, &c.)*

FINDKA.—A town in the province of Aurungabad, 15 miles N. E. from Jalna. Lat. 19° 59′ N. long. 76° 19′ E.

BUDNAPOOR.—A town in the province of Aurungabad, 26 miles E. from the city of that name. Lat. 19° 54′ N. long. 75° 57′ E.

MUNTA.—A town in the province of Aurungabad, 34 miles S. E. from Jalna. Lat. 19° 41′ N. long. 76° 37′ E.

BHEER.—A small district in the Nizam's dominions, in the province of Aurungabad, situated about the 19th degree of north latitude. This is a hilly tract of country, thinly peopled, and ill governed. It is intersected by two small streams, the Sindpunna and Koondya. Bheer, the principal town, stands in lat. 19° 1′ N. long. 75° 58′ E. 70 miles east from Ahmednuggur.

SUMBA.—A town in the Aurungabad province, 53 miles E. by N. from Ahmednuggur. Lat. 19° 13′ N. long. 75° 53′ E.

FUTTEHABAD.—A district forming part of the Nizam's dominions, in the province of Aurungabad, situated between the 18th and 19th degrees of north latitude. The principal towns are Daroor (the capital), Cullum, and Latoor; the chief rivers, the Manjera, which traverses the country, and the Tierna.

DAROOR.—A town in the Aurungabad province, 90 miles S. E. from the city of Aurungabad. Lat. 18° 49′ N. long. 76° 19′ E.

CULLUM.—A town in the province of Aurungabad, 95 miles S. E. from Ahmednuggur. Lat. 18° 35′ N. long. 76° 15′ E.

PERRAINDA.—A district in the province of Aurungabad, situated between the 18th and 19th degrees of north latitude. This is comparatively a populous and well cultivated country, and is intersected by the Seena and Beema rivers, and their tributary streams. The principal towns are Perrainda, Kurmulla, Maunkaiseer, and Kurdla.

PERRAINDA.—A large town with a stone fort, both much decayed, in the

province of Aurungabad, the capital of the preceding district, situated in lat. 18° 18′ N. long. 75° 44′ E. 70 miles S. E. from Ahmednuggur.

MAUNKAISEER.—A town in the province of Aurungabad, 74 miles S. E. from Ahmednuggur. Lat. 18° 22′ N. long. 75° 43′ E.

KURMILLA (*or Carmulla*).—This is a considerable town with a stone fort, which has a double wall and a ditch between them. A long ditch also surrounds the outer wall. Lat. 18° 24′ N. long. 75° 21′ E. 55 miles S. S. E. from Ahmednuggur.—(*Upton, &c.*)

KURDLA.—A fort in the province of Aurungabad, surrounded on all sides by hills, and accessible to the west by a pass. Lat. 18° 37′ N. long. 75° 41′ E. 59 miles S. E. from Ahmednuggur. In 1795, the late Nizam made here a disgraceful peace with the Maharattas.

SEENA RIVER.—This river has its source about 20 miles W. N. W. from Ahmednuggur, from whence it flows in a south-easterly direction, and after a winding course of about 200 miles falls into the Beema, the bulk of which it nearly doubles by the accession of its waters.

SOLAPOOR (*Salapura*).—A district in the province of Aurungabad, situated at the south-eastern extremity, between the 17th and 18th degrees of north lat. This territory is fertile and well irrigated, but is little known. It is traversed from north to south by the Seena river, and bounded on the west by the Beema. The principal towns are Solapoor and Inhole.

SOLAPOOR.—The capital of the above district, stands 65 miles N. by E. from the ancient city of Bejapoor. Lat. 17° 40′ N. long. 76° 3′ E. The outward pettah of Solapoor was taken by a detachment under General Munro, but the body of the place did not surrender until the 14th of May, 1818, after an obstinate defence, having stood three days bombardment, and the opening of the breaching batteries. The British casualties amounted to 100 killed and wounded. About the same time, the Peshwa's remaining infantry amounting to 5000 men, with 600 horse, were completely defeated and dispersed by General Pritzler, with the loss of 700 killed and wounded.

TAIMBOORNY.—A town in the province of Aurungabad, 97 miles E. S. E. from Poona. Lat. 18° N. long. 75° 23′ E.

AHMEDNUGGUR.—A large district in the province of Aurungabad, situated about the 19th degree of north latitude. It is intersected by the Seena river, and bounded on the south-west by the Beema. The chief towns are Ahmednuggur (already described), Jaiwur, Chamargoonda, Teesgaong, and Naundoor.

LIMBA.—A town in the province of Aurungabad, 22 miles N. by E. from Ahmednuggur. Lat. 19° 21′ N. long. 75° 6′ E.

NAUNDOOR.—A town in the province of Aurungabad, 42 miles S. by W. from the city of that name. Lat. 19° 20′ N. long. 75° 17′ E.

TEESGAON.—A town in the Aurungabad province, 28 miles N. E. from Ahmednuggur.—Lat. 19° 13′ N. long. 75° 18′ E.

RAHOWREE.—A town in the province of Aurungabad, 20 miles N. from Ahmednugger. Lat. 19° 22′ N. long. 74° 53′ N.

CHAMARGOONDA.—A town in the province of Aurungabad, 56 miles E. by N. from Poona. Lat. 18° 40′ N. long. 74° 15′ E.

CHOBYNEEMGAON.—A town in the province of Aurungabad, 28 miles S. E. from Ahmednuggur. Lat. 18° 49′ N. long. 75° 15′ E.

MOONGHY.—A large town on the Godavery, 36 miles S. by E. from the city of Aurungabad. Lat. 19° 23′ N. long. 75° 41′ E.

PEYTUN.—A town and small district, in the province of Aurungabad, situated on the north bank of the Godavery, 32 miles south from the city of Aurungabad. Lat. 19° 26′ N. long. 75° 35′ E.

SOONKAUR.—A town in the province of Aurungabad, 27 miles south from the city of that name. Lat. 19° 31′ N. long. 75° 36′ E.

SHAWGUR.—A town in the province of Aurungabad, situated on the north bank of the Godavery, 42 miles S. E. from the city of Aurungabad. Lat. 19° 23′ N. long. 75° 56′ N.

UMBER.—A town in the province of Aurungabad, 35 miles S. E. from the city of Aurungabad. Lat. 19° 38′ N. long. 76° 2′ E. This town, with the small territory attached to it, although situated far in the interior of the Nizam's dominions, until the treaty of Mundessor in 1818, belonged to Holcar, and was governed by his officers.

JOONEER *(or Soonur)*.—A strong hilly district, in the province of Aurungabad, containing Poona, the Maharatta metropolis. It is situated between the 18th and 19th degrees of north latitude. Besides Poona, the principal towns are Jooneër, Chinchoor, Beylah, and Moreishwar; the chief streams, the Beema, the Yaile, the Indrani, the Moota, and the Moola; the hill forts and strong positions capable of being rendered nearly impregnable, are almost innumerable. During the rupture with the Peshwa in 1818, six hill fortresses in this district, each of which might have been defended for months, were captured by the detachment under Major Eldridge in the course of nine days. Jooneer (or Soonur) and Hursur were abandoned on the approach of the brigade: Chowan, and Joodun, only stood a few hours bombardment: Hurchunderghur and Koonjurghur were forsaken by the garrisons as soon as the detachment began to ascend the mountains on which they are situated. Until these fortresses were

taken possession of, their strength was unknown, being, as far as nature is concerned, almost impregnable.—*(Public Journals, &c.)*

JOONEER *(or Soonur)*.—The original capital of the above district, situated about 48 miles N. from Poona. Lat. 19° 12′ N. long. 74° 10′ E. During the reign of Madhoorow, the ex-Peshwa, Bajerow, and his brother, Chimnajee Appa, were confined in the fortress of Jooneer, which, notwithstanding its great natural strength, was in 1818 abandoned by the garrison to a Bombay detachment under Major Eldridge, without resistance. The fort has seven gates of masonry, one within the other, and contains the ruins of many buildings of Mahommedan origin, as well as Hindoo excavations. Among the first are a mausoleum to the memory of a Mahommedan lady, an eedgah and mosque, all in good repair, and the the last built over a large reservoir cut out of the solid rock. The excavations into the face of the perpendicular rock on which the fort stands, must have required much labour and great perseverance. Some of these resemble monks' cells; and one has the form of a temple, 60 feet by 40, the ceiling of which appears to have been painted in compartments. In the neighbouring mountains there are said to be other excavated temples, adorned with figures of a colossal size. When captured, the fort only contained 28 pieces of ordnance, mostly brass, fantastically carved and decorated with figures of birds and fish, and having wings and fins at the sides instead of trunnions.—*(Public Journals, &c. &c.)*

BEYLAH.—A town in the province of Aurungabad, 29 miles west from Ahmednuggur. Lat. 19° 8′ N. long. 74° 28′ E.

HURREECHUNDER GHUR.—A hill fortress, in the province of Aurungabad, 70 miles E. N. E. from Bombay. Lat 19° 18′ N. long. 73° 56′ E.

JOODHUN.—This hill fort stands on the Ghaut mountains facing the western declivity, and it is said, that on the S. W. side a stone dropped from the hand would almost fall 2000 feet. Midway down the mountain, a level runs out for 100 yards, after which it becomes as precipituous as it is above. From the edge of this small level, a natural pillar of rock rises, at least 300 feet high, overlooking the abyss below. In ascending to the fort, the last flight consists of 240 steps, each one foot and a half high, and almost perpendicular. Lat. 19° 14′ N. long. 73° 7′ E. 62 miles E. N. E. from Bombay.—*(Public Journals, &c.)*

PAUWULL.—A town in the province of Aurungabad, 28 miles N. by E. from Poona. Lat. 18° 50′ N. long. 74° 14′ E.

KOONJURGHUR.—This hill fortress is encircled by mountains, and cannot be approached by a military force from the south, except on foot. The narrow path by which access is obtained is carried over hills, up deep glens, and along the ridges of mountains, covered with clumps of forest trees and shrubs. Lat. 19° 23′ N. long. 74° 5′ E. 77 miles N. E. from Bombay.

HURSUR.—The hill fort of Hursur is situated west of Jooneer, and is remarkable for the labour bestowed on one of its gates, and the ascent up to it.

SEROOR.—The cantonments of the subsidiary force formerly stationed in the Peshwa's dominions, 40 miles N. E. from Poona. Lat. 18° 50′ N. long. 74° 35′ E. Although only a small village when first selected for a military station, it soon became a place of considerable magnitude, and in 1818 extended a mile and a half along the foot of a hill, which it then became necessary to fortify. Before the rupture with the Peshwa, two battalions were usually stationed at his capital, which were periodically relieved from Seroor, the head quarters of the brigade.—(*Fitzclarence, &c.*)

KURRAH.—A town of some strength in the late Peshwa's dominions, 39 miles N. E. from Poona. Lat. 18° 45′ N. long. 74° 35′ E. It was taken by a detachment under Colonel Deacon, in February, 1818.

CORREGAUM.—A village situated on the N. E. side of the Beema river, 17 miles E. N. E. from Poona. Lat. 18° 37′ N. long. 74° 16′ E. It is composed of a number of houses with stone walls round the gardens, and but for the want of water, which can only be had from the river, is very defensible. A detachment of British troops, consisting of a detail of the Madras artillery, the 2d battalion 1st regiment of Bombay native infantry, and about 300 auxiliary horse, were attacked here on the 31st of December, 1817, by the army of the Peshwa, estimated at 20,000 horse, and several thousand infantry, mostly Arabs. A most desperate struggle ensued between this handful of men and the whole army of Bajerow, under his personal command, he viewing them from a height. The action commenced a little before noon, and was not over until nine in the evening; during the whole of which time the British troops remained not only without food, but without water. By the evening, all the European officers had been either killed or wounded except three, yet the enemy were driven out of every position in the village which they attempted to occupy, and by nine o'clock completely gave up the attempt. The next day was passed under arms, the enemy still hovering about the village, but on the 1st of January, 1818, the detachment made good its retreat to Seroor with both the guns and all the wounded. There were at the commencement but six officers with the detachment; viz. Captain Staunton, commanding; Lieutenant and Adjutant Paterson (died of his wounds); Lieutenant Cannellon (wounded); Lieutenant Jones of the 10th, but doing duty; Assistant Surgeon Wingate (killed); Lieutenant Chisholm of the artillery (killed); Assistant Surgeon Wylie (killed); Lieutenant Swanston of the auxiliary horse (wounded). The two Assistant Surgeons frequently led the Sepoys to charge with the bayonet, and were both killed. The artillery were nearly all destroyed; and of the battalion, 50 were killed and

105 wounded. The discouraging circumstances under which this action was fought, the ground having been just occupied after a long and fatiguing march, and the troops forced to fight without food or water, gave the defence a character of desperate determination, scarcely to be equalled in history.—*(Prinsep, Fitzclarence, Public Journals, &c.)*

MAHARATTA *(Maharashtra)*.

In the ancient tables of the Hindoos, the term Maharashtra occurs as the name of a geographical division of the Deccan, referring principally to the north-west quarter. The best modern accounts lead us to suppose, that the original country of the Maharattas included Khandesh, Baglana, and part of Berar, extending towards the north-west as far as Gujerat and the Nerbudda river, where the Grassias and Bheels commence, there being few genuine Maharattas seen further north. To the west they possessed the narrow, but strong tract of country, which borders on the Concan, and stretches parallel with the sea from near Surat to Canara. The Maharatta language is now more widely diffused, but it is not yet become the vernacular dialect of provinces situated far beyond the ancient boundaries of their country. From Beeder it is spread over the whole country to the north, westward of Canara, and of a line which, passing considerably to the eastward of Dowletabad, takes an irregular sweep until it touches the Tuptee, and follows the course of that river to the western sea; on which border Sedasheoghur, in North Canara, forms the southern limit. It springs from the Sanscrit and approaches so closely to the Bengalese and Hindostany, that in a Maharatta translation of the Lord's prayer, 29 of the words are the same as in these languages.

The original Maharatta state comprehended a country of great natural strength, interspersed with mountains, defiles, and fortresses, and admirably calculated for the prosecution of defensive warfare; but that they are not of the military caste is proved by the names of their principal tribes; the Koonbee, the Dungar, and the Goalah; or the farmer, shepherd, and cowherd—all rural occupations. The exterior also of the Rajpoot and Maharatta marks a different origin. The first is remarkable for the grace and dignity of his person; the latter, on the contrary, is of diminutive size, in general badly made, and of a mean rapacious look and disposition. The Maharatta Brahmins differ also in their customs from their neighbours, with whom they will neither associate nor intermarry.

It certainly appears extraordinary that a nation so numerous as the Maharattas, should have remained almost wholly unnoticed in Indian history for so long a period, as from the first Mahommedan conquest until the reign of Aurengzebe;

but it probably originated from the indifference of all Mahommedan historians (except Abul Fazel) to every thing connected with the Hindoos or their religion. One respectable author (Major Wilford) seems inclined to consider them as foreigners, who migrated from the western parts of Persia, about 1200 years ago, which, were the fact established, is an era long prior to the Mahommedan incursions in this quarter. Nursingh, a prince of the Maharattas, is mentioned by Ferishta, but it is probable that prior to the time of Sevajee, the Maharatta country, like other parts of the Deccan, was divided into little principalities and chiefships, many of which were dependant on the neighbouring Mahommedan princes, but never completely brought under subjection.

Sevajee, the first Maharatta commander who combined the efforts of these discordant chiefs and tribes, was born in A. D. 1628, and died in 1680. According to tradition he was the great grandson of Baugha Bhoonsla, an illegitimate son (by an obscure woman of the Bhoonsla tribe) of Rana Bheem, a Rana of the Rajpoot state of Odeypoor, the most illustrious of the Hindoo princes, and purest of the Khetri or military caste. Baugha Bhoonsla assumed the name of his mother's tribe, which has since that era continued to be the family name of his descendants, the Rajas of Satarah and Nagpoor. After various adventures, Baugha Bhoonsla purchased a tract of land near the city of Poona, of which he became zemindar, and where he died, leaving Shahjee, who entered the service of Jadoo Row, under whom he acquired great rank and influence. Soon after this, Shahjee married Jee Jhee, the only daughter of Jadoo Row, against the consent of her father; and from this marriage, in 1628, sprung Sevajee, the founder of the Maharatta empire. Shahjee being compelled by his father-in-law, Jadoo Row, to quit Ahmednuggur, at that time subject to the Nizam Shahee dynasty, entered the service of Ibrahim Adil Shah, king of Bejapoor. Shahjee having separated from his first wife, married Toka Bhye, by whom he had one son, afterwards king of Tanjore, and in 1667 was killed by a fall from his horse, but not before he had witnessed the rising power and fame of his son Sevajee. The latter died, in A. D. 1680, at which period his territory extended from Surat along the sea coast, to the vicinity of the Portugueze settlements of Goa, and as far as the range of hills which terminate the table land and form the eastern boundary of Concan.

Sambajee, his son and successor, being at Parnella when his father died, a faction endeavoured to secure the succession to Ram Raja, the son of Sevajee by another wife, but were frustrated by the exertions of Sambajee's adherents. This prince extended the conquests of his father, but falling unfortunately into the hands of Aurengzebe was put to death in 1689. He was succeeded by his son, Sahoo Raja, a pageant prince, who delegated his whole authority to Balajee

Bishenauth, a Brahmin of Suwurdun in Concan, who had commanded 500 horse in the service of Sevajee. This priest militant acquired such an ascendancy over the mind of his master, that all orders and details were issued immediately from him as Peshwa, and he received from the Raja the title of Mookh Purdhaun, or chief civil minister, which latter term alone is engraved on the Peshwa's seal. This anomalous form of government subsisted from that time to the present period, and on the death of a Peshwa, his successor was regularly invested by the Raja of Satarah with the insignia of office.

Sahoo Raja died in 1740, in the 50th year of his reign, during the greater part of which he had been only a chief in name, and in the concluding years had been altogether forgotten. His imbecility, however, had not impeded the extension of his empire, which at the time of his death had reached its zenith. This race, whose name and existence we can with difficulty trace for the short period of one century, had either subdued or laid under contribution the whole of the Deccan and south of India; eastward and westward their dominions were bounded by the sea; to the north they reached to Agra; on the south to Cape Comorin. Sahoo Raja, dying without issue, was succeeded by his son Ram Raja, the fourth Raja of Satarah, and son of Raja Ram, who has been already noticed as competitor with Sambajee, the son of Sevajee. Ram Raja being a very weak prince, the Peshwa Bajerow (the son of Balajee Bishenauth) usurped the whole power, and fixed his capital at Poona, while Ragojee Bhoonsla, the bukshee or paymaster, ruled the eastern portion of the Maharatta conquests, and made Nagpoor in Gundwana the seat of his government.

This violent partition of the empire by its principal ministers occasioned the usurpations of others, and the state began to break from the united shape it had hitherto possessed into a confederacy of chiefs, who, however, for a period respected each other's right, and acted under the leading influence and able direction of Bajerow. Indeed down to the present day the ancient co-estates of the Maharatta empire have always shewn a strong solicitude to preserve the forms and revive the efficacy of their constitutional federation, which was virtually annihilated by the treaty of Bassein. Under this form of government, the Maharattas not only carried their successful ravages to the banks of the Indus, and through the rich provinces of Bengal; but wrested from the Portugueze the important fortress of Bassein and the island of Salsette. The family of Sindia established themselves in Malwah, Khandesh, and afterwards extended their conquests over a great part of the Rajpoot principalities and of the northern parts of Hindostan. A large share of Gujerat was seized on by the Guicowar family, while that of Holcar established itself in those portions of Malwah, not occupied either by Sindia or the Peshwa. According to the old arrangement

among the Maharattas, the Peshwa, Sindia, Holcar, and the Powar family, should each have a fourth, provided each party co-operated equally in the conquest, and contributed an equal share of the expense. The result of this has been, that the territories of the Peshwa, Dowlet Row Sindia, and Holcar, are so intermixed that it is impossible to discriminate them by distinguishing marks on any map.

Bajerow died in 1761, and left the office of Peshwa, now considered as hereditary to his descendants. About this time a formidable rival to the Maharattas appeared in the famous Ahmed Shah Abdalli, of Cabul, and on the 7th of January, 1761, was fought the memorable battle of Paniput, where the Maharattas experienced one of the most sanguinary defeats recorded in history. This overthrow checked their enterprizing spirit; and for more than ten years none of their armies committed any depredations of consequence to the north of the Nerbudda. The Maharattas seldom engage in pitched battles, and until their recent conflicts with the British, after they had organized corps of disciplined infantry, but two instances are recorded; the one at Paniput, and the other near Seringapatam, where Hyder was defeated by Trimbuck Mamma.

The next Peshwa was Madhoorow, who died in 1772, and was succeeded by his son Narrain Row, who was murdered the following year by his uncle Rogobah, (or Ragonauth Row); who, however, failed in his object, as the posthumous son of Narrain Row, named Sevajee Madhoorow, was proclaimed Peshwa, by a combination of twelve chiefs, styled the Barrah Bhye. At the head of these was Balajee Pundit, commonly called Nana Furnavese, who became dewan, or prime minister to the infant prince. Ragobah solicited and gained the support of the Bombay government, with which he concluded a treaty highly advantageous to the Company; but their endeavours to support his claim were ineffectual. The atrocity of Ragobah's crime had brought general obloquy on him among a nation with whom assassination is unfrequent, and his calling in foreign aid had the effect of producing a junction against him of the whole Maharatta empire. By the interference of the Bengal government, a treaty of peace was concluded, but in 1777, the Bombay presidency again espoused the cause of Ragobah, and a war ensued which was terminated in a short time by a disgraceful convention, and Ragobah was abandoned. A general war afterwards took place between the English and Maharattas, in which the latter acted on the defensive; but it was judged expedient to make a peace on account of the Carnatic invasion by Hyder. A pacification accordingly was arranged by Mr. Anderson in 1782, by the conditions of which every conquest was restored except the island of Salsette.

At this period there were a great many petty independent states, which

extended along the western frontier of the Company's dominions, and formed a barrier towards the Maharatta territories. In 1784, the Maharattas commenced their operations against these states, and in the course of six or seven years the whole were completely subdued, and annexed or rendered tributary to the Maharatta empire, which by these encroachments came in contact with the British dominions. In 1785-6, the Poona Maharattas, in conjunction with the Nizam, carried on an unsuccessful war with Tippoo, and were obliged to purchase peace with the cession of some valuable provinces, all of which they recovered by their alliance with the British government in 1790.

Sevajee Madhoorow, the young Peshwa, died in consequence of a fall from the terrace of his palace on the 27th of October, 1795, and the empire was rent by the internal dissensions which followed that event. In November next, Purseram Bhow and five other chiefs, in concert with Nana Furnavese, resolved to instal an infant Peshwa of a distant branch, to the exclusion of Rogobah's sons Bajerow and his brother Chimnajee Appah, who were the legitimate heirs to that dignity; but in March 1796, dread of the power of Sindia made him join the Nana, to anticipate the intention of that chief by releasing Bajerow from his confinement, and placing him on the throne. In May following Purseram Bhow became an active instrument of Sindia in dethroning Bajerow, and raising his brother Chimnajee to the Musuud, a measure to which he was induced by the hopes of governing the empire as dewan to the young Peshwa, to which office he was immediately appointed. But his power was of short duration, for Sindia soon afterwards found it for his interest to enter into a combination with the principal chiefs for the restoration of Bajerow to the office of Peshwa, with Nana Furnavese for his dewan, and the Bhow was compelled with his protegee to fly for safety, but was pursued, taken prisoner, and confined until 1798. At this time the Peshwa's authority extended no further than that branch of the Maharatta state termed the Poona Sait; comprising most of the original country of the tribe, but none of their conquests. The last appearance of a federal combination was in 1795, when the computed number of troops assembled for the purpose of invading the Nizam, nominally under the Peshwa, was estimated at 127,000 horse and foot, and probably amounted to half the number.

Besides the above army of regulars, there were many corps of Pindaries, Looties, or predatory horsemen (all synonymous appellations), accompanying this army, who instead of receiving pay, were accustomed to purchase of the commander-in-chief the privilege of plundering at their own risk and charge, which gave a singular edge to their appetite for plunder. They were then, as now, principally Mahommedans, but all tribes were found amongst them, and the

depots for their plunder were situated, as recently, in the strong country of Malwah.

From the above date (1795) until the 25th October, 1802, Bajerow the second continued to occuppy his tottering throne; but on that day the army of Dowlet Row Sindia, combined with the forces of the Peshwa, being totally defeated near Poona, by Jeswunt Row Holcar, he fled towards Severndroog, in the Concan, where he embarked for Bassein, which he reached on the 1st of December. On the 31st of that month a treaty of perpetual friendship and alliance was concluded between the Peshwa and the British government, by the condition of which the friends and enemies of the one were to be considered in the same relation to the other. The Peshwa agreed to receive into his dominions a subsidiary force of 6000 infantry, with their usual proportion of field pieces and European artillerymen, for the payment of which he assigned districts in the southern quarter of his country. This treaty not only contained no stipulation injurious to the just rights of the feudatory chieftains of the Maharatta empire, but provided additional security for the unmolested exercise of those rights. In 1803, an addition of one regiment of native cavalry was made to the above force, and the southern districts exchanged for the province of Bundelcund. This treaty annihilated the Maharattas as a federal empire, and in its stead established the relatively independent states of the Peshwa, the Nagpoor Raja, Sindia, Holcar, and the Guicowar. In the beginning of May, 1803, the Peshwa Bajerow was reinstated at Poona, by General Wellesley, who also assisted him to settle all his differences with the numerous chiefs subordinate to the Poona state.

A longer peace now ensued than had ever before been experienced by the Maharatta empire; but the Peshwa's internal government, which was still left to himself, was wretchedly conducted, the administration of justice being neglected, yet the utmost revenue rigidly exacted. If any tendency to commotion appeared, the British troops were called in to suppress it, and the miserable people naturally imputed their sufferings to the power that upheld their sovereign, in whose treasury an immense surplus revenue was accumulating. In the course of the ten years that followed the treaty of Bassein, the Peshwa by the measures he pursued was successful in ruining a majority of the old Maharatta families. His arrangements with the southern jaghiredars were made in 1812, through the medium of the British government, and he was very much dissatisfied because his claims were then fixed and defined. Being naturally of an artful rapacious (though timid) disposition, he made many petty attempts to revive the claims for plunder, which the Maharattas from long custom seem to think nothing more than a just privilege, which they have a peculiar right of exercising on all their neigh-

bours. With them a predatory inroad is not regarded as a violation of dignity, but only a legitimate exertion of the forces of the state. In pursuance of this object a demand was made on the Nabob of Kurnoul in 1809, by the court of Poona, for payment of the choute, or fourth part of the surplus revenue; but the claim was controverted and rejected by the British government. On this occasion it did not become necessary to investigate by what right the Maharatta state had formerly exacted heavy tributary payments under the name of choute. As it was originally acquired and subsequently maintained by the power of the sword, so it was to be considered as alienated, like similar rights, by the operation of the same cause, by the revolution of states, and by the changes of political relations and supremacy. A large proportion of the British dominions, and those composing the Mysore territories, were formerly liable to the payment of choute, but the demand originally established by force, ceased with the power to compel its execution.

The Maharatta constitution from the commencement has always been more aristocratic than despotic, and the local arrangements of the empire peculiar, the territories of the different powers being interspersed and blended with each other. Great part of the Peshwa's former dominions extended along the west coast of India, yet, until the treaty of Bassein, he possessed lands to the north of Delhi, and until recently held a pergunnah within a few miles of Surat. It was no uncommon thing for a district, or even a single town, to be held by two or three chiefs, and some were the joint property of the Nizam and Peshwa; but the latter, although the acknowledged head of the Maharatta empire held very little territory directly in his own power. Within his nominal jurisdiction the Guicowar's country was included, and he received an annual tribute from the Gujerat peninsula. From the southern jaghiredars, however, he received little except military service, and from his insulated lands in the province of Malwah and other remote parts, his remittances had long been scanty and precarious.

At the court of Poona all the high offices were hereditary. The dewan (prime minister), the furnavese (chancellor), the chitnaveze (secretary), and even the commander in chief, or bearer of the jerryput (the national standard), were all situations held by descent. For the payment of the different military corps, there was an establishment of officers to enforce justice between government and its servants; but the multiplication of checks had apparently no other effect than to increase the corruption. Not only half the grain and forage allowed to the horses was embezzled, but horses were changed, reported dead, and every species of the most flagitious corruption practised with impunity, owing to the general interest and participation therein. As a set-off against these palpable defalcations, the government withheld the pay of the troops, which occasioned

much clamour from the chiefs, who seldom, however, proceeded to extremities, while their illicit profits were secure; and the tardy receipt of payment from government furnished a specious pretext for not paying the poor sepoy. The latter was in consequence often through poverty compelled to seek another service, with the loss of all his arrears, which his leader collected if he could, or compounded the whole for a part. But after all, those extortions seldom remained with him, being generally anticipated by loans taken up from the monied Brahmins at an exorbitant rate of interest, who were in their turn squeezed by the sovereign.

It is one peculiar feature in the Maharatta constitution, that the government always considers itself in a state of war, which formerly was a principal source of revenue. On the day of the festival called the Dusserah, or Doorga Pooja, towards the end of September, at the breaking up of the rains, the Maharattas used to prepare for their plundering excursions. On this occasion they washed their horses, sacrificing to each a sheep, whose blood was sprinkled with some ceremony, but the flesh eaten with none. In 1797 Dowlet Row Sindia was supposed to have slaughtered 12,000 sheep; the Brahmin chiefs gave their servants money for this purpose. The Maharatta soldiers eat almost every thing indiscriminately except beef and tame swine; they will eat wild hogs. The Maharatta country abounds with horses, and there are some of a very fine breed called the Beemarteddy (reared near the river Beema); but the common Maharatta horse, used in war, is a lean ill looking animal, with large bones, and commonly about 14 or 14½ hands high. The only weapon used by the horsemen is a sabre, in the use of which, and management of their horses, they are extremely dexterous. For defence they wear a quilted jacket of cotton cloth, which comes half way down their thighs; and throughout the whole Maharatta army every horseman looks upon himself as excellent company for his chieftain, and always sits down with him. The number of genuine Maharattas in the conquered provinces, remote from the seat of government, did not use to bear a much greater proportion to the natives of these countries than the British in India at present do. The territories which they possessed in Upper Hindostan were, for many years, only secured to their authority by the introduction of European officers into their armies, who opposed a system of discipline to the irregular valour of the Rajpoots and native Mahommedans.

In the different governments of the native powers, as in most despotic ones, the prince, unless he possesses great talents, soon becomes a mere cipher, the prime minister engrossing all the authority. To this rule the Maharatta states are not an exception, and this important office was uniformly bestowed on the person who could furnish the largest sum of money for some particular exigence;

consequently every subaltern situation was disposed of to the highest bidder, and to the most dignified chief in the Maharatta empire a bribe might be offered, not only without offence, but with a positive certainty of success.

Among this people the gradual progress of refinement is discernible from the wild predatory Maharatta, almost semi-barbarous, to the polished and insidious Brahmin, whose specious politeness and astonishing command of temper leave all European hypocrisy in the shade. This extraordinary urbanity qualifies them in the highest degree for all public business. The bulk of the people under a Maharatta government are without property, few having an opportunity of acquiring wealth, except the powerful Brahmins, who are the principal functionaries under the state. Their avarice is insatiable; and, if ever the madness of accumulation was accompanied by the highest degree of folly it is here examplified; for although the Brahmin be permitted to go on for years in the practice of extortion, his wealth at last attracts the attention of the prince, when he is obliged to disgorge, and is perhaps confined in a fortress for life. If he happens to die in office his property is generally sequestrated. This mode of raising money formed a considerable part of the contingent revenue, and was known by the name of goona geeree, or crime penalty.

From this disquisition on the nature of the people, we now return to the conduct of their prince, whose scarcely concealed hatred to the British at length burst forth into the bitterest hostilities. The first overt act was the murder of the Guicowar's ambassador, Gungadhur Shastry, in 1815, effected through the direct agency of Trimbuckjee Dainglia, who had risen to the highest stations from the basest origin. He was at first a menial servant, but afterwards promoted, on account of his superior profligacy, to be one of the Peshwa's social companions, and at last his decided favourite and prime minister. Mr. Elphinstone early foresaw the consequences that must ensue, and gave a prophetic warning of the impending rupture. The endeavour to screen the Peshwa's reputation, by throwing the whole guilt of the assassination on Trimbuckjee, was met so perversely, that in 1815, his intrigues at almost every court in India were discovered, and, after long forbearance, the fact notified to him. On this occasion he neither denied the charge nor attempted to palliate it, but vowed the strictest fidelity for the future, confirmed the existing engagements by the most solemn asseverations, and expressed the utmost gratitude for the gentle treatment he had experienced. In September, 1815, Trimbuckjee was delivered up, and sent to the fort of Tanna, in Salsette, but from this date, notwithstanding the Peshwa's professions, it was evident nothing was to be expected from him but the most rancorous and malignant hatred, and the measures he henceforward

adopted for effecting a general confederacy against the British nation, evinced much more consistency and resolution.

Very soon afterwards he was in consequence detected collecting an army under the pretext of quelling a rebellion, headed by Trimbuckjee (who had escaped from prison), to whom a constant remittance of treasure was made from the Peshwa's coffers, as was well known to the resident, who had accurate information of each issue regularly as it took place. It became then necessary to anticipate this incorrigible plotter. His capital was surrounded, and although no new terms were imposed, he was compelled to fulfil an article in the treaty of Bassein, by which he was obliged to keep up an auxiliary force of 5000 horse to co-operate with the British, not one of which had ever been retained. To pay these, certain districts yielding the necessary revenue were now demanded, according to the usual Maharatta custom of assigning lands to chiefs for the subsistence of a specific number of troops, viz.

1. The Concan to the north from Poona to Bombay, estimated at 11, but which ultimately turned out only 7 lacks.

2. The whole of the Peshwa's dominions in Gujerat, exclusive of Ahmedabad, Oolpar, and the Guicowar's commutation payment, estimated at 10 lacks.

3. The Cattywar tribute—four lacks.

4. The fortresses of Darwar and Khooshgul, with territory in the neighbourhood, sufficient to make the entire revenue equal to 34 lacks, in lieu of the contingent which the Peshwa was bound to furnish. In addition to the above, as pledges for his faithful adherence, he made a temporary surrender of Singhur, Poorunder, and Ryeghur.

Notwithstanding these endeavours still to keep him on the throne, and in the station of a sovereign prince, the intensity of his hatred to the British, and sanguinary desire to massacre Mr. Elphinstone, precipitated a rupture, which, had it been longer delayed, might have been attended with a more mischievous result. He had trusted to the co-operation of Sindia, Ameer Khan, Holcar, and the Berar Raja, but did not know, that by the skilful distribution of the British armies, the two first were already reduced to a state of nullity. In the spring of 1817, matters had proceeded to such an extremity that a rupture appeared inevitable; but his fears still predominated until the 5th November, 1817, on which day, having mounted his horse, he joined his army, then encamped at the Parbutty hill, a little to the south-west of Poona. His troops immediately advanced against the residency, from whence the resident and his suite had just time to escape. All the houses of which it consisted were first plundered and then set on fire, by which proceedings much valuable property was destroyed, and along

with it Mr. Elphinstone's books and manuscripts, an irreparable loss to India and the British nation. Next day the Maharattas were attacked and defeated by the forces under Colonel Burr; and on Colonel Smith's arrival at Poona after another sharp action on the 16th November, the Peshwa's camp was found deserted next morning, all his tents being left standing, and one enormous gun named Maha Cali, or the great destroyer. In the course of the same day the city of Poona surrendered and was occupied by the British troops, who were with difficulty restrained from revenging the barbarities which had been inflicted on their families by the Maharattas. The Peshwa, finding himself thus baffled and defeated by mere detachments, lost all confidence in his own soldiers, and never after rose above the character of a wandering and desponding fugitive.

Subsequent to these operations at Poona, Bajerow fled south towards Satarah, where he took possession of the Raja and his family, whom he carried along with him in his erratic flights, east, west, north, and south, to escape the hot pursuit of his enemies. At length, after suffering much distress and many surprises, on the 20th February, 1818, General Smith compelled Gokla to risk an action at Ashta with the cavalry, in which that distinguished commander was slain, his troops totally defeated, and the Satarah Raja with his family captured. From hence Bajerow fled northward towards Khandesh, where being joined by the loose military with which all the provinces swarmed, he marched east to the Wurda to create a diversion in favour of the Nagpoor Raja; but being met and totally defeated by Colonel Adam at Soonee, all his chiefs deserted except Trimbuckjee, Ram Deen (a Pindary), the Vinchoor Cur (named Baloobah), and the widow of Gokla. This dispersion of the leaders in various directions contributed to prolong the escape of the Peshwa, as they misled the pursuers, and rendered it impossible to determine which was the true line of his flight. He in consequence remained at large for some time longer, in a state of incessant motion, marching, countermarching, and flying, a mode of life completely at variance with the slothful and luxurious habits of a wealthy Brahmin. His line of march, however, had been so devious, that his pursuers were completely at fault, so that when he arrived in the neighbourhood of Aseerghur his wearied troops enjoyed a halt of nearly 25 days. These still amounted to between 5 and 6000 horse, and above 4000 infantry, mostly Arabs, and notwithstanding the apparent desperation of his circumstances, military adventurers were daily flocking to his standard. The advanced season of the year also greatly aggravated the difficulty of the crisis, as the strong fortress of Aseerghur was open to receive him, and actually did admit as much of his baggage and valuables as he chose to deposit. To besiege and capture such a fortress required an equipment no army in the vicinity possessed, nor was it possible to prevent his entering it or

flying elsewhere, whenever he chose. All central Hindostan swarmed with discontented freebooters, Sindia's policy was worse than vacillating, and the hostility of his and all other provincial Maharatta governors to the British cause perfectly established. The delay threatened a protracted warfare with all its attendant tumult, defalcation of revenue, and enormous military expenditure; and it was perfectly evident that, from the frontiers of Mysore to the northern boundary of Malwah, the agitation would be incessant until the ex-Peshwa had submitted or was taken.

Under these circumstances, it happened most fortunately that the Peshwa of his own accord made overtures to Sir John Malcolm, who then commanded in Malwah, and whose ascendant over the minds of the natives and their chiefs was universal. A negotiation ensued, which was conducted on the part of that officer with such firmness and conciliating address, that after much hesitation it ended in Bajerow's renouncing all sovereignty for ever for himself and family, and surrendering himself on the 3d June, 1818, a prisoner to the British government; an annual pension of eight lacks of rupees being guaranteed to him. Nothing could be more fortunate than such an early termination of the war, and the pecuniary sacrifice made to obtain it was trifling compared with the benefits that ultimately resulted; all feelings of resentment having long been disarmed by the abject condition to which he was reduced. The Peshwa's abdication dissolved at once the whole Maharatta confederacy, and broke a charm which mere force was not capable of effecting. Pithoor, a place of Hindoo pilgrimage, only a few miles distant from the large cantonments of Cawnpoor, was subsequently fixed on for the future residence of the exiled chief, and to this depot he was accompanied by the Vinchoor Cur and the widow of Gokla.

In the mean time war had been going on with Holcar and the Nagpoor Raja, who being totally discomfited, in excuse for their folly and ingratitude in breaking the bands of amity, pleaded the orders of the Peshwa, whose commands they declared they were bound at all hazards to obey. With such proofs that the most pointed oaths, and the strongest obligations for benefits received, could not counter balance the influence of the name of Peshwa, it would have been quite irrational to re-establish that title, or to raise any of Bajerow's family to the throne under any other appellation, as the indefeasible character of Peshwa and chief of the Maharatta armies would still have been ascribed to the individual, in spite of any formal barriers that could have been devised to the contrary. It was chiefly for this reason that the Marquis of Hastings determined to annihilate the name and authority of Peshwa, and with the reservation of certain territories for the Satarah family, to occupy the whole of the Poona dominions for the British nation. In December 1817, he issued his instructions to this effect,

constituting Mr. Elphinstone commissioner, with full powers for the execution of the plan. The jaghiredars who had held of the Peshwa, were to be admitted to hold on the same terms of the British government, unless they engaged in active hostility, or procrastinated their submission until it was too late for acceptance. The lands of Gokla were ordered to be immediately sequestrated; but it was intended to establish the Satarah Raja in a territorial possession, either as a dependant jaghire or compact sovereignty, under the acknowledged supremacy of the British government. On the capture of Satarah, the Maharatta flag was in conquence re-hoisted, and a proclamation issued, inviting that nation to rally round their legitimate head. The good effects resulting from this measure were soon apparent in the submission of several chiefs anxious to establish an early claim to the favour of the restored dynasty. The last open enemy was destroyed in the affair of Sholapoor; and before the end of May 1818, every fortified place had surrendered except a few strong holds still obstinately defended by the Arabs of Khandesh.

Although the great majority of the population throughout the Poona territories, and more especially of the cultivators, are of the Brahminical religion, yet very few are of the genuine Maharatta nation, and the whole had suffered under the most odious system of fiscal management, that of being farmed out to Brahmins and monied bankers. The great mass of the cultivating class throughout Hindostan, have always shewn an instinctive eagerness to come under the British domination, and the peasantry in the ex-Peshwa's dominions proved no exception; for no sooner were they released by the commissioner's proclamation from all dread of again feeling the vengeance of Bajerow, than they ceased to pay any revenue to his local functionaries, bringing it with much alacrity to the British treasury. To conciliate the religious classes, an explicit assurance was given that all existing establishments should be maintained, and all endowments held inviolate. Presents were also distributed to the mendicant devotees, to compensate in some measure for the indiscriminate bounty of their late sovereign. The martial classes, who, in the shape of jaghires and military tenures, enjoyed above one half of the ordinary revenue of the Peshwa's dominions, were reconciled to the change by the establishment of the Satarah Raja, which had the effect of rendering the cause of Bajerow rather individual than national. In addition to this inducement, the commissioner's proclamation notified, that all who submitted within two months, should have their actual possessions guaranteed in perpetuity; so that notwithstanding the great influx of military consequent to the dispersion of Bajerow's army, the Poona territories immediately after their submission presented a tranquillity more resembling a season of continued peace, than the result of recent conquest.—(*Miscellaneous*

MSS. Prinsep, Tone, The Marquis of Hastings, Malet, Eetul Punt, Lord Valentia, &c. &c. &c.)

POONA *(Puna)*.—The modern capital of the Maharatta empire, and former residence of the Peshwa. Lat. 18° 30′ N. long. 74° 2′ E. This place is situated about 30 miles to the east of the ghauts, 100 road miles from Bombay, and 75 from the nearest sea coast. Considering its rank Poona is not large, covering probably little more than two square miles, is but indifferently built, and wholly open and defenceless; on which account it better answers the description of a large village than of a city. Several of the houses are large, and built with square blocks of granite to about 14 feet from the ground; the upper part is a frame work of timber with slight walls. The lime, bricks, and tiles are so bad, that the rain washes away any building that does not depend on timber for its support. The inhabitants are well supplied from extensive markets, and there is a long street in which a great variety of articles, such as mirrors, globes, lamps, &c. are displayed. The streets are named after mythological personages, adding the termination *warry*, equivalent to street; and the members of the Hindoo Pantheon are brought still further into notice by paintings on the exterior of the houses: the history of the Brahminical deities may therefore be learned while traversing the city.

The ancient palace or castle of Poona is surrounded by high thick walls, with four round towers, and has only one entrance, through a pointed arch. Here the Peshwa's brother, and other members of the family resided, but he had a modern house for his own residence in another part of the town. In 1809, he made arrangements for the erection of a palace to be built by British architects, his highness defraying the expense. Preparatory to the construction of this edifice, the ground was marked out and consecrated by being plaistered over with a composition of cow dung and ashes. The view from Parvati hill commands the town with all its gardens and plantations, the cantonments of the subsidiary force, and the British residency at the Sungum. At the bottom of the hill is a large square field enclosed with high brick walls, where the Peshwa used to assemble the Brahmins, to whom he gave alms at the great feast, when the rainy season terminates, who, on these occasions begged their way to Poona from all parts of Hindostan. When all were assembled, they were shut in and marked, and as they come out, one at a time, the gratuity was given to them. Something of the same kind is still continued by the British government. To the east of the city there are mythological excavations resembling those of Carli and Elephanta, but of a very inferior description.

At Poona the Moota river joins the Moola, their union forming the Moota-Moola which flows into the Beema. The Beema afterwards proceeding on

forms a junction with the Krishna; by which route, during the rainy season, a journey by water in a light canoe may be effected from within 75 miles distance of the western coast of India, to the bay of Bengal. The Moota washes the city on the north side, where it is about 200 yards broad, and in the dry season very shallow. It was formerly intended to build a bridge over it, but the Peshwa who commenced it, and his successor, dying, while prosecuting the work, the undertaking was judged unpleasant to the gods, and abandoned. The Sungum, where the British ambassador resides, is distant about two miles from the city, having the Moota river between them, and is entirely occupied by the ambassador's suite and other British subjects. The garden is watered from both rivers by means of aqueducts, and produces Indian fruits and vegetables. Apple and beech trees thrive here, and there is also an excellent vineyard.

The late Peshwa Bajerow is the son of the famous Ragobah (Ragoonauth Row) of evil memory. His predecessor Madhoorow, the young Peshwa, died suddenly on the 27th October, 1795, when this prince was raised to the sovereignty, but experienced many vicissitudes, having been repeatedly dethroned and re-instated by the chiefs of the different factions. His alliance with the British government, concluded at Bassein in December, 1802, established his power on a solid foundation, where, as before related, the perversity of his disposition would not allow it to remain. Although his family is Brahminical, yet not being of the highest order, the purer classes of Brahmins refuse to eat with them; and at Nassuck, a place of pilgrimage near the source of the Godavery, he was not allowed to descend by the same flight of steps used by the holy priests. The Poona Brahmins affect an extreme purity, and abstain from animal food, and some of them object to eating carrots; but notwithstanding their sanctified abstinence, they are held in extreme contempt by their carnivorous brethren of Bengal and Upper Hindostan. Among the natives here, beef is never killed or eaten, except by such base tribes of Hindoos as are utterly abominable. Particular towns, however, within the Maharatta territories, enjoy the exclusive privilege of killing beef for sale. Koorsee on the Krishna river is one, and Wahi or Wye, about 50 miles to the southward of Poona, is another. The burning of widows with their husbands' corpses, is very frequent at Poona, where five or six instances occur every year, and the immolation is usually performed at the junction of the Moota and Moola rivers, close to the British residency.

The population of Poona is not great for the metropolis of so extensive an empire, but it has rapidly increased during the long tranquillity it has enjoyed since 1803, and probably now exceeds 150,000. Formerly, at the festival of the Dusserah, on the 13th October, the great Maharatta chiefs used to attend at Poona, accompanied by prodigious bodies of their followers, by whom whole

fields were devastated. Having celebrated this festival, they were accustomed to set out on their predatory excursions into the neighbouring countries, where little distinction was made between friend and foe,—a Maharatta being remarkably impartial in his robberies. On some occasions, when invaded, the Maharattas not thinking Poona worth preserving, have destroyed it with their own hands, after sending the archieves and valuables to some of the nearest hill fortresses; and, in a state that can conveniently exist without a large capital, great advantages are gained in war by a release from such an incumbrance. In 1803, when menaced by Jeswunt Row Holcar, and his sanguinary banditti, by a rapid advance and seasonable arrival, Major General Wellesley saved the city of Poona from destruction, which impressed the inhabitants with a most favourable opinion of the British character. On this occasion, it was a circumstance equally honourable to the character and propitious to the interests of the British nation in this quarter of India, that the first effect of their interposition should have been the preserving of the Maharatta capital from impending ruin, and its inhabitants from violence and rapine.

Travelling distance from Bombay 98 miles; from Hyderabad 387; from Oojein 442; from Nagpoor 486; from Delhi 913; and from Calcutta by Nagpoor 1208 miles.—*(Rennell, M. Graham, The Marquis of Wellesley, Moor, &c. &c. &c.)*

CARLI.—Some remarkable mythological excavations in the province of Aurungabad, situated opposite to the fort of Loghur, from which they are distant about four miles, and 30 miles N.W. from Poona. The chain of hills here runs east and west, but the one in which are the caves, protrudes from them at right angles. The chief cave fronts due west. Here are an extensive line of caverns, the principal of which consists of a vestibule of an oblong square shape, divided from the temple itself, which is arched and supported by pillars. The length of the whole is 126, and the breadth 46 feet. No figures of the deity are to be found within the pagoda, but the walls of the vestibule are covered with carvings in alto relievo of elephants, of human figures of both sexes, and of Buddha, who is represented in some places sitting cross-legged, and in others erect. There are also numerous inscriptions on the walls. The ribs of the roof are timber, and cannot be supposed of equal age with the excavation. A line of caves extends about 150 yards to the north of the great one. These are flat roofed and of a square form, and were probably occupied by the attendants on the temple. In the last is a figure of Buddha, whose symbols predominate throughout. The difference between the caverns of Elephanta and Carli is striking. Here are no personifications of the deity, and no separate cells for sacred rites. The religious dogmas that consecrated them are no less different, the first having been dedi-

cated to the deities of the Brahminical sect, and the last to those of the Budhists or of the Jains.—*(Lord Valentia, M. Graham, &c.)*

LOGHUR *(Lohaghar, the iron fort)*.—A strong hill fort in the province of Aurungabad, 30 miles N.W. from Poona. Lat. 18° 41′ N. long. 73° 37′ E. The pependicular height of this fortress is too great to be stormed, and the artificial defences erected are not supposed to add to its strength. Lower down than the main body of the fort there is a ledge of hill, but of sufficient height to prevent any attack, the rock being perfectly bare and perpendicular. From the summit the view is very extensive. The sea beyond Bombay appears to the west; inland a chain of hills is visible, whose tops rise into fortified summits as perpendicular as Loghur. The strata of these is surprisingly regular, and a line drawn from one hill would meet the corresponding strata of another. The summits are mostly green and capable of cultivation. Loghur has within numerous tanks and several small streams from the springs above. The magazines are cut in the rock.

Loghur formerly belonged to Nana Furnavese, who at his death consigned it to the custody of Dundoe Punt; but by the interference of General Wellesley, it was surrendered to the Peshwa, who could not otherwise have obtained it, it being esteemed one of the strongest forts in his dominions. Dundoe Punt declared he had lived in this hill fort 30 years, without ever descending. On the rupture with the Peshwa, this place was taken by Colonel Prother's detachment, in March, 1818.—*(Lord Valentia, &c. &c.)*

TULGONG.—A small town in the province of Aurungabad, 17 miles N. N. W. from Poona. Lat. 18° 43′ N. long. 73° 51′ E.

CHAUKNA.—A town in the province of Aurungabad, 16 miles N. from Poona. Lat. 18° 43′ N. long. 74° 3′ E.

CHINCHOOR.—A small town in the province of Aurungabad, situated on the road from Bombay to Poona, and about 10 miles N. N. W. from that city. Lat. 18° 37′ N. long. 73° 56′ E. It is pleasantly situated on the banks of a river, and is said to contain 5000 inhabitants, including 300 Brahmin families. It has the appearance of an industrious town, the houses being good, the streets clean, and the shops well supplied.

This place is the residence of Chintamun Deo, whom a great proportion of the Maharatta nation believe to be an incarnation of their favourite deity Goonputty. The present is the eighth in descent from the first, and they take the name alternately of Chintamun Deo, and Narrain Deo. The Brahmins relate that each Deo, at his death, has been burned; and invariably a small image of Goonputty has miraculously risen from the ashes, which is placed in the tomb and worshipped. Although the Deo be an incarnation of Goonputty, he performs pooja (worships) his other self, in the form of a statue; for the latter, the Brahims say, is

the greatest, his power not being diminished by the incarnation. The Deo is, ex officio, a dewannah or fool; but the term fool does not in this instance, as in most others, give the best translation of the word. He is totally unmindful and ignorant of worldly affairs, unable (the Brahims say) to hold conversation beyond the proposition, reply, and rejoinder, and then in a childish blubbering manner. His ordinary occupations do not materially differ from those of other men, he eats, drinks, takes wives to himself, &c. like other Brahmins.

In 1809, the Deo was a boy, 12 years of age. His palace is an enormous pile of building, without any kind of elegance, near the Moota river, on which the town stands. The floors of this edifice are spread over with the sacred cow dung, and the apartments crowded with sleek, shining, well fed Brahmins. Near the palace, are the tombs of the former Deos, which are so many small temples, enclosed and planted round with trees, and communicating by steps with the river. Here goes on the business of worship. In one place are seen women pouring oil, water, and milk, over the figure of the gods; in another, children decking them with flowers. Here pilgrims and devotees performing their ablutions; and there priests chaunting portions of the sacred poems: the whole proceeding with the most listless indolence and apathy.—*(Lord Valentia, Moor, M. Graham, &c.)*

Singhur.—A strong hill fort, situated about 12 miles south of Poona, in the vicinity of Poorunder. This is one of the fortresses which the Peshwa surrendered on the 8th of May, 1817, as a pledge of his sincerity, and which was afterwards restored to him. On the rupture next year, it was invested on the 20th of February, by a detachment under General Pritzler; but its great natural strength, and the only assailable point (the gateway) being at so great a height, very much increased the difficulties of the undertaking, as ordnance, ammunition, and stores, could only be got up to the batteries by manual labour. After great exertions, two breaching batteries were constructed, and opened against the enemy, who returned the fire with much spirit, but on the 1st of March, sent out proposals, and on the same day capitulated. The garrison was found to consist of 100 Arabs, 600 Gosains, and 500 natives of the Concan, and during the progress of the siege had had 30 men killed, and 100 wounded.—*(General Pritzler, &c.)*

Jejurry.—A Maharatta town of considerable sanctity in the province of Aurungabad, 25 miles S. E. from Poona. Lat. 18° 16′ N. long. 74° 19′ E. The temple at this place is dedicated to an incarnation of Siva, under the form of Kundah Row, which he assumed for the purpose of destroying an enormous giant named Manimal. It is built of fine stone, is situated on a high hill in a beautiful country, and has a very majestic appearance. Attached to it is an

establishment of dancing girls, who in 1792, amounted to 250 in number; with many Brahmins, and beggars innumerable. The Jejurry temple is amply provided with funds, of which £6000 are annually expended on account of the idol, who has horses and elephants kept for his recreation, and with his spouse is daily bathed in rose and Ganges water, although the latter is brought from the distance of above 1000 miles. They are also perfumed with otto of roses, and decorated with gems. The revenues are derived from houses and lands given by pious persons, and from the offerings of votaries of all descriptions. The dancing girls, however numerous, are probably not a source of expense, but rather of revenue to the temple.

Jejurry is also a favourite spot among the Maharattas for performing the ceremony of swinging, which is, however, much less practised in this part of India than in Bengal. On these occasions the penitent, to expiate his sins, has a blunt hook thrust into the fleshy part of his back below the shoulder blades, after which he is hoisted up to the top of a pole, from 20 to 50 feet high, and from thence swung round a transverse beam, until the object is supposed to be accomplished.—*(Moor, &c.)*

Moreishwar.—This is a town of considerable extent with a good market-place. Lat. 18° 16′ N. long. 74° 26′ E. 34 miles S. E. from Poona. At Moreishwar there is a very handsome dome, erected over a small square building, which in this province is effected in the following manner. A mound of earth is first raised the intended height and shape of the dome or arch, over which the stones are placed, and when completed on the outside, the support is removed. The inhabitants have but little knowledge of the mechanical powers, in consequence of which, when a large stone is to be raised, it is dragged up a slope of earth made for the purpose, which is afterwards removed; and it is probably in this manner that the Egyptians raised their enormous architectural masses.—*(Moor, &c. &c.)*

Merud *(Amaravati)*.—This is a large town enclosed with a high wall, and commanded by a fort on its southern side, in which there is said to be a gun as large as those at the city of Bejapoor. Lat. 18° 12′ N. long. 74° 40′ E. 47 miles S. E. from Poona.

Ryeghur.—A strong fortress on the Ghauts which bound the eastern frontier of the Concan, in a line between Poona and fort Victoria, 34 miles S. W. from the first. Lat. 18° 12′ N. long. 73° 38′ E. This was one of the fortresses which the Peshwa surrendered on the 8th of May 1817, as a pledge of his sincerity, and which was afterwards restored to him. After the rupture in 1818, it was besieged by a detachment under Colonel Prother, and capitulated after a siege of 14 days. Notwithstanding the stupendous height of the fortress, and the ex-

tensive area on its summit, the artillery practice was so excellent, that shells were thrown into every part of it, and the palace set on fire, which quickened the determination of the enemy to surrender. When possession was taken, the Peshwa's wife, and other public property to the value of five lacks of rupees, were discovered. Her highness was permitted to choose her own future place of residence.

PERTAUBGHUR.—A hill fortress among the Western Ghauts of great strength and very difficult access, but which surrendered without resistance to a detachment under Major Thatcher, in May 1818. Lat. 17° 55′ N. long. 73° 46′ E. 41 miles S. S. W. from Poona.

THE PROVINCE OF BEJAPOOR.

A LARGE province of the Deccan, extending from the 15th to the 18th degree of north latitude. On the north it is bounded by the province of Aurungabad; on the south by the Toombudra, Wurda, and district of Canara; to the east it has Aurungabad, and Hyderabad along the course of the Beema river, and to the west the Indian ocean. In length, it may be estimated at 320 miles by 200 miles the average breadth.

The western districts of this province are very mountainous, particularly in the vicinity of the ghauts; but towards the east, the country is more level, and watered by many fine rivers, the largest of which are the Krishna, the Toombudra, the Beema, and the Gutpurba. Prior to 1790, the latter was the boundary which separated the dominions of Tippoo from those of the Pooa Maharattas. There is nothing peculiar in the agriculture or productions of this province, which are the same as in the other regions of the Deccan. The horses reared on the banks of the Beema are held in great estimation by the Maharattas, and furnish the best cavalry in their armies. Until recently, the whole of the sea coast was possessed by this nation, which being little addicted to maritime commerce, whatever traffic did subsist, was usually carried on with the interior by means of land carriage, but the amount of this species of interchange all over the Deccan is considerable. As this portion of Hindostan did not come under the sway of the Mogul emperors until long after the death of Abul Fazel, and remained but a very short time attached to their throne, we have no ancient description of it; the principal modern geographical and territorial subdivisions are the following, beginning at the west.

1. The Concan.
2. Colapoor.
3. Mortizabad.
4. Assodnagur.
5. Bejapoor district.
6. Sackur.
7. Raichoor.
8. Mudgul.
9. Gujundughur.
10. Annagoondy.
11. Bancapoor.
12. Gunduck.
13. Noorgool.
14. Azimnagur.
15. Ryebaugh.

The principal towns are, Bejapoor, Satarah, Goa, Warree, Colapoor, Darwar, Shahnoor, Hoobly, and Merritch.

The population of this province cannot be compared with the best of the British territories; but is probably equal per square mile to that of the Bala-ghaut ceded districts, which being a recent acquisition, have not had time to accumulate a redundant population, as is now the case in some of the old provinces. Taking these districts as a scale of comparison, the total number of inhabitants may be estimated at 7,000,000, of whom, probably not above one-twentieth part are Mahommedans; the rest Hindoos and a few Portugueze Christians. In Bejapoor, approaching the Krishna from the southward, the Maharatta tongue becomes more and more into use; leaving this river to the south, the Canara dialect declines in a similar proportion; so that the Krishna may be deemed the dividing boundary of the two languages, but the Canara is rather more spoken to the northward, than the Maharatta to the south of the river. The Krishna is also remarkable for separating different styles of building. To the south the houses of the lower classes are flat roofed, and covered with mud and clay; northward the roofs are pitched and thatched.

After the dissolution of Bhamenee dynasty of the Deccan. Abou ul Muzuffer Adil Shah, founded the Adil Shahy sovereignty of Bejapoor. A. D. 1489, comprehending within the circle of his government, all the country from the river Beema to Bejapoor. In 1502 he introduced the ceremonies of the Shiah sect of Mahommedans, which did not prior to that era exist in the Deccan. He died A. D. 1510, his successors were:

Ismael Adil Shah, died 1534.

Muloo Adil Shah, died 1557. During his illness, this prince put to death several physicians who had failed in effecting his cure, beheading some and treading others to death with elephants, so that all the surviving medical practitioners being alarmed, fled his dominions.

Ali Adil Shah, assassinated 1579. In the year 1564, the four Mahommedan Sultans of the Deccan formed a confederacy against Ram Raja, the Hindoo sovereign of Bijanagur; and having totally defeated and slain him in battle, took and plundered his capital. With that Raja ended the long established and powerful Hindoo dynasty of Bijanagur.

Ibrahim Adil Shah II. died 1626. During his reign the Mogul power began to be severely felt in the Deccan.

Mahommed Adil Shah, died A. D. 1660. In this reign Sevajee, the Maharatta, revolted, which with the Mogul conquests reduced the Bejapoor principality to the last extremity.

Ali Adil Shah the Second. This prince died in 1672, after a turbulent reign, in the course of which he enjoyed little more of royalty than the name, his country having been usurped by Sevajee and other vassals.

Secunder Adil Shah, who never acquired any real power, being merely an instrument in the hands of his nobility. With him ended the Adil Shahy dynasty in 1689, when the city of Bejapoor was besieged and taken by Aurengzebe, and Secunder Adil Shah made prisoner. This Mahommedan dynasty of Bejapoor was remarkable for the practice of conferring Hindoo titles, they being in general exclusively Arabic.

The destruction of the Bejapoor Deccany empire, and the beginning of that of the Maharattas, happened so nearly at the same time, that this province cannot with strictness be said ever to have been subject to the throne of Delhi, although regularly enumerated in the list of soubahs. During the reign of Aurengzebe its possession was disputed with much slaughter, but his successors early abandoned it to the Maharattas, and with them the greatest proportion has ever since remained.

After the conclusion of the war with Dowlet Row Sindia in 1804, the whole of the Maharatta territories in this province exhibited a scene of the greatest anarchy, and although nominally subject to the Peshwa, his authority scarcely extended beyond the city of Poona, and was resisted by every head of a petty village. The different chiefs and leaders of banditti, by whom the country was occupied, were almost innumerable; the names and designation of the principal were Goklah, Appa Saheb and Bala Saheb (the sons of Purseram Bhow, and heads of the Putwurden family), Appah Dessaye, Furkiah, Bapoojee Sindia, Madarow Rastia, the Raja of Colapoor, Futteh Singh Boonsla, Chintamunny Row (the nephew of Purseram Bhow), Tantia, Punt Pritty Niddy, and others of inferior note depending on these leaders. These chiefs were not properly jaghiredars, although distinguished by the appellation of the Southern Jághiredars. They were properly the serinjammy sirdars of the Poona state, and it is a peculiarity of the serinjammy lands, that the possession of them may be changed annually, being granted for the payment of troops actually employed in the service of the state. In fact there were few of the southern jaghiredars who had any just pretensions to the territories they occupied in 1803. These had in general been grants to their ancestors from the Poona state for military service, and that government had long been too much distracted to think of resuming them, or even of insisting on the performance of the stipulations of service for which they were originally made. The changes of fortune experienced by the different jaghiredars, had been occasioned more by their quarrels with each other, than by any exertion of authority on the part of the govern-

ment of which they were nominally the servants. The officers deputed to the command of forts and garrisons, had invariably been influenced by the weakness of their superiors, the confusion of the empire, and the example of others, to endeavour to render their power permanent and hereditary in their own family, the accomplishment of which object had been greatly facilitated by the Maharatta system of paying their demands, by assignment on the revenues of the countries where they were employed, a system that gradually leads to the complete establishment of their personal authority, and the subversion of that of their legitimate superior. When the temporary allotment of a country to a jaghiredar, or the assignment of revenue to an officer of government for the the payment of his troops takes place, it either ends in their retaining possession, or in a ruinous contest to recover the rights of the state; and the officers of government thus deputed, are, when successful, placed in the exact predicament of those they have overthrown, and soon become themselves equally formidable to their sovereign. Before the interference of the British, this system rendered every province in the Peshwa's dominions a scene of petty war, which still to a certain degree subsists within the territories of the independent chieftains.

To reduce this chaos to order and save the country from utter depopulation, the British government was obliged to interpose its arbitration, and began by endeavouring to ascertain the extent of the service to which the Peshwa was entitled from the Southern Jaghiredars, with the view of inducing them to afford that service. On the other hand it was resolved to protect the jaghiredars from the oppression of the Peshwa's government, and to guarantee their possessions while they continued to serve the Peshwa with fidelity. On this occasion the Marquis Wellesley was obliged to express his utmost disapprobation of the Peshwa's meditated projects of vengeance and rapine, against the principal families of the Maharatta state in immediate subjection to Poona, and more especially his highness's designs against the Putwurden family.

To accomplish this most desireable arrangement, and to restore tranquillity and good government to a region long deprived of both, General Arthur Wellesley (now Duke of Wellington) was instructed to enter into negotiations with the different chiefs, during his march southwards in 1804, to reconcile their dissensions, and adjust their disputes with their sovereign the Peshwa. Difficult as the task appeared, he effected it without bloodshed, by his temperate and decided conduct, and more especially by the penetration with which he at once fixed on the proper mode of commencing the settlement of so many complicated claims and discordant interests, in which he was ably seconded by the late General Sir Barry Close, then resident at Poona, and Mr. Strachey, whom General Wellesley had appointed agent with the Southern Jaghiredars. In 1818, the

whole of this vast province, with the exception of the territory reserved for the Satarah Raja, became directly subject to the British government, in consequence of the expulsion of the ex-Peshwa Bajerow, as has been more fully detailed under the article Maharatta.—*(MS. Ferishta, Scott, Sir John Malcolm, Moor, Wilks, &c.)*

BEJAPOOR *(Vijaya Pura, the impregnable city)*.—The ancient capital of the province. In old European books of travels it is generally written Viziapoor. Lat. 16° 46′ N. long. 75° 47′ E.

When taken by Aurengzebe in person, A. D. 1689, it stood on an extensive plain, and the fort from description appears to have been one of the largest in the world. Between it and the city wall there was room for 15,000 cavalry to encamp. Within the citadel was the king's palace, the houses of the nobility and large magazines, besides many extensive gardens, and round the whole a deep ditch always well supplied with water. There were also without the walls very large suburbs and noble palaces. It is asserted by the natives with their usual proneness to exaggeration, that during its flourishing state it contained 984,000 inhabited houses, and 1600 mosques. After its capture the waters of the reservoirs and well in the fort decreased, and the country around became waste to a considerable distance. At present it exhibits to the view almost nothing but shapeless heaps of ruins, which prove the vast magnitude of the city while it flourished the capital of an independent sovereignty.

The outer wall on the western side runs nearly north and south and is of great extent. It is a thick stone wall about 20 feet high, with a ditch and rampart. There are capacious towers, built of large hewn stones, at the distance of every 100 yards; but are, as well as the wall, much neglected, having in many places fallen into the ditch, and being in others covered with rubbish. A mile and a half from the western wall is a town called Toorvee, built on the remains of the former city, and surrounded by magnificent piles of ruins, among which are the tombs of several Mahommedan saints, attended by their devotees. The covered way of the fort is from 150 to 200 yards broad, and the ditch, now filled up with rubbish appears to have been a most formidable one, excavated out of the solid rock on which the fort stands. The curtain is nearly 40 feet high from the berm of the ditch, entirely built of huge stones strongly cemented, and frequently adorned with sculptural representations of lions, tigers, &c. The towers flanking the curtain are very numerous, and of vast size, built of the same kind of materials. Measured by the counterscarp of the ditch, the fort is probably about eight miles in circumference. The curtain and towers in the southern face are most battered, as it was against these that Aurengzebe planted his batteries.

The mosque and mausoleum of Ibrahim Adil Shah are built on a basement 130 yards in length and 52 in breadth, and raised 15 feet. Inside it is a plain build-

ing, 115 by 76, covered by an immense dome, raised on arches. The mausoleum is a room 57 feet square, enclosed by two verandas 13 feet broad, and 22 feet high, besides these there are many other public buildings much injured by time and the Maharattas.

The fort in the interior is adorned with many handsome edifices in rather better preservation than the works. The great mosque is 97 yards by 55. The wings, 15 yards broad, project 73 yards from the north and south ends, enclosing on three sides with the body of the mosque, a large reservoir for water, and a fountain. The mausoleum of Sultan Mahmood Shah is a plain building, 153 feet square, over which is reared a dome of 117 feet diameter in its concavity, and called by the natives the great cupola.

The inner fort consists of a strong curtain, frequent towers of a large size, a fausse-bray, ditch, and covered way; the whole built of massy materials and well constructed. The ditch is extremely wide, and said to have been 100 yards; but its original depth cannot now be discovered, being nearly filled up with rubbish. The fort inside is a heap of ruins, none of the buildings being in any repair, except a handsome little mosque built by Ali Adil Shah. This inner fort was kept exclusively for the palaces of the kings, and accommodation of their attendants. The fort now contains several distinct towns, and although so great a part is covered with ruins, there is still room found for some corn fields and extensive enclosures. The inner fort which is more than a mile in circumference, appears but as a speck in the larger one, which, in its turn, is almost lost in the extent occupied by the outer wall of the city.

Most of the buildings (the palaces in the fort excepted) appear to have had little or no wood used in their construction. They are, in general, built of the massy stone, and in the most durable style, notwithstanding which the workmanship is minutely elegant. The city is well watered, having besides numerous wells several rivulets running through it. To the north there are but few hills, the country being in general level, and the soil rich, yet it is described as destitute of wood, and but little cultivated. The city is thinly inhabited, and has long been comprehended in that part of the Bejapoor province belonging to the Maharattas. According to tradition it must at one time have been immensely rich; and it is said that large sums of money and valuables are still found secreted among the ruins. Some enormous cannon still remaining here, corresponding with the cyclopean magnitude of the fort. Only 12 are now left. Two of these guns are constructed of bars of iron hooped round, not upon carriages but lying on blocks of wood. The brass gun is fixed on its centre, on an immense iron stuck in the ground, and grasping its trunnions in the manner of a swivel, its breach resting on a block of wood supported by a thick wall, so

that it cannot recoil. For the calibre of this gun, an iron bullet weighing 2646 pounds would be required. In 1818, during the rupture with the Peshwa, General Munro sent a party of peons to occupy the country round Bejapoor, in order to deprive the enemy of its resources.—*(Moor, Scott, &c. &c.)*

KRISHNA RIVER.—This river has its source at Mahabillysir, among the Western Ghauts, and not more than 42 miles in a straight direction from the west coast of India. From thence it proceeds in a south-westerly direction until it passes Merritch, where its bulk is greatly increased by the junction of the Warnah river, formed by a variety of streamlets that fall from the Ghauts. After this, bending more to the eastward, it receives the accession of the Malpurba, Gutpurba, Beema, and Toombudra, and with an augmented volume proceeds to the bay of Bengal, where it forms the northern boundary of the Guntoor circar. During its course, which including the windings may be estimated at 700 miles, it waters and fertilizes the provinces of Bejapoor, Beeder and Hyderabad, and the districts of Palnaud, Guntoor, and Condapilly. This river, like the Godavery, has high banks for a great part of its course, which renders it less useful for the purposes of irrigation than the Ganges and other rivers of Bengal. Neither does it at its junction with the sea, present so magnificent a body of water as the Godavery, being scarcely equal to some of the larger branches sent off from the main stream by that river. On the other hand it is much richer in gems than the Godavery, or probably than any river of Hindostan; for in the Palnaud district during the dry season, diamonds, cats eyes, onyxes, and chalcedonies, are asserted to be found, and also a minute portion of gold.

The term Krishna, signifies black, or dark blue, and is the name of the favourite deity of the Hindoos—an incarnation of Vishnu, the preserving power. It forms the proper boundary of the Deccan to the south, as understood by Mahommedan authors, who first applied the term with reference to the geographical situation of Delhi. The first Mahommedan army that crossed this river, was led in 1310 by Kafoor, against Dhoor Summooder, the capital of Bellal Deo, the sovereign of Karnata, a Hindoo empire then existing, which comprehended all the elevated table land above the eastern and western chain of mountains.—*(Wilks, Moor, Heyne, &c. &c.)*

TOOMBUDRA RIVER *(Tunga Bhadra)*.—This river commences near Hooly Onore, where the two rivers from which it derives its designation meet. The Tunga, which is the northern river, takes its rise in the Western Ghauts, about half a degree south of Bednore; the Bhadra, from a chain of hills, situated to the eastward of the Ghauts, nearly opposite to Mangalore, and known by the name of the Baba Booden hills. After flowing through a jungly country for

nearly a degree, it joins its waters with the Tunga at Koorly, a sacred village near Hooly Onore. From hence taking a sweep first northerly and westerly, and afterwards to the east, it continues a very winding course until it falls into the Krishna; and until recently marked the north-western frontier of the British dominions in this quarter of Hindostan.—*(Moor, F. Buchanan, &c.)*

GUTPURBA RIVER *(Gatapurva)*.—This small river has its source among the Western Ghauts, near Gunder Ghur, and after a course of about 100 miles, including windings, falls into the Krishna, and with it proceeds to the bay of Bengal.

MALPURBA RIVER.—This stream also rises in the Western Ghauts, from whence it proceeds easterly with many windings, until after a course of about 140 miles it joins the Krishna.

CONCAN *(Cancana)*.—A large district in the province of Bejapoor, situated between the 15th and 18th degrees of north latitude, and occupying the whole of the sea coast. On the north it is separated from Callianee by the small river Sawutry; on the south is has the British district of Canara; on the east it is bounded by the Western Ghauts; and on the west by the sea. In length it may be estimated at 220 miles, by 35 the average breadth, and may at present be considered as marked by three principal subdivisions; namely, Concan, Bhonsolo, and Goa. In the British territorial arrangements, the southern part of the Hindoo Concan is included in the district of North Canara; but in the Hindoo geography of the west coast of India, Concan begins at the river Gangawala, in lat. 14° 37′, where Haiga ends.

The surface of this country exhibits a gradual declension from the Ghauts towards the sea, and is intersected by numerous mountain streams, but no river of magnitude. There are few coasts so much broken into small bays and harbours as this is, with so straight a general outline. This multitude of shallow ports, an uninterrupted view along shore, and an elevated coast favourable to distant vision, have fitted this tract of country for a region of piracy. The land and sea breezes on the coast of Concan, as well as that of Coromandel, blow alternately in 24 hours, and divide the day; so that vessels sailing along, are obliged to keep within sight of land, as the land winds do not reach more than 40 miles out to sea. From Zyghur on the sea coast to the Ambah pass, the country, although hilly, is rich, capable of cultivation, and tolerably well inhabited; near Ambah, the mountains rise to a stupendous height, and are ascended with much difficulty. The country produces nearly all the grains of Malabar, and the hemp raised in the Concan is said to be stronger than that raised above the Ghauts; but a very unaccountable result attending its cultivation is, that the seed will not reproduce the same quantity as originally sown,

and in many places even the little seed procured will not grow again next year. The only seed that can be depended upon is that imported from above the Ghauts, and sold generally at 28 seers for the rupee. It is found also that coco nuts cultivated within the influence of the sea air, arrive at maturity much earlier, and with less labour, than those planted in the interior of the country.

The Brahmins properly belonging to the Concan, are of the Paunsh Gauda, or north of India division. They alledge that they are the descendants of the colony to whom the country was originally given by Parasu Rama. Their principal seat seems to have been Goa, called by them Govay, from whence they were expelled by the Portugueze; after which they, for the most part, became traders. It is asserted that a numerous class of Brahmins, inhabitants of the Concan, named Kurrada, still perpetrate human sacrifices to a goddess, who is said to prefer in that capacity a Brahmin learned in the Shastras. In public situations, many of these are known and respected as intelligent, charitable, and humane individuals, who most strenuously deny the present existence of the practice. The Concan Brahmins are disclaimed by those of the rest of India; but they have long composed a large portion of the ruling characters in the Maharatta empire. When a translation of the Lord's prayer into the Concan language was examined by the missionaries, they found that of 32 words it contained, 25 were the same as in the Bengalese and Hindostany translations, besides several Sanscrit words.

The inhabitants of this coast, from the earliest antiquity, have had a strong propensity to piracy. In the 18th century, their depredations were exercised upon all ships, indiscriminately, which did not purchase passes from these pirates. Conajee Angria established a government on this coast, extending 120 miles, from Tamanah to Bancoote, together with the inland country as far back as the mountains, which in some places are 30, and in others not more than 20 from the sea coast. His family retained the principality for more than 70 years, until 1756, when they were subdued and expelled by Admiral Watson and Colonel Clive. In more recent times, three-fourths of the Concan have been directly subject to the Maharatta Peshwa, whose troops garrisoned the innumerable hill fortresses with which it is studded. On the 15th of December, 1816, a leader of the Pindaries, named Sheikh Dulloo, quitted the main body at Nermul in the Nizam's dominions, and having passed rapidly through the Poona territories with about 400 horse, he descended into the Concan by the Amba Ghaut, and thence shaped his course due north, plundering the western shores of India from the 17th to the 21st degree of north latitude. He returned by the valley of the Tuptee and route of Boorhanpoor, from whence, proceeding north, he re-crossed the Nerbudda with immense booty, after sustaining a

trifling loss in men and horses. This is not likely to occur again, as the country was definitively taken possession of by the British government in 1818, and on account of its maritime situation, will probably be attached to the presidency of Bombay.—(*F. Buchanan, Orme, Dunlop, Prinsep, Colonel Walker, &c. &c. &c.*)

FORT VICTORIA *(or Bancoot)*.—A small fortress situated on a lofty hill near the entrance of the Bancoot river, 73 miles S. by E. from Bombay. Lat. 17°. 56′ N. long. 73°. 12′ E. The river was formerly navigable for large ships, but the sand bank at the mouth constantly increasing during the south-west monsoon, it now only admits a passage for small vessels. Its source is among the Western Ghauts, from whence it winds through woody hills and fertile vallies, presenting many beautiful views. In 1756, it was a piratical station, when captured by Commodore James in concert with the Maharattas, who ceded it along with nine villages, the poorest that could be selected, in exchange for Gheriah; a most improvident bargain, the latter being, even under its present rapacious rulers, six times more valuable than the former.

These nine villages which compose the small district attached to Fort Victoria, are situated on both sides of the river Mahar, commonly called the Bancoot river, and are intermixed with those belonging to the Siddee, and Maharatta states. The British village nearest the sea, and which includes the suburbs named Bancoot, is Vellass; that further up the river about 24 miles from the fortress, is Dasgaum. In 1812, the prevailing native governments of the Concan were so very oppressive, that the population of the small British territory might have been increased until it overflowed. As it was, the inhabitants had doubled within the preceding ten years, and nothing prevented a much greater augmentation but the want of fresh water, to remedy which government ordered several wells to be dug, and tanks to be repaired. The bare and sterile rocks in the vicinity of Bancoot are wholly unproductive, but every spot of land is made the most of. Many of the inhabitants, however, gain their subsistence by cultivating lands in the adjoining territories belonging to the Maharattas, and to the Siddee, while their families and little property remain secure in the British villages. The pains they take to render every spot of ground within the latter productive, exceeds every degree of exertion that Hindoos were supposed capable of; large stones, approaching the size of rocks, being daily removed to get at a little scanty soil, while in the contiguous territories many thousand acres of prime land are lying waste and unoccupied. The greater proportion of the hemp brought down the river from the Maharatta and Siddee villages, is cultivated by the Bancoot people, as is also a great proportion of the grain.

In the Siddee country, and in all the neighbouring Maharatta districts, it is customary for the government to contribute a certain sum annually for the

support of the temples and mosques. Within the limits of the British territory, there are eleven of the former and ten of the latter, which seems quite enough for the population, which in 1812 was estimated at only 17,000 souls.

Amount of the land revenue for 1813-14	14,499	rupees.
Customs	12,749	
Sayer, or variable imposts	4,757	
Total	32,005	

Total amount of charges for the same year, was . . 17,737 rupees.

But Fort Victoria being considered more of a political than revenue settlement, accounts for the disproportionate amount of the charges when compared with the receipts. The military establishment stationed at Bancoote is composed of invalids. When first captured in 1756, the Mahommedans in this and the adjoining territories were numerous, and contributed to supply Bombay with beeves, which were difficult to be procured along this coast, on account of the predominance of the Hindoo religion. But even at present, Bancoote is a very insignificant place, there being little or no trade, owing to the superior advantages presented by the port of Mhar, about 25 miles further up the river, which is navigable the whole way. Besides this advantage, Mhar stands at the foot of a very principal pass through the mountains leading to Poona, and is contiguous to the passes of Way, Satarah, and Juthin, which are the grand and most frequented inlets from the Concan to the regions above the Ghauts. All merchandize, consequently, whether proceeding out of or entering the river, is in the first case embarked at Mhar, and in the second destined for it; that port being in fact the emporium of the river; whereas the population of Bancoot is of the poorest description, consisting chiefly of fishermen, Corumbies, and Bandaries, who subsist by fishing and cultivation, and have neither capital nor commerce. *(Dunlop, Sparrow, Orme, &c. &c.)*

MUDDUNGHUR.—A fortress in the Concan, 80 miles S. S. E. from Bombay, and 10 miles E. S. E. from Fort Victoria. Lat. 17° 53′ N. long. 73° 24′ E. During the rupture with the Peshwa, it was captured by a detachment under Colonel Kennedy.

DABUL *(Devalaya)*.—A town in the Concan, 85 miles S. by E. from Bombay. Lat. 17° 46′ N. long. 73° 16′ E.

SEVERNDROOG *(Suvarna Durga, the Golden Fortress)*.—A small rocky isle on the coast of the Concan, within cannon shot of the continent, 86 miles S. by E. from Bombay. Lat. 17° 46′ N. long. 73° 15′ E. During the reign of Sahoo Raja, the Maharatta sovereign, Conajee Angria, the pirate, revolted; and having seduced one half of the fleet to follow his fortune, he with it took and destroyed

the remainder. He afterwards established his head quarters at this place, where he and his posterity governed until 1756, when it was taken by Commodore James in the Protector frigate, with scarcely any assistance from the Maharatta besieging army.—*(Orme, &c.)*

ANJENWELL.—A town and fortress on the sea coast of the Concan, which surrendered to the detachment under Colonel Kennedy in May, 1818. Lat. 17° 33′ N. long. 73° 18′ E. 100 miles S. by E. from Bombay.

ZYGHUR *(or Jaighur)*.—A sea-port on the sea coast of the Concan, 123 miles S. by E. from Bombay. Lat. 17° 14′ N. long. 73° 23′ E. The two points that form the entrance of Zyghur bay are about five miles distant, and it is about two miles and a half deep. The entrance of the river is about three quarters of a mile broad, with three fathoms and a half depth, at the least. The channel is navigable for a considerable way inland, and has a large town on the south side about 13 miles above the fort. There is no town at the mouth of the river, but there are several straggling villages on both sides. There is plenty of good water in the upper fort, and at some of the adjacent villages, but in the lower fort, and near the usual landing place, the water is brackish. In most respects the Zyghur river is as safe and commodious as that of Viziadroog, only a little more caution is requisite while entering. At the entrance of both, the water is usually quite smooth during the S. W. monsoon; and inside, vessels of any draught of water may lie completely sheltered at all seasons of the year.—*(Lieutenant Dominicite, &c.)*

KHEIR.—A valuable commercial town on the northern branch of the Anjenweel river, 30 miles S. E. from Fort Victoria, and which was occupied by the detachment under Colonel Kennedy in 1818. Lat. 17° 41′ N. long. 73° 34′ E.

RUSSAULGHUR.—A fortress in the Concan situated close to the Western Ghauts, which surrendered to the detachment under Colonel Kennedy in 1818. Lat. 17° 45′ N. long. 73° 40′ E. 34 miles S. E. from Fort Victoria.

VIZIADROOG.—A commodious sea-port on the sea coast of the Concan, which has been recently surveyed by Lieutenant Dominicite. Lat. ° ′ N. long. ° ′ E. miles S. by E. from Bombay. The bay here is two miles in breadth, with regular soundings over a muddy bottom, of from 8¾ in the centre to five fathoms near the shore. It is perfectly clear of all danger, and the shore may be approached anywhere within 300 feet, except off the south point. The river is almost half a mile broad, and without a bar; the soundings at the entrance are 3¼ fathoms, and it rather deepens above. It is said to be navigable 25 miles inland for vessels under 200 tons, and near the mouth, ships of less than 700 tons may anchor in safety, sheltered from all winds. Some distance above the fort is a wet dock of an irregular shape, 355 feet in length; greatest breadth 257

feet. The north and west sides are built up with masonry, and are still in good condition; the other two sides are cut in the rock. On the S. E. side of this dock there is a small passage, or drain, but there are no gates. Having been lately much neglected, a considerable quantity of mud and sand has accumulated within, and at theentrance, which might be easily removed. When taken possession of in 1818, there were four gallivats lying in the dock, one called the Admiral, about 430 tons burthen.

The village, or town of Viziadroog, is situated on a piece of table land, and stands rather higher than the fort, and in the adjacent vallies there are several other villages. Although the river be rather shallow at the entrance, yet after Bombay, Viziadroog may be considered the best harbour on the coast, there being no bar to the river, or hidden dangers. The common perpendicular rise of the tides is eight or nine feet; in the neaps, five feet. During the north-east monsoon, the tide is scarcely perceptible in the bay; but in the rains, the rise is sometimes 12 feet, with a strong ebb tide.—*(Lieutenant Dominicite.)*

Rutnagherry *(Ratnaghire, the Diamond Mountain)*. This fortress stands on a neck of land which shelters a small bay from the S. W. monsoon, and on the south side is the mouth of a small river not navigable. Lat. 17° 2′ N. long. 73° 25′ E. 130 miles S. by E. from Bombay. The vicinity of this place to the large town of Rajapoor has prevented its being much frequented, although a great deal of the best hemp is grown in the neighbourhood, and coffee of a good flavour raised in considerable quantities. It surrendered to the detachment under Colonel Kennedy in June, 1818.

Rajpoor *(Rajapura)*.—A large and commercial town in the southern Concan, 96 miles N. N. W. from Goa. Lat. 16° 46′ N. long. 73° 25′ E.

Gheriah *(Ghirija, flowing from a mountain)*.—A fortress situated on a promontory of rocky land in the Concan province, about one mile long and a quarter of a mile broad, 82 miles N. N. W. from Goa. Lat. 16° 30′ N. long. 73° 25′ E. This rock is joined to the continent by a narrow neck of land, and lies one mile from the entrance of a harbour, formed by the mouth of a river which descends from the Western Ghauts.

In 1707, Conajee Angria had established an independent sovereignty here, and possessed a numerous piratical fleet. It was taken in 1756 by Admiral Watson and Colonel Clive, and all Angria's fleet destroyed. After the capture it was discovered that, notwithstanding the cannonade from the ships had destroyed most of the artificial works upon which they fired, the rock remained a natural and almost impregnable bulwark. There were found in it 200 pieces of cannon, six brass mortars, and a great quantity of ammunition and naval and military stores. The money and effects of other kinds amounted to £120,000.

sterling, which was divided among the captors without any reserve either for the nation or for the Company. The town and fortress were subsequently transferred to the Maharatta Peshwa.—*(Orme, Bruce, Malet, &c.)*

DEWGHUR *(Devaghur)*.—An island on the coast of Concan, which commands a very fine harbour, where vessels of 600 tons may ride in safety within it all the monsoon. Lat. 16° 21′ N. long. 73° 30′ E. 70 miles N. N. W. from Goa. The river here is navigable a long way up, and there is a high road to the Ghauts. The town and island surrendered to a detachment under Colonel Imlach in April, 1818.

BHUGWUNTGHUR.—This fortress stands on a steep rocky hill close to the Massoora river, which is about 400 yards wide, with a deep muddy bottom. Lat. 16° 8′ N. long. 73° 38′ E. 57 miles N. W. from Goa. It was captured by a detachment under Colonel Imlach in 1818, previous to which great difficulty was experienced in making an accessible road to it on account of the rocky and hilly nature of the surrounding country.

ATCHERA.—A town of considerable extent in the southern Concan or Bhoonsla country, 56 miles N. from Goa. Lat. 16° 11′ N. long. 73° 37′ E. It may be approached by sea within two miles, where the anchorage is in five fathoms with a muddy bottom. Formerly from the number of red flags displayed when a ship approached, it was supposed to be a place of peculiar sanctity, and a notable depot of pirated property. After the reduction of Bhugwuntghur in 1818, it was occupied by a British detachment, which event completed the conquest of Salsee, a district about 120 miles in circumference which had belonged to the Peshwa.

BHONSLA.—A subdivision of the Concan, bounded on the north by the Dewghur river, on the south by the Portugueze district of Goa, and on the west by the sea. Like the rest of the territory, it resembles an inclined plane, with an irregular surface, declining in height from the Western Ghauts as it approaches the sea. It is also traversed by many mountain streams, such as the Dewghur and Acherah, so named from fortresses situated at the junction with the ocean, and formerly the resort of the piratical fleets which infested this coast. The principal town is Warree or Sawunt Warree, the chief of which is usually designated with the title of Bhoonsla; the others of note are Malwan, Vingorla, and Raree.

WARREE *(or Sawunt Warree)*.—A small principality in the Concan, the capital of which is situated in lat. 15° 56′ N. long. 74° E. 29 miles north from Goa. The state generally known by the name of Sawuntwarree is a tract of country situated principally between the sea and the great Western Ghaut mountains, about 40 miles in length, extending from the Portugueze settlement of Goa on

the south to the British possessions in Malwan on the north, and inland about 25 miles to the mountains. The general aspect of the surface is rocky and barren, and except in those parts where with much labour and perseverance it has been cleared for the purposes of cultivation, it is close, difficult of access, and covered with jungle. The country in the vicinity of the sea coast is a succession of rocky heights, on which frequently for many miles not a trace of vegetation is to be seen, and the few spots among them that have been brought under tillage, produce only the poorest kinds of grain. The population of the territory is scanty, but its defensive strength considerable, every peasant being liable at all seasons to be called on for his services. The maritime portion has been so long noted for piracy, that in old maps the tract is always designated as the "pirate coast." This petty state dates its commencement during the time of Sambajee, the successor of Sevajee, the founder of the Maharatta empire at which period Luckin Sawunt, the first of the Sawunt family was a Naik in the service of the soubahdar appointed by Sambajee; but having joined the Moguls, and signalized himself in their service, he was rewarded by being made chief of the five Prants, which title the Rajas of Warree still bear. After Sambajee was taken prisoner, the Mogul forces left the country, and Luckin Sawunt established himself at Warree, where he was succeeded by his son Khem Sawunt, who extended his authority over the whole of the Coodal Prant, with the exception of Soonderdroog. The deep-rooted enmity between the Sawunt Warree and Colapoor families, traces its origin to the above era, and has subsisted with various alternations of success ever since, to the great detriment of their subjects.

With the British government this petty state first came in contact about the beginning of the 19th century. In 1809, when Positra, in the Gujerat peninsula was taken possession of, it was the last piratical station, between the gulf of Cutch and Cape Comorin, the intervening extent of sea coast excepted, adjoining to Goa, and belonging to Kemp Sawunt chieftain of Warree. Against this marine depredator, circumstances had never permitted the Bombay government to proceed further, than by keeping up an annual blockade of his ports at a considerable expense, which, together with the perturbed condition of the interior, secured an immunity (not particularly creditable) to the British commerce along the coast of the Concan. In 1812, with a view to the further extirpation of piracy, treaties were entered into with the Raja of Colapoor, and the Bhonsla or chieftain of Warree, when the fort and island of Soonderdroog (or Malwan) with the three dependant forts of Puddumghur, Rajcote, and Sirjicote, were ceded by the first, and the fort of Vingorla by the Ranny of Sawunt Warree. These cessions were principally considered of importance as contributing to the

suppression of piracy on the west coast of India, and affording complete protection to the commerce of Bombay, without having recourse to the inconvenient and expensive measure of annually stationing a blockading squadron for that purpose. They were also of further advantage as assisting in the coercion of the adjacent native powers, and preventing the intrusion of foreign enemies.

In 1814, the districts of Maloondy and Varada were taken possession of by the British troops, having been ceded by the Raja of Colapoor, yet the Ranny of Sawunt Warree, Durgabhye Bhonsla, continued to make collections, and persevered with most extraordinary obstinacy until compelled by main force to to desist. After this she endeavoured to cut off all intercourse between Malwan and Goa, through the Warree territories, and to levy duties on the Carhee creek; indeed the distracted state of her government was such, that she possessed little or no controul over the troops and officers who received her pay.

In 1815 the long pending disputes between the two rival princesses of Sawunt Warree, the Rannies Durgabhye and Dadeebhye, and their partizans, broke out into hostilities, and both parties used every artifice to procure the support of the British government, but every encouragement was withheld. These commotions also occasioned a very considerable emigration of the inhabitants, both to the British and Portugueze territories, and consequences soon ensued detrimental to the tranquillity of the adjacent countries, as parties of armed men crossed the boundaries, both in pursuit of each other, and for the purpose of predatory aggression. The Ranny Durgabhye, who had apparent possession of the throne, disavowed all these acts, and acknowledged her inability to punish them, and application to the Peshwa, her feudal superior, was found to be equally unavailing. Under these tantalizing circumstances no remedy appeared, except the endeavouring by remonstrance at Warree to remove each ground of complaint as it occurred. In reality it did not appear that any measure short of the actual subjugation of Warree, could prevent the recurrence of these offences, and such a conquest would only lead to similar vexations from our new neighbours, the half obedient dependants of the greater Maharatta chieftains contiguous to that city. The reduction of Warree and its numerous fortresses would have required two battalions of Native Infantry, and 500 Europeans, with a proportionate artillery; Rairee, at least, could not be attempted with less, and supposing all these captured, the enemy might retire to the hill jungles, and from thence harass the plains, until all the forts among the Ghaut mountains should be taken, and practicable roads be cut through the jungles. Supporting one party against the other would be nearly as expensive and inconvenient as taking the country, and involve the British government in all the disputes of the restless factions at Sawunt Warree.

The above train of reasoning induced the British government to tolerate the aggressions of Sawunt Warree, which were continued throughout the whole of 1817, in which year also that pugnacious state commenced hostilities against the Portugueze. These disturbances continued throughout the greater part of 1818, until at length complaint and remonstrance being found unavailing, a British detachment, under General Keir, was marched against Warree the capital, which along with the fortresses of Newtee and Rairee were compelled to surrender.—*(Public MS. Documents, Elphinstone, Dunlop, &c. &c. &c.)*

MALWAN *(or Soonderdroog)*.—A town and fortified island on the west coast of India, district of Concan, 33 miles N. N. W. from Goa. Lat. 15° 53′ N. long. 73° 47′ E. This fortress with a certain extent of territory was acquired in 1813, as above related, from the Raja of Colapoor, and the fort of Vingorla from the Ranny of Sawunt Warree; but the whole is of very trifling extent, and principally occupied to prevent their again becoming, what they have been from the earliest dawn of history, the rendezvouzes of piratical fleets. If an exchange could be made of Salsee, for the remaining two shares in the nine villages of the Maloondy Turuff, formerly subject to the Peshwa, the British possessions about Malwan would be concentrated between the Carlee river on the south, and the Massoorah on the north, so that the line extending from the one to the other, or the eastern sides of the Varada and Maloondy Turuffs, would be the only part not possessing a well-defined natural boundary. These streams are navigable nearly as far as the British territory extends, for small craft, which are the only useful description of vessels, as the prevailing winds on this coast do not admit of sailing up and down the rivers.

Within this limited territory the assessed lands are of two sorts; garden and arable. The first produces generally all the fruits of the country, but only the coco nut and betel nut are regularly taxed, yet a collection is also made from the others. The best coco nut trees yield about 125 nuts annually, the second about 50, and the third from 15 to 20 nuts. The produce of the betel nut trees is very uncertain; in some sections it yields three seers, and in others only one, which, however, may be tolerably well ascertained by the mere inspection of the tree. The arable land is taxed according to its fitness for the wet or dry cultivation; the first yields a moiety, and the last a third of the grain produced, to government. The more valuable productions, such as sugar cane, saffron, and ginger, pay one-fourth to government, but the whole quantity is insignificant. The cultivation of hemp, for which the soil is well adapted, may be here carried on to any extent; the taxation on this article is either one-third or a fixed money payment. Iron may be reckoned among the productions of the country, and the working of it furnishes occupation to many of the inhabitants, who extract the

metal by a very clumsy operation, and afterwards sell it for about four rupees per maund. The ore is usually found in detached lumps, and sometimes in regular rocky strata.

All the governments under which this tract has fallen, appear to have been sensible of the advantage of giving the cultivator some title to benefit by the result of his labours, and accordingly the right of possession is considered a more valid tenure than those confirmed by grants or sunnuds, the necessity for which implying some doubt as to the claim, or that the property was of recent acquisition. The cessions attached to Malwan are so thinly peopled, that no scarcity of ground has yet been experienced, and owing to the poverty of the inhabitants a long time must elapse before the ground now waste can be brought under tillage. So far back as 1760, a territorial settlement took place, founded on the following experiment:—Samples of the coco nuts of each division were selected and broken, the kernels dried, and the assessment fixed according to the weight of copra, or dried coco nut, that remained. At present the sayer, or variable imposts, levied here, consist of duties collected on spirituous liquors and on drugs; a small ground rent on shops, and a poll tax from the fishermen, continued as having pre-existed during the Maharatta domination. On account of its advantageous situation, excellent harbour, and the security of property, the trade of Malwan is on the increase, especially since the Colapoor Raja agreed to adjust the transit duties through his dominions on liberal principles. These rates were then regulated so as to afford a reduction of one-third of the former duties, and are exacted at two stations only, instead of the prior mode of permitting the garrison of every petty fortress to levy an arbitrary tax on all goods passing through their precincts. In 1812, the total revenue accruing from Malwan was only 24,000 rupees; in 1813-14, the total receipts were,

Of land revenue	25,917 rupees.
Sayer, or variable imposts	10,099
Customs	1,220
Total	38,236

And the total revenue charges, pensions, charitable allowances, jaghires, &c. &c. . . . . 24,039 rupees.

While the Sawunt Warree government existed, enormous sums were extorted from the peasantry under the denomination of village expenses, in many cases amounting to half or two-thirds of the revenue actually paid. These, and other abuses rendered it necessary to simplify the fiscal collections, to render them more intelligible to the cultivator by fixing a determinate and specific sum, not

to be altered or exceeded. In the particular section of territory ceded by the Colapoor Raja, the British government sanctioned considerable allowances for the support of temples and religious establishments; but in 1814 it was discovered that no less than ten religious grants had been made by the Warree government, after the cession of certain lands attached to Malwan, and when the authority of that state to confer such donations no longer existed. So difficult is it to unravel native chicane, that these grants, supposing them genuine, had all been sanctioned by the Bombay presidency, but next year, on the discovery of the imposition that had been practised, they were all cancelled.

In this, as in every other Maharatta government, the administration of justice appears to have been but a secondary consideration, and no regular system for its distribution seems ever to have been established. While subject to that nation, it was customary for the complainant to repair to the principal person in the neighbourhood, who either listened to his story or dismissed him, according as the result promised to be lucrative or otherwise. Capital punishments appear to have been unknown, the most atrocious crimes admitting of pecuniary compensation, graduated by the means of the perpetrator. Treason was always punished with death, and in some other cases mutilation took place.—*(Dunlop, Public MS. Documents, &c.)*

Vingorla.—A town and small district in the Concan, within the limits attached to the British district of Malwan, and 29 miles N. N. W. from Goa. Lat. 15° 48′ N. long. 73° 47′ E. This small section of territory, the total revenue of which is only 3000 rupees, was ceded by the Ranny of Warree in 1812, who, nevertheless, persevered with singular obstinacy in endeavouring to levy tribute of the inhabitants; but in 1814, she was finally excluded from all participation in the collection of duties, or other acts of sovereignty, within the subdivisions of Maloondy, Varada, and Vingorla.

Raree.—A town in the Southern Concan, 21 miles N. W. from Goa. Lat. 15° 43′ N. long. 73° 48′ E. On the 14th February, 1819, this place was besieged by Sir William Keir, and the advanced works being captured by a detachment under Colonel Clifford, the garrison evacuated it during the night. The British loss was 8 killed and 25 wounded.

Newtee.—This place surrendered on the 4th of December, 1818, after being completely invested by the force under Sir William Keir. Lat. 15° 55′ N. long. 73° 40′ E. 38 miles N. N. W. from Goa.

Rungara.—A town in the province of Bejapoor, 48 miles north from Goa. Lat. 16° 12′ N. long. 74° 8′ E.

Goa *(Govay)*.—A populous town situated in the southern portion of the Concan, and the capital of the Portugueze possessions in India. Lat. 15° 30′ N.

long. 74° 2′ E. 250 miles S. S. E. from Bombay. This place consists of two distinct cities to which the name is applied. The old city is about eight miles up the river, but is now almost deserted by the secular Portugueze, it being unhealthy and the seat of the inquisition. It contains many magnificent churches, and exhibits specimens of architecture superior to any thing attempted by Europeans in any other part of India, particularly the cathedral and the church and convent of the Augustines. Over the palace gate of the city is the statue of Vasco de Gama.

The viceroy and chief Portugueze inhabitants reside at New Goa, which is at the mouth of the river, within the forts of the harbour. Formerly a considerable trade in the manufacture of arrack was carried on here, but it has been almost entirely transferred from Goa to Batavia. The Goa arrack is made from the vegetable juice of the palm tree called toddy; the Batavia arrack is made from rice and sugar. While the Portugueze European trade lasted, it was carried on entirely on account of the king, there being no records extant of voyages from Portugal to India on account of individual Portugueze merchants. In 1808, it was estimated that there were 200 churches and chapels within the limits of the Goa province, and above 2000 priests. Including the islands, the Portugueze still possess territory in the neighbourhood of Goa, 40 miles in length by 20 in breadth. The dialect most prevalent is a mixture of the European with the Canara and Maharatta languages; but the European Portugueze is also understood by a great majority.

Goa was taken from the Hindoo Rajas of Bijanagur by the Bhamenee Mahommedan sovereigns of the Deccan, about A. D. 1469; and in 1510 was besieged and taken by Albuquerque, when he strengthened the fortifications and made it the capital of the Portugueze dominions in the east. He was recalled in 1518, at which period the Portugueze power in India had reached its greatest height, and from that time declined. It does not appear that they ever possessed any considerable extent of territory, although they kept on foot a large army of Europeans, and they may be said rather to have disturbed and pillaged India, than to have conquered it, or carried on any regular commerce. In 1580, the Portugueze possessed the following places in India, viz.—Diu, Damaun, Choul, Bassein, Salsette, Bombay, and Goa. They had factories at and influenced the government of Dabul, Onore, Barcelore, Mangalore, Cananore, Calicut, Cranganore, Cochin, and Quilon. They had several establishments in the maritime parts of Ceylon, and factories in the bay of Bengal, at Masulipatam, Negapatam, and St. Thomé, with commercial stations in the province of Bengal. In addition to these they possessed the city of Malacca, and had trading factories in the countries which comprise the modern Birman empire and district of Chitta-

gong. In the Eastern Archipelago they enjoyed the trade of all the Spice Islands and a considerable intercourse with Japan and China, but they did not acquire Macao until 1586.

After the conquest of Portugal in 1580, by Philip the Second of Spain, the connexion betwixt the Portugueze settlement and the mother country was very much loosened, and the intercourse abridged. In the three years (1620 to 1622) that Hernan de Albuquerque was viceroy, he never once received any letter of instruction or information from the court of Spain; the colonies must consequently have been supported entirely from their own resources, while involved in a destructive war with the Dutch. The vices of their internal government, and exorbitant power of the priests, assisted to hasten their decay. The viceroy never had any power over the inquisition, and was himself liable to its censures. Towards the conclusion of the revolutionary war, the settlement seemed again abandoned by the mother country, and the poverty of the inhabitants became extreme, many females of the best families being compelled to earn a scanty subsistence by making lace or artificial flowers, and working muslins. By agreement with the court of Brazils it was taken possession of, and for some years occupied by a detachment of British troops, but restored after the peace of Paris in 1814.

At present, excepting a very few of the highest classes, the great mass of Portugueze population throughout India are the spurious descendants of European settlers by native women; and the numerous converts which have united with them; many of the latter still retaining several pagan customs and ceremonies, to the great regret of their spiritual guides. Of the five Roman Catholic churches at Bombay, the archbishop of Goa formerly claimed and exercised an ecclesiastical jurisdiction over two; but these pretensions having been proved to have no legitimate basis; they were in 1813 rejected by the Bombay presidency, and the choice of pastors left to the parishioners. The other three catholic churches at Bombay are under the titular bishop of Antiphilæ, who is apostolic vicar to the Pope.

Since the happy termination of hostilities in Europe, the trade between the mother country and Goa has revived, and that to the Brazils so greatly increased, that the settlement is probably now in a better condition than at any time for the preceding hundred years. With Macao and the British provinces a small commerce is also carried on, the imports consisting principally of piece goods, raw silk, grain, sugar, woollens, and a few European articles; the exports are piece goods, betel nut, hemp, and other articles of moderate amount. Besides Goa, the remaining Portugueze possessions in India, are Damaun, Diu, Dhelli on the island of Timor, and Macao in China.

Travelling distance from Poona 245 miles; from Bombay 292; from Delhi 1158; and from Calcutta 1300 miles.—*(C. Buchanan, Bruce, the Missionaries, Elmore, Milburn, &c. &c. &c.)*

RAMA CAPE.—A promontory on the west coast of India within the territory of Goa. Lat. 25° 5′ N. long. 74° 2′ E.

COLAPOOR *(Calapur)*.—A small independent Maharatta state in the province of Bejapoor, the territories of which are situated partly below the Western Ghaut mountains in the Concan; and partly in the elevated land within the Ghauts; but all so intermingled with the possessions of other Maharatta chieftains, that it is quite impossible to discriminate them. Until 1812, the Colapoor Raja possessed Malwan and three other fortresses on the sea coast, which were then ceded to the British government. At present the principal towns within the limits of the district are Colapoor the capital, Parnella, Mulcapoor, and Culgong.

The Colapoor family trace their descent from the famous Sevajee, the founder of the Maharatta empire. According to their traditions, Sevajee had two sons, Sambha and Rama; the first of these had two sons, Sahoo and Sambha. Sahoo died without issue; Sambha adopted a son, from whom the Colapoor Raja is descended, who being thus the lineal heir of Sevajee in the elder branch, took precedence of the Peshwa, and was addressed by him as his superior. Sewai Chutterputter (the reigning Raja in 1803) gained a great deal of country, by usurpation and conquest, during the confusion in the Peshwa's dominions, after the death of Madhoorow, particularly from his neighbours of the Putwurden family, although he was only at war with one branch of it (Appah Saheb's); but among the Maharattas such aggressions are not thought incompatible with friendship and the relations of peace and amity.

During Purseram Bhow's imprisonment from 1796 to 1798, the Colapoor Raja seized the opportunity to ravage the territores of his family (the Putwurden), and actually plundered some of the principal towns, such as Savanore, Hubely, and Jasgone. The latter was the Bhow's capital, where he had expended a large sum in erecting a palace, which the Raja on this occasion burned to the ground and demolished. When liberated, the old Bhow carried on war for some time with the Raja, but being defeated and taken prisoner in 1799, was (although a Brahmin) cut to pieces in the presence of the latter. His son Appa Saheb then took the command of the troops, animated by the most implacable hatred towards the Colapoor chief, declaring he would never forgive or forget an act of such atrocity, and expressing his willingness to sacrifice all he had in the world, and retire a naked mendicant to Benares, if he could only effectually revenge the death of his father. But this satisfaction he was not destined to

enjoy, for just when with the assistance of Dowlet Row Sindia's regular infantry he had reduced the fortress of Colapoor to the last extremity, and was on the eve of accomplishing his wishes, Sindia, by a secret agreement with his enemy, withdrew his troops, and Appa Saheb, unable to prosecute the siege, was compelled to retreat. In 1803, a cessation of hostilities was effected by the Duke of Wellington.

In 1804, in consequence of the piracies committed by the Raja of Colapoor's subjects, his ports were blockaded and payment demanded of the money due to the Company, and to the British merchants at Bombay. During the time of war, the cruizer stationed on the coast was never of sufficient strength to fight one the enemy's privateers, on which account, to avoid the disgraceful event of her capture, General Wellesley recommended a treaty to be entered into with the Raja, which if he afterwards broke, it would afford ample ground to the British government to get effectually rid of an evil, which in the existing state of its power was not creditable. About this period also, Viswas Row Ghautky, and Serjee Row Ghautky, two favourites of Sindia, and most persevering depredators, took refuge with the Colapoor Raja, after their banditti had been defeated and dispersed by General Wellesley. The General, in consequence, in March, 1804, addressed a letter to the Raja, informing him that he was perfectly aware of the family connexion between the Raja and those brothers, and that it was not the custom of the British government, nor his own wish, to perpetuate enmities, or deprive those of an asylum who were inclined to live in peace; for which reason he did not call on the Raja to give up the brothers, as he might have been justified in doing. At the same time he notified to the Raja, that as he had given them an asylum, the British government would consider him responsible for their conduct; and, that if they again assembled troops, which could only be intended to disturb the peace of other powers, he (the Raja) would be called upon to answer for the injuries they might do, of which circumstance the notification was a friendly warning. He added, "it is time that the nations of India should enjoy some peace, and you may depend upon it that the British government will not suffer it to be wantonly disturbed with impunity." This letter, as may be anticipated, had the desired effect, and the adjacent territories have since enjoyed a tranquillity unknown for ages.—*(MSS. Sir John Malcolm, Sir Charles Malet, &c. &c. &c.)*

COLAPOOR.—The Raja's capital, is situated in lat. 16° 19′ N. long. 74° 25′ E. 121 miles S. by E. from Poona. Although this place has long been a town of considerable note, yet it never having been visited by any British army or traveller, we have no description of it whatever. It stands in a strong hilly coun-

try, but is not supposed capable of opposing any protracted resistance to European tactics regularly conducted.

MULCAPOOR.—A town in the province of Bejapoor, 47 miles west from Merritch. Lat. 16° 54′ N. long. 74° 6′ E.

MYMUTGHUR.—A town among the Western Ghauts, bordering on the Concan, 48 miles N.W. from Colapoor. Lat. 17° 10′ N. long. 73° 53′ E.

PARNELLA *(Parnalaya)*.—This town and district are reputed the most healthy in the Maharatta dominions. Lat. 16° 47′ N. long. 74° 17′ E. 32 miles west from Merritch. Pawanghur is the capital fortification, and is a place of considerable strength.

On the 4th of April, 1701, Sir William Norris, the ambassador from the English East India Company (while two separate and rival companies existed), arrived in Aurengzebe's camp, then stationed at this place, and on the 28th went to the audience with vast pomp. He remained in the camp until the 5th of of November following, endeavouring to accomplish the object of his mission, practising every eastern intrigue, and liberal both of bribes and promises. He was, however, completely out intrigued by the Mogul courtiers, and returned much disgusted and chagrined; the embassy from the beginning having cost the English East India Company £80,000 sterling, an enormous sum at that period. Towards the conclusion of his negotiation it was intimated to him by Aurengzebe, that the English best knew if it were their interest to trade in his dominions, and if the ambassador persisted in refusing the obligation required, he knew the same road back to England which he had come. The obligation required by Aurengzebe was, that the English East India Company should make good all losses which his Mogul subjects might sustain from pirates.—*(Bruce, Moor, &c.)*

PAWANGHUR.—A fortified town in the province of Bejapoor, 30 miles west from Merritch. Lat. 16° 48′ N. long. 74° 19′ E.

MORTIZABAD.—A large district in the Bejapoor province, situated principally between the 17th and 18th degrees of north latitude, and bounded on the west by the Western Ghaut mountains. Being situated within that chain the surface has a considerable elevation above the sea, and is diversied by irregular hills and vallies, many of the former having strong fortresses on their summits. It is traversed in nearly its whole extent by the Krishna river, in its incipient state, and also contains its source at Mahabillysir. The chief towns are Satarah, Merritch, Sujunghur, and Keraur.

BOOSHENGHUR.—A town in the province of Bejapoor, 77 miles S. S. E. from Poona. Lat. 17° 32′ N. long. 74° 44′ E.

POOSA SAOLEE.—A town in the province of Bejapoor, 73 miles S. S. E. from Poona. Lat. 17° 32′ N. long. 74° 30′ E.

TAUJGAON.—A town in the Bejapoor province, 15 miles north from Merritch. Lat. 17° 4′ N. long. 74° 46′ E. This place was fortified by Purseram Bhow, and in 1792 was considered the capital of his dominions, being at that date the residence of his family.

SATARAH.

A strong hill fortress in the province of Bejapoor, 56 miles south from Poona, 146 miles travelling distance from Bombay. Lat. 17° 42′ N. long. 74° 12′ E. The name signifies seventeen, being the number of walls, towers, and gates it was supposed to possess. It is situated about mid way between the Krishna, and the Tourna ghaut, and stands on the western point of a hill rising from a base about seven miles in length from east to west. The fortress is on the highest pinnacle of the hill, and the access to it by a narrow winding path, which only admits one person at a time. Its appearance is nearly the same on all sides, presenting a wall of solid rock from 30 to 40 feet high, nor does it contain within any remarkable edifice, the Raja's palace being the only building of note. At no great distance from Satarah are many hill forts of great natural strength, the whole territory being in a manner studded with strong positions. Among these may be enumerated Chundun, Wundun, Nangherry, Wyratghur, Pandooghur, Kummulghur, Kunzulghur, and Kelinga.

Satarah was taken from the sovereign of Bejapoor in 1651, by Sevajee, the founder of the Maharatta empire, and here for more than a century his descendants continued to be imprisoned by their nominal deputies the Peshwas, who nevertheless paid them great respect. On succeeding to that office the Peshwa repaired to Satarah and received the khelaut, or dress of investment, from his hands, and when he took the field he always went through the formality of having an audience to take leave of his pageant master. The country circumjacent to Satarah, also benefited by his residence, as it enjoyed an exemption from military depredation, and whenever any chief entered within its limits, all the insignia of royalty were laid aside, and the nagara, or great drum of the empire ceased to beat. The father of the late Raja was a private silladar, or commandant of horse, but being unfortunately of the genuine blood of Sevajee, on the demise of his predecessor he was exalted from a state of happy obscurity to the splendid misery of a throne and prison. He died in May, 1808, on which event the Peshwa Bajerow proceeded to Satarah to superintend his obsequies, and the investiture of his successor. After performing these solemnities and assisting at the ceremonies of the young Raja's marriage, he returned to Poona his capital,

having previously made arrangements calculated to improve the condition of his prisoner.

In 1810, the Peshwa notified to the British resident the probability of the Satarah Raja's visiting Poona, and represented that in such an event, he hoped the resident would pay the compliment that was due to his (the Peshwa's) sovereign, by waiting on him at the palace, and afterwards giving him an entertainment at the residency. Neither of these occurrences ever happened, but the circumstance of the Peshwa's wishing the British representative to hold public intercourse with the Satarah Raja, certifies how completely the inherent jealousy of the Maharatta character had been subdued, by the persevering, honourable and correct conduct which it had experienced on the part of the British government. It also proved how mildly in recent times state prisoners are dealt with by the native politicians, who have a thorough reliance on its good faith. To an European diplomatist it appears an anomaly in politics, that intercourse should be held with a sovereign which the British government did not acknowledge; but the events of the last twenty years have produced so fundamental a change in the ancient relations of the Indian powers, that many of their rights and privileges had virtually been annulled, and certainly in a great degree forgotten.

On the expulsion of the Peshwa in 1818, the British government determined to reinstate the Satarah Raja in a portion of his ancient dominions, and accordingly a certain tract of country was reserved for that purpose, and now constitutes the Satarah dominions. This territory on the west is bounded by the Western Ghaut mountains; on the south by the Warner and Krishna rivers; on the north by the Neera and Beema rivers; and on the east by the frontier of the Nizam's dominions. The whole area occupies a surface of about 11,000 square miles. But of the country thus assigned, lands to the value of 17 lacks of rupees per annum are still held in jaghire by the old feudatories of the Peshwa, whose allegiance and obligations have been transferred to the British nation. The net resources of the principality cannot be estimated beyond 16 lacks of rupees per annum. The principal towns are Satarah, Punderpoor, Bejapoor, Mahabillysir, Merritch, and Huttany, besides all the hill forts enumerated at the commencement of this article; the whole of which surrendered to General Pritzler, and to a detachment which he sent through the valley of Wye. Most of them are strong, and Kelinga, if resolutely defended, is nearly impregnable; but none of them offered any resistance except Pandooghur and Kelinga, which were evacuated by the garrisons after discharging a few guns at the investing army. The country intended for the Raja was in the first instance occupied by the British government, when Captain Grant was appointed by Mr. Elphinstone to superintend its administration, which arrangement will be per-

severed in until the country is thoroughly tranquillized, after which it will be gradually transferred to the Raja Nur Narrain, who in February, 1819, had only completed his 20th year. In the interval the Satarah state will be credited for any surplus revenue that may remain; the disposal of which, as well as of all his domestic concerns, will be left entirely to the Raja, who, although utterly ignorant of business, is not deficient in natural acuteness.—(*Tone, Prinsep, H. Russell, Elphinstone, Moor, &c. &c.*)

SEERWUL.—A town in the province of Bejapoor, 28 miles S. E. from Poona. Lat. 18° 8′ N. long. 74° 10′ E.

MAHABILLYSIR (*Mahabalisara*).—At this place, distant about 43 miles from the western coast of India, the river Krishna has its source, and from hence it travels the whole way across to the bay of Bengal. The spot is of course much venerated by the Hindoos.

WHYE.—A Hindoo place of pilgrimage near the source of the Krishna, 35 miles south from Poona. Lat. 18° N. long. 74° 5′ E.

PERTAUBGHUR.—A town in the Bejapoor province 39 miles E. from Fort Victoria. Lat. 17° 55′ N. long. 73° 47′ E.

WASSOTAH.—A fortress in the Bejapoor province, situated among the Western Ghauts, 30 miles S. S. W. from Satarah. This fortress stands at the end of an extremely narrow valley, and is in figure a triangle, the base to the east, the other two sides run down into the Concan, a perpendicular sheet of rock from 2 to 3000 feet high. Old Wassotah is a rock higher than New Wassotah, connected at its base with the latter, its summit being distant about 1000 yards, commanding and enfilading the eastern face of New Wassotah, but over a chasm 1500 feet in depth. The adjacent scenery is of the grandest description. Most of the mountains that here extend west into the Concan, present nearly perpendicular faces of rock from 500 to 2000 feet high, while the view to the east presents a striking contrast to the barren aspect of the west. Mountains appear to rise on mountains; the narrow vallies and slopes are covered with forest trees and thick underwood, through which rivulets are perceptible, while the summits occasionally exhibit patches of flowering shrubs. These forests abound with the pepper vine, the Malacca cane (of which walking sticks are made), several trees of bastard nutmeg with the fruit on them are seen, besides numerous varieties of flowering shrubs and aromatic plants.

It was besieged during the war of 1818, when the Satarah Raja joined Mr. Elphinstone in the camp on the 4th of April, and the Peshwa's commandant, Bhasker Punt, still refusing to surrender, the batteries were opened at the risk of sacrificing the families of the Satarah princes, as also Messrs. Hunter and

Morrison, British officers, then confined in the fort. The mortar battery being erected on old Wassotah, the descent of every shell could be observed, and appeared to have little effect, yet on the ensuing morning the commandant and garrison unexpectedly tendered their submission and gave up the place, which from its immense natural strength might have been a work of much time and difficulty. The wives of the Satarah princes were thus released and restored unhurt to their husbands, along with family jewels to the value of three lacks of rupees. Fortunately only two female servants were wounded by the explosion of the shells.—*(Public Journals, &c.)*

Ambah Ghaut.—A pass from the Concan province on the west coast of India, up the Western Ghauts or chain of mountains, to the interior. Lat. 17° 1′ N. long. 73° 56′ E.

Tourna Ghaut.—A pass from the Concan to the interior through the Western Ghaut mountains. Lat. 17° 35′ N. long. 73° 50′ E.

Carrar.—This is a town of considerable size, being a mile in length, and nearly as much in breadth, well inhabited, and with a good market. Lat. 17° 20′ N. long. 74° 22′ E. 86 miles S. by E. from Poona. Nearly in the centre of the town are two pagodas of great height and elegant workmanship. There is a fort here, but without guns. From hence to Satarah is a pleasant valley, intersected by many streams, and well peopled and cultivated.—*(Moor, &c.)*

Merritch *(Marichi, producing pepper)*.—A town of considerable note in the province of Bejapoor, 125 miles S. S. E. from Poona. Lat. 16° 51′ N. long. 74° 47′ E. Before the Mahommedan invasion this was the capital of a Hindoo principality; but in modern times it has been the seat of government of different Maharatta chieftains, such as Purseram Bhow and Rastia, and is still a town of considerable extent and importance. It was taken by Hyder in 1778, but was not retained by him. At present it is the head quarters of Chintamun Row, one of the principal Southern Jaghiredars, but it is within the limits of the territories reserved for the Satarah Raja.

Eynapoor.—A small town in the Bejapoor province, 16 miles S. E. from Merritch. Lat. 16° 45′ N. long. 75° 2′ E. This a town of considerable size in which there are some Mahommedan families, who subsist on the produce of charitable lands granted in former times.

Nanzereh.—A town in the province of Bejapoor, 45 miles N. by E. from Merritch. Lat. 17° 23′ N. long. 75° 10′ E.

Assodnagur *(Assadnagar, the city of lions)*.—A Maharatta district in the province of Bejapoor, bounded on the north-east by the rivers Neera and Beema. Like the rest of the province it has an irregular surface, but having many hill

streams used for the purposes of irrigation is fertile, and very productive when properly cultivated. The chief towns are Punderpoor, Khuttaow, Nanzereh, and Salpa.

TATTORA.—A town in the province of Bejapoor, 53 miles S. S. E. from the city of Poona. Lat. 17° 53′ N. long. 74° 29′ E.

PUNDERPOOR *(Punyadharapura)*.—This town stands on the left bank of the Beema river, 110 miles S. E. from Poona. Lat. 17° 42′ N. long. 75° 26′ E. It is not very large but regularly and well built. The streets are broad, well paved, and adorned with handsome houses, almost all the principal members of the Maharatta empire having dwellings here. The ex-Peshwa's house is handsome, but Tuckojee Holcar's is still more elegant. Nana Furnavese, Rastia, Purseram Bhow, and others had houses here. Sindia has not any place of residence, but his mother had several. The market is very extensive and amply supplied not only with grain, cloth, and the productions of the country, but also with a variety of English articles, there being a whole street of Boras' (Mahommedan pedlers) shops, in which the merchants of Bombay and Poona are concerned. The first story of the buildings here are of stone, the second of brick, and make a handsome appearance; leading from the town to the river are several fine ranges of stone steps, and the front next the river is faced with a wall of stone.

Punderpoor is very populous and in a comparative state of prosperity. The country to the south is well wooded and watered, and near the town the soil is good; but the Brahmins assert that the lands around it are so holy that no grain will grow on them, and that they produce nothing but a consecrated shrub. The temple here is dedicated to a subordinate incarnation of Vishnu, under the name of Wittoba, which is said to have befallen at no very remote period. He is sculptured in stone about the size of a man, and standing with his feet parallel to each other.

In more recent times, Punderpoor has gained additional celebrity, as having been the scene where the assassination of Gungadhur Shastry, by the hired bravoes of the Peshwa and his minister Trimbuckjee, was perpetrated. This event, the direful spring of many woes to Bajerow, took place on the 14th July, 1815. The Shastry above named was a Brahmin of the highest caste, of great reputation for sanctity, and was then accredited as a foreign ambassador at the Peshwa's court under the special guarantee of the British government. The mode in which this murder was effected, during the solemnities of religion, in a holy city where myriads of pilgrims were collected, and in the very precincts of the sacred temple, struck the superstitious minds of the Hindoos with singular horror, for bad as the Maharattas are they have always detested assassins. With

respect to the immediate agent, Trimbuckjee, he declared he was so busy sweeping the temple that he knew nothing about it; but the perpetrators were seen both to issue from the temple and to return to it while he was there. During the war which ensued, the consequences resulting from this most atrocious act were extremely beneficial to the British nation, which stood forth the avengers of a Brahmin ambassador murdered while performing the duties of his religion. This conciliated the popular favour even within the Peshwa's own dominions, and the impression lasted much longer than the immediate event that gave rise to it. Two years afterwards when a rupture occurred with nearly all the Maharatta powers, the Peshwa's cause sustained vast detriment from its being traced to the foul murder of this Brahmin, and the indifference shewn at last to the fall of the dynasty, originated greatly from its being considered a judgment on Bajerow for his participation in the crime, while the murder of Narrain Row by his father (Ragobah) was still unexpiated.—*(Moor, Prinsep, &c. &c.)*

NURSINGPOOR.—A town in the province of Bejapoor, 93 miles E. S. E. from Poona. Lat. 17° 55′ N. long. 75° 16′ E.

ASHTA.—A village in the vicinity of Punderpoor, where, in February, 1818, General Smith came up with and defeated the Maharattas, when Goklah, the commander in chief of the Peshwa's armies, two other leaders, and between 2 and 300 men were slain. The Peshwa himself escaped on horseback with great difficulty, while the Satarah Raja, his two brothers, and mother, were rescued, and brought into General Smith's camp.

BEJAPOOR.—A large subdivision of the Bejapoor province, bounded on the north, west, and south, by the Beema, Maun, Angurry, and Krishna rivers. While the seat of an independent sovereignty it overflowed with riches and population, but is now comparatively poor and desolate. The chief towns are Bejapoor (already described), Huttany and Mungulwara.

TULSUNG.—A town in the province of Bejapoor, 15 miles west from the city of that name. Lat. 16° 45′ N. long. 75° 34′ E.

KARAJEE.—A small town in the province of Bejapoor, 45 miles N. E. from Merritch. Lat. 17° 26′ N. long. 75° 28′ E. In this place are a considerable number of Mahommedans who subsist mostly on alms, in a state of filth and sloth. These Mussulmaun devotees, although the most intolerant on the face of the earth, crave and take charity from all religions.—*(Moor, &c.)*

HUTTANY.—A large and populous town, situated 35 miles west from the city of Bejapoor. Lat. 16° 43′ N. long. 75° 15′ E. This place carries on an extensive commerce with Bombay, Surat, Rachore, and other emporiums. The manufactures here are silk and cotton Sanees, piece goods, &c.; but the staple article is grain. The town is enclosed by a wall and ditch of no great strength,

and there is a stone fort which scarcely deserves the name. Here is an excellent durrumsalla, or place of accommodation for travellers, from the appearance of which the importance of a town throughout the province of Bejapoor may generally be estimated. It is capable of lodging 500 persons, and the horses and camels are picketed round the building, which is handsomely built of free stone.

Huttany was a considerable place in 1679, when it was taken from Sevajee, who had reduced it by the confederates from Bejapoor, who proposed to sell the inhabitants for slaves; but this measure was warmly opposed by Sambhajee, Sevajee's revolted son, who not being able to carry his point, became reconciled to his father. The English factory at Carwar in North Canara, about the middle of the 17th century, had considerable dealings at Huttany; but on account of its turbulence and frequent revolutions the intercourse was discontinued.—*(Moor, &c.)*

MUNGULWARA *(Mangalavara)*.—A considerable town in the province of Bejapoor fortified with a stone wall and possessing a good bazar. Lat. 17° 31′ N. long. 75° 33′ E. 16 miles S. E. from Punderpoor. The adjacent country is strong and uncultivated.

SACKUR.—A district belonging to the Nizam in the province of Bejapoor, situated between the 16th and 17th degrees of north latitude, and named by the Mahommedans Nusseritabad. It is comprehended within the angle formed near the junction of the Krishna and Beema rivers, and contains much fertile land, very imperfectly peopled and cultivated. The chief towns are Sackur and Soorapoor. The town of Sackur stands in lat. 16° 36′ N. long. 76° 47′ E. 65 miles E. by S. from the city of Bejapoor.

SOORAPOOR.—A town in the province of Bejapoor, 65 miles S. E. from the city of that name. Lat. 13° 36′ N. long. 76° 47′ E.

RAICHOOR *(Rachur)*.—This district is situated at the south-western extremity of the Bejapoor province, within the fork formed by the channels of the Krishna and Toombudra rivers. Being to the south of the Krishna river, it properly belongs to that division of Hindostan lying to the south of the Deccan, but is inserted here as a component part of the Bejapoor province. The chief towns are Raichoor, Paughtoor, and Culloor.

RAICHOOR.—The capital of the above district, 42 miles north from Adoni. Lat. 16° 9′ N. long. 77° 20′ E. This is an irregularly built town, being an old fort with some new works, commanded by a hill and by some rising grounds near it. In point of rank it was the second town in the jaghire of Bazalet Jung, son to Nizam ul Mulk, and brother to the late Nizam ud Dowlah. Adoni was his capital and continued after his death to be that of his son Darah Jah, until Tippoo took it from him, and nearly destroyed it. On this event he removed

to Raichoor, which had the advantage of greater distance from so rapacious and formidable a neighbour. Here, however, he suffered nearly as much from his uncle, the Nizam, who imposed so high a tribute, that it reduced him to the condition of a mere renter.—*(MSS. &c.)*

PAUGHTOOR.—A town in the Bejapoor province, 101 miles S. S. W. from Hyderabad. Lat. 15° 57′ N. long. 78° 2′ E.

GUDWALL.—A town in the Bejapoor province, 54 miles N. W. from Adoni. Lat. 16° 11′ N. long. 77° 48′ E. When Ram Bopaul, the zemindar of Gudwall (one of the jaghiredars tributary to the Nizam) died, he left two of his wives pregnant, and directed the succession to devolve on the first-born son. If neither produced a male child, his grand nephew, Sittaram Bhopaul, was to be married to his first-born daughter, and to succeed to the jaghire. The latter event took place, and some years afterwards the mother of the youngest daughter endeavoured, by bribing the Nizam's minister, to get possession of the territory.

MUDGUL *(Mudgala)*.—This small district is also situated to the south of the Krishna, being comprehended between that river and the Toombudra. It was ravaged by the Mahommedans so early as A. D. 1312, during the reign of the Delhi emperor, Alla ud Deen; but we have no recent account of it. The town of Mudgul is situated in lat. 16° 2′ N. long. 76° 26′ E. 55 miles N. from Bijanagur.

SEEDAPOOR.—A town in the province of Bejapoor, 70 miles S. E. from the city of Bejapoor. Lat. 16° 28′ N. long. 76° 44′ E.

GUJUNDERGHUR *(Gajindraghar)*.—A Maharatta district in the province of Bejapoor, situated between the Krishna and Toombudra rivers, and bounded towards the east by the Malpurba. The chief towns are Gujunderghur and Kannagherry.

GUJUNDERGHUR.—The capital of the above territory, is situated in lat. 16° 43′ N. long. 76° 3′ E. 59 miles N. E. from Darwar. In 1804, this town and fortress were held by Bishen Row Goorpooreh, with a small tract of surrounding territory, independent of the Peshwa, although within his dominions; but through the interposition of the British government an amicable arrangement took place, and his authority was re-established.

KANNAGHERRY.—A town in the province of Bejapoor, 27 miles N. by W. from Bijanagur. Lat. 15° 36′ N. long. 76° 26′ E.

ANNAGOONDY *(Anagundi)*.—A small district in the Bejapoor province south of the Krishna, and extending along the north bank of the Toombudra river. The chief towns are Bijanagur (or Annagoondy) and the fortress of Kopaul. After the conquest of Bijanagur by the Mahommedan princes of the Deccan,

the nominal Rajas were allowed to retain Annagoondy and some other districts in jaghire for several generations. Prior to 1749, the Maharatta chiefs had imposed a tribute on them, which Hyder in 1775 increased. In 1786, Tippoo entered Annagoondy, expelled the Raja, burned his palace and all his records, and annexed the district to the government lands. In 1790, the Raja again seized the district, but was driven out by Tippoo's general, Cummer ud Deen Khan. In 1799, he again made himself master of the country, and did not submit until the British army approached. Purneah, the Dewan of Mysore, took the management of the country from him, and gave him a monthly allowance of 2000 rupees, which was reduced to 1500, when Annagoondy was made over to the Nizam, and it is now continued at that rate by the British government The present Raja is a man of mean capacity, but little removed from idiotism.—*(Munro, &c.)*

BIJANAGUR *(Vijeyanagara).*—A Hindoo city of great fame and antiquity, named in the Canarese, Annagoondy, and occasionally Allpatna, these names being sometimes applied to the whole city, and at others only to certain portions of it. Lat. 15° 14′ N. long. 76° 37′ E. 29 miles N. W. from Bellary.

The remains of Bijanagur are situated on the south side of the Toombudra, directly opposite to the part usually named Annagoondy. On the north side of Comlapoor fort are a great number of rugged hills, covered with pagodas. The city has been enclosed with strong stone walls on the east side, and bounded by the river on the west; the circumference of the whole appearing to be about eight miles. Betwixt the immense piles of rocks crowned with pagodas, several streets can be traced from 30 to 45 yards wide, and there is one remains yet perfect. There are a number of streams flowing through the ruins of the city, which is named by the natives on the spot, Allpatna. The river at one place at the foot of these ruins is only 16 yards wide, below which there has been a stone bridge. Annagoondy, which was formerly only part of the city, is now the Canarese name for the whole.

The building of this metropolis was begun A. D. 1336, and finished in 1343, by Aka Hurryhur and Bucca Hurryhur, two brothers; the former of whom reigned until A.D. 1350, and the latter until 1378. It was first named Vidyanagara, but was afterwards named Vijeyanagara, the city of victory. The Chola (Tanjore), the Chera, and the Pandian (Madura) dynasties were all conquered by Nursingh Raja and Krishna Raja, of Bijanagur, in the period between 1490 and 1515. The kingdom was then called Bisnagar and Narsinga in old European maps, and comprehended the whole Carnatic above and below the Ghauts, when visited by Cæsar Frederick, who described the city as having a circuit of of 24 miles, and containing within its walls many hills and pagodas.

A state of unceasing hostility subsisted between the Mahommedan sovereigns of the Deccan, and this Hindoo principality; notwithstanding which circumstance, we learn from Ferishta, that Raja Deo Ray, of Bijanagur, about 1440, received Mahommedans into his service, and erected a mosque for them in his capital, commanding that no person should molest them in the exercise of their religion. He had 2000 soldiers of that religion in his army, fighting against the Bhamenee Mahommedan princes of the Deccan. At that era they were reckoned more expert bowmen than the Hindoos.

In 1504, the four Mahommedan Deccany kings, of Ahmednuggur, Bejapoor, Golconda, and Beeder, combined, and totally defeated Ram Raja, the sovereign of Bijanagur, on the plains of Tellicotta, and afterwards marched to the capital, which they plundered and sacked. The city was depopulated by the consequences of this victory, and finally deserted by the successor of Ram Raja, who endeavoured to re-establish at Pennaconda, the ruins of a once powerful dynasty. About 1663, the Sree Rung Rayeel, or royal house of Bijanagur, appears to have become extinct, as we hear no more of it after that date. Some account of the nominal rajas who followed, will be found under the article Annagoondy. The latter are said for many years to have kept an exact register of the revolutions in the Deccan and south of India, in the vain hope of being, by some future turn of the wheel, reinstated in their ancient rights. Travelling distance from Madras, 386; from Seringapatam, 260; from Calcutta, 1120; from Delhi, 1106; and from Hyderabad, 264 miles.—(*Wilks, Rennell, Ferishta, Scott, &c.*)

COPAUL (*Capala*).—A fortified town about 21 miles west from the ancient city of Bijanagur. Lat. 15° 19′ N. long. 76° 10′ E. This is one of the strongest native fortresses in the south of India. The lower fort is a semicircle, at the bottom of a steep rocky mountain, immediately commanded by a middle and upper fort. The last overlooks the whole, and contains granaries and reservoirs excavated in the solid rock. The whole is formed of an immense rock, almost perpendicular to a great height, except one part to the south-east, where a wall is erected 66 feet high and 36 thick, composed mostly of large stones. The breadth between the rocks is about 30 feet. In 1790, when this place was possessed by Tippoo, it was besieged by the Nizam's army, assisted by a small detachment. It held out six months, and at length capitulated; the governor being more intimidated to this measure by the fall of Bangalore, than compelled by any urgent necessity. The garrison, in number about 3000, were allowed to march south, and the adjacent country was overrun and plundered by the Nizam's cavalry. In 1819, in consequence of the rebellious conduct of its governor, Veerappa, Copaul Droog was besieged by a detachment under General

Pritzler, and taken by storm on the 13th of May, with the loss of 6 killed and 51 wounded.—*(MSS. &c. &c.)*

BANCAPOOR.—This district occupies the southern extremity of the Bejapoor province, and was formerly distinguished by the name of Shahnoor, or Savanore. It extends along the northern banks of the Wurda and Toombuddra rivers, and when under proper cultivation is extremely productive. The principal towns are Shahnoor and Bancapoor.

SHAHNOOR *(Sivanur)*.—This place stands in lat. 14° 59′ N. long. 75° 26′ E. 40 miles S. E. from Darwar. The city of Shahnoor is neither extensive nor well built, having few buildings of any elegance except the palaces, and these are in ruins. It is enclosed by a wall and ditch, but is not a place of strength. On the outside of the city wall to the northward, are several long streets of houses, for the most part uninhabited; and to the southward is a lake of water. From the Toombudra to Shahnoor, the land is fertile, but indifferently cultivated. Shahnoor was conquered from the Hindoos by the Bhamanee sovereigns of the Deccan so early as A. D. 1397, but at a later period became the capital of a small Patan state, giving the title of Nabob to its hereditary possessor. Abdul Hakim Khan, the seventh lineal descendant, who reigned in 1792, had been tributary to Tippoo until 1784, when he abjured his allegiance, and accepted the protection of the Maharattas. After this defection, Tippoo's army, during a predatory incursion, destroyed the palaces and public buildings, blew up and razed the strong fortress of Bancapoor, and devastated the whole country, of which he retained possession until 1792, when it was wrested from him restored to the Nabob, under the superintendance of the Maharattas.

This territory was transferred to the Peshwa by the British government in exchange for an equivalent in Bundelcund. About the time when Goklah, one of the Southern Jaghiredars obtained possession of Shahnoor, there was a very general disturbance and usurpation (called by the natives, Kautkaee) throughout the country, and every man helped himself to whatever place he had troops enough to capture. The family of the Shahnoor Nabob had an allowance out of the revenues from the Peshwa, but it was so extremely ill paid, that in 1804 they were reduced to a state of the utmost wretchedness, were nearly naked or covered with rags, and compelled to subsist on the plants they picked up in the fields. A remonstrance was in consequence presented by Mr. Strachey, the British agent, for arranging the possessions of the Southern Jaghiredars, to the court of Poona, which had the effect of ensuring greater punctuality in the future discharge of their miserable pittance.—*(Moor, MSS. Ferishta, &c.)*

BANCAPOOR *(or Benkypoor)*.—This is a large town, and was formerly a place

of importance. The fort was dismantled by Tippoo during one of his campaigns against the Maharattas, at which time Bancapoor was one of the chief fortifications in the Shahnoor district, and was, to distinguish it from other places of the same name, called Shahnoor Bancapoor. The city of Shahnoor is in sight five or six miles to the north-east.—*(Moor, &c.)*

KHOOSHGOOL.—A fortress in the province of Bejapoor, which was ceded to the British in 1817, along with Darwar, but was held by the adherents of Trimbuckjee.

GUNDUCK *(Gandaki)*.—A district situated in the portion of the Bejapoor province lying to the south of the Krishna river, and principally between the forks of the Malpurba river. The soil is fertile and productive, and the country tolerably populous, in spite of the succession of miserable governments it has experienced. The principal towns are Darwar, Hoobly, Noolgoond, and Kittoor.

DARWAR.—A fortified town, named by the Mahommedans Nusserabad, situated in lat. 15° 28′ N. long. 75° 8′ E. In 1784, when Tippoo was in the height of his glory, he compelled the Maharattas to cede Darwar, with other forts and districts, he agreeing to pay a tribute for them. In 1790, it surrendered to the Maharatta army under Purseram Bhow, assisted by three battalions of Bombay sepoys, who bore the whole brunt of a 29 weeks' siege. It is very strong, although not regularly fortified; the ditches are particularly good. The town stands to the southward of the fort, extending eastward, and enclosed by a weak wall and ditch. It was almost destroyed during the siege, and the surrounding country totally devastated by the Maharatta plunderers, prior to which, it was rich and well cultivated. With the adjoining district it is now attached to the Madras presidency.

HOOBLY *(Havili)*.—This place is situated about 13 miles south-east from Darwar, in lat. 15° 20′ N. long. 75° 15′ E. and has for many years been a town of great trade, and still continues a populous and respectable mart. The surrounding country is well wooded and watered, and an extensive inland trade is carried on. There is also a considerable traffic with the coast, principally through the medium of Goa, whence in return for sandal wood and elephants' teeth, raw silks, cotton, woollens, and rice, are received. The two first are manufactured here, and sold to a large amount, chiefly for the dresses of the country people. The bankers are numerous and rich, and extend their commercial intercourse by means of agents as far north as Surat, eastward to Hyderabad, and southward to Seringapatam. Bills of exchange can be negotiated on places still more distant, and the currency of the neighbouring country is in a great measure regulated by the Hoobly bankers. There are no public or private buildings of any

note; and although there are two forts, neither are capable of opposing any resistance to an army.

Near to Hoobly, and to many other towns in this part of India, the ruins of mosques and Mahommedan burying grounds prove that there were formerly a great many inhabitants of that religion; but they are now so reduced in number, that in twenty towns or villages, there is scarcely one to be found; and where there are a few, they subsist on alms in a miserable state of pride, poverty, and contempt. In 1673, this place was sacked by the Maharatta chief Sevajee, at which time the English factory here sustained a loss of 8000 pagodas; in 1685, it was taken again by Sultan Mauzum, Aurengzebe's son.

In 1804, Old Hoobly was in possession of the Furkiah Maharatta family, at which time, when General Wellesley was marching south, after his campaign against Sindia, it was besieged by the Sirsoubah, or deputy of the Peshwa. The garrison in the fort, on hearing of General Wellesley's arrival in their neighbourhood, requested his interference and sent him a letter addressed to the deputy by the Peshwa, directing him to give Old Hoobly and its dependencies to Bapoo Furkiah, his highness's brother-in-law, and the very person for whom the garrison already held it. On the other hand, the deputy produced the Peshwa's order, commanding him to besiege and take the place from Furkiah by force, and before this mud village he had been employed six weeks. The general recommended a suspension of hostilities to both parties, until the Peshwa's real intentions with respect to the destination of the place were ascertained, and his advice was followed.—*(MSS. Moor, Orme, &c.)*

NEERGOOND.—A hill fort of considerable strength, situated between two branches of the Malpurba river, 31 miles N. E. from Darwar. Lat. 15° 41′ N. long. 75° 35′ E.

KONAPOOR.—A town in the Bejapoor province, 34 miles W. N. W. from Darwar. Lat. 15° 37′ N. long. 74° 38′ E.

KITTOOR.—This town is situated about 19 miles W. N. W. from Darwar, in lat. 15° 35′ N. long. 74° 52′ E. It was originally tributary to the Poona state, and the Dessaye had a few villages in the jaghire; but after the death of the Peshwa Madhurow, the Dessaye took advantage of the convulsions that ensued, and usurped the whole. In 1804, the renter of the district complained to General Wellesley, that, although a subject of the Peshwa's, his country was plundered and devastated, not only by two neighbouring feudatories of his highness's (Goklah and Appah Dessaye) but also by the Peshwa's own deputy, the Sirsoubah. By the interposition of the British government peace was restored, and the Dessaye compelled to fulfil his engagements with the Peshwa, but at the

same time was protected in the exercise of his own just rights. The adjacent territory is fertile, and during a period of peace is capable of yielding from five to six lacks of rupees per annum.—*(MSS., &c.)*

NOORGOOL.—A small district in the province of Bejapoor, situated in the Doab of (the space included by) the two rivers Gutpurba and Malpurba. The principal towns are Badaumy and Ramdroog.

BADAUMY.—This is one of the strongest hill forts in India, and made a celebrated defence against the whole Maharatta army under Nana Furnavese, although attacked by that people with a degree of spirit they seldom exhibit in the prosecution of sieges. It stands in lat. 15° 55′ N. long. 75° 49′ E. 55 miles N. E. from Darwar, and was taken by storm by the detachment under General Thomas Munro in February 1818.

AZIMNAGUR.—A large district in the province of Bejapoor, situated to the south of the Krishna river, about the 16th degree of north latitude. It is watered by the Gutpurba and Malpurba rivers, besides several mountain streams, and may be considered as one of the most fertile districts in this quarter of India. The chief towns are Gokauk, Manoly, and Gunderghur.

WULLUBGHUR.—A hill fort in the province of Bejapoor, 37 miles S. by W. from Merritch. Lat. 16° 20′ N. long. 74° 38′ E. This place was long held under the Peshwa, by Purseram Bhow, and when he was defeated and slain, was seized on by the Colapoor Raja, in whose possession it remained until 1804, when by the interposition of the British government it was restored to the Peshwa, and was transferred to one of his feudatories.—*(MSS., &c.)*

HOOKERY.—A town in the province of Bejapoor, 55 miles S. S. W. from Merritch. Lat. 16° 13′ N. long. 74° 47′ E. This is now a poor town, but still exhibits vestiges of a once flourishing condition, when it was subject to a Mahommedan sovereign. The last of the Mogul sovereigns was Abd ul Khareed, who was dethroned by the then Raja of Parnella, and died in the year 1643. An unsuccessful attempt was made to reinstate a surviving son, since which the Mahommedans have continued to decline, and live now in great poverty.—*(Moor, &c.)*

GOKAUK.—This place stands on the south side of the Gutpurba river, 49 miles N. from Darwar. Lat. 16° 11′ N. long. 74° 58′ E. It is a town of considerable extent and importance, situated on the eastern acclevity of a hill, and watered on its northern side by the Gutpurba river, which immediately opposite is deep water; but there is a ford one mile east of the town. Gokauk is enclosed by a wall and ditch on its eastern and southern sides; but to the westward it is commanded by a hill. Here is an extensive manufactory of silk and cotton

fabrics; both in the form of dresses and of piece goods. The silk is probably procured from Bengal by the way of Goa.

Gokauk was the head place of a district in 1685, when taken by Sultan Mauzzum; but it does not now contain any buildings or ruins of consequence. About two miles from this place is a superb cataract formed by the river Gutpurba, precipitated from the hills to the low country. During the rains this river is about 169 yards broad, which volume of water falls perpendicularly 174 feet. In the dry season the breadth is comparatively insignificant.—*(Moor, &c.)*

MANOLY.—Situated on the north-west bank of the Malpurba river, 30 miles N. by E. from Darwar. Lat. 15° 53′ N. long. 75° 17′ E. This place originally belonged to Neel Khant Row Sindia and his ancestors, which family was dispossessed about 40 years ago by the Colapoor Raja, who was soon afterwards expelled by the Peshwa. Purseram Bhow then held the country until the decline of his power, when it again fell into the hands of the Colapoor Raja. Some time afterwards, Doondeah Wangh's (the freebooter's) partizans obtained possession of it, but it was taken from them by General Wellesley, who gave it to Appah Saheb, Purseram Bhow's eldest son. With him it only remained a year, when Appah Dessaye came with some troops of Dowlet Row Sindia's, and turned him out, since which time it has been held by Appah Dessaye, tributary to the Peshwa.—*(MSS. &c.)*

MURGORE.—A town in the province of Bejapoor, 29 miles north from Darwar. Lat. 15° 52′ N. long. 75° 6′ E.

RYEBAUGH *(Rai-bagh, the Ray's garden)*.—A fertile and productive district occupying the Doab (the space included) between the Krishna and Gutpurba rivers, by both of which it is watered. The chief towns are Ryebaugh, Wullubghur, and Chickoory.

RYEBAUGH.—The capital of the preceding district, is enclosed by a bad wall, having entrances on the north and west sides. It is not populous nor extensive, nor does its appearance indicate that it ever was a place of consequence. Near to the northern gate are some Mahommedan tombs. Lat. 16° 30′ N. long. 75° E. 26 miles S. S. E. from Merritch.—*(Moor, &c.)*

MOODHILL.—A town in the province of Bejapoor, 46 miles S. S. W. from the city of Bejapoor. Lat. 16° 15′ N. long. 75° 21′ E.

CHICKOORY *(Chicuri)*.—This is a large and respectable town with an extensive bazar. Lat. 16° 28′ N. long. 74° 44′ E. 26 miles south from Merritch.

CORSEE.—A small town in the province of Bejapoor, district of Ryebaugh. Lat. 16° 40′ N. long. 74° 50′ E. This was formerly a Mahommedan town of some note, but has been so much distressed by the Maharatta Brahmins, that most of that faith have left it. Some, however, still remain, and are subsisted

by a revenue arising from charity lands, granted by the Bejapoor sovereignty during its decline. Near the river Krishna is a cementery where the remains of several Mahommedans of great eminence are buried, and on an island in the river, one mile east of the town, are deposited the relics of Sheikh Mahommed Seraje ud Deen, a celebrated saint. The river Krishna here runs in an easterly direction, and is about 500 yards from bank to bank. The ford is not a good one, being rocky, and of an irregular depth. This is one of the towns within the Maharatta territory which enjoys the privilege of killing beef for sale.—*(Moor, &c.)*

INDIA SOUTH OF THE KRISHNA RIVER.

This portion of Hindostan has the figure of a triangle, of which the course of the river Krishna forms the base, and the coasts of Malabar and Coromandel the sides. Its extent from the Krishna to Cape Comorin, which forms the apex of the triangle, is about 600 English miles, and its breadth in the widest part is about 550, from whence it tapers to a point at Cape Comorin. The great geographical feature of this region is a central table land, elevated from 3000 to 5000 feet above the level of the sea, separated by wild, abrupt, and mountainous declivities from the low flat countries to the east and west, which form a belt of small but unequal breadth between the hills and the sea. The central eminence is usually termed Balaghaut (above the ghauts), and the lower belt the Payeenghaut (below the ghauts).

The most remarkable rainy season in India is that called the south-west monsoon, which extends from Africa to the Malay peninsula, deluging all the intermediate regions, within certain degrees of latitude, for four months in the year. In the south of India this monsoon commences about the end of May or the beginning of June, but it gets later as we proceed northward. Its approach is announced in the south by vast masses of clouds that rise from the Indian Ocean, and advance towards the north-east, gathering and thickening as they approach the land. After some threatening days, the sky assumes a troubled appearance in the evening, the monsoon generally setting in during the night, attended with a tremendous thunder-storm and violent blasts of wind, and succeeded by a flood of rain. For some hours lightening is seen without intermission, sometimes for an instant leaving the horizon in darkness, and afterwards suddenly re-appearing in vivid and successive flashes, while the thunder rolls incessantly. When at length this uproar ceases, the rain is heard pouring, and the torrents rushing down the rising streams.

This scene continues for some days, after which the sky clears and discovers the face of nature changed as if by enchantment. In place of parched fields, brooks dried up, vegetation withered, a fiery and scorching wind, a torrid sky obscured with dust, through which the sun shines dull and discoloured; the

whole earth appears covered with a sudden and luxuriant verdure, the rivers are full and tranquil, the air pure and delicious, and the sky variegated with different clouds, while the animal creation by the alacrity of their motions shew themselves sensible of the change. From this period, the rain falls at intervals for about a month, after which its violence increases, and in July the rains attain their maximum. During August, although still heavy, they rather diminish, in September they abate considerably, and towards the conclusion of the month depart as they came, amidst thunder and tempests. Such is the monsoon in the greater part of India, diversified according to the latitude and distance from the sea.

The south-west monsoon commences on the Malabar coast in May, and is there very furious; it is later and more moderate in Mysore; while the coast of Coromandel, covered by the Western Ghauts, is wholly exempt from it. Further north, the monsoon begins early in June, and loses its violence, except in the vicinity of high mountains, where the fall of rain is considerable. About Delhi it does not begin until the end of June, and the quantity of moisture is greatly inferior to what is discharged at Calcutta and Bombay. In the north of the Punjab, near the hills, it exceeds that of Delhi; but towards the junction of the five rivers with the Indus, which is remote both from the sea and the hills, very little rain falls. The countries under the Cashmere hills, and those of Hindoo Cosh, have all their share of the rains, but they diminish to the westward. It is generally supposed that the monsoon does not extend beyond the tropic, but this is not the fact, as it prevails at Tatta, which is in lat. 24° 44′ N. yet does not at Corachie (lat. 24° 51′ N. long. 67° 16′ E.), which is beyond the limit to the west.

In this geographical division of India, the mass of the population consists of Hindoos, the Mahommedans being comparatively very few; the primitive Hindoo manners and customs are consequently preserved in a state of great purity, particularly in Tinnevelly and the adjacent districts. In this quarter the lapse of 20 centuries has apparently made no change in the habits and peculiarities of the Hindoo, or in his civil condition or religion. His diet is frugal and simple, his hut is composed of mud, the leaves of the coco nut tree, and a few bamboos; and a small strip of cloth is his garment. The country is subdivided into villages, comprehending some thousand acres of arable and waste land, the boundaries of which, amidst political revolutions and convulsions, have scarcely ever been altered. The constitution of the villages resembles a little republic, or rather corporation, having its hereditary officers and artificers. Villages inhabited solely by Brahmins are of frequent occurrence, and are generally de-

scribed under the name of agra grama, or superior villages. Throughout the whole region, however, many foreign families are to be found, whose ancestors have migrated hither from their native land in times of famine or distress, and in their adopted country have preserved from generation to generation their own language and peculiarities. Many instances could be pointed out of such foreign families settled here four or five hundred years, without approximating in the least to the manners, fashions, or even the language of the natives where they have been so long domesticated. These still preserve the remembrance of their origin, and adhere to the ceremonies and usages of the land of their ancestors, without in the least adopting those of the country where accident has compelled them to reside.

Certain tribes, from their inferiority of rank, and the utter contempt in which they are held, appear to be a separate race, cut off from the great Hindoo family. Of this description are the Parias, although they are so numerous that they have been computed at one-fifth of the whole population of India south of the Krishna. These Parias are subdivided into many classes and gradations, each claiming superiority over the other, but the whole subjected to the other castes, and not allowed in general to cultivate land on their own account, being in a manner slaves to the other tribes. This extreme detestation of the Parias varies in intensity in different regions, and prevails with most virulence in the southern countries. In some parts of Mysore, the higher castes tolerate the approach of the Parias, and permit them to enter that part of the house which shelters the cows, and instances have even occurred where they have permitted them to advance the head and one foot within the body of the dwelling house. The distinction towards the north becomes less marked. Europeans are under the necessity of employing Parias for servants, because a great part of their work could not be done by any of the purer castes. No person of a respectable Sudra tribe would brush the shoes, or draw off the boots of the master, far less cook for a person who devoured the sacred cow and ox. They are consequently compelled to have recourse to the assistance of the Parias, and thereby participate in the loathing of the higher classes of Hindoos.

Although the Brahminical religion was probably the most general in the south of India, other systems had, at certain periods, an extensive sway. 1st. The Jains, who reject the authority of the Vedas and Purans; of which profession the sovereigns of Karnata appear to have been, until the 12th century of the Christian era. 2d. The Bhauddha, who had temples. 3d. The Mahommedan religion, which was introduced through the medium of the commercial intercourse between Arabia and Malabar. 4th. A numerous colony of Jews, settled at Cochin and in other parts of Malabar. 5th. A knowledge of the true re-

ligion had made some progress at an early period, but the Nestorian doctrines were those professed. The languages of this region derive at least one half of the words they contain immediately from the Sanscrit; but they are supposed to derive a great part, if not the whole, of the remainder from another source, by some supposed to be the dialect frequently termed the high Tamul.

The earliest Mahommedan army that crossed the Krishna was led, in 1310, by Kafoor against Dhoor Summooder, the capital city of Belal Deo, the sovereign of Karnata; but they never made any permanent conquests until about the commencement of the 18th century. For many centuries prior to the British ascendancy, the governments in this quarter were little more than an assemblage of Poligarships, under a superior chief, who, although he had a general controul over the whole, exercised very little authority in the interior management of their respective districts. In fact, Hyder was the only Indian sovereign in this tract who ever subdued all his petty feudatories, or was really, according to European ideas, master of his country. Whatever may have been the nature of the ancient governments, this fertile region has evidently undergone a gradual decay since the first intrusion of the Mahommedans, and its decline appears to have been accelerated since the commencement of the British influence, so long as it was exerted through the medium of the native chiefs, whose oppressive mode of collecting the revenue contributed more to ruin the country than all the wars and tumults that had occurred. Many provinces have continued in high culture, although exposed to constant wars, while others have become deserts in the midst of peace. The open violence of armies has probably done less injury than the fines, fees, exactions, and contributions, which have been imposed by the tyranny, or permitted by the weakness of the state. The buildings, tanks, channels, and even ridges that separated former fields, the ruined villages, general tradition, books, accounts, sunnuds, and inscriptions, all combine to give a high idea of the former cultivation and opulence of this division of Hindostan. It must be admitted, however, that many of these appearances may have originated from the circumstance of each portion of the country having become in its turn the seat of a petty and transitory state, which flourished for a time, afterwards decayed, became gradually deserted by its inhabitants migrating to some more prosperous spot, and at last relapsed to a state of jungle, containing the remains of buildings, tanks, fields, and houses, the vestiges of its former population. The ancient great Hindoo princes in this quarter did not in fact want a large revenue; they had no expensive establishments to keep up, and the simplicity of their manners required but little. Religious ceremonies were probably the chief expense of the state, the soldiers being supported by grants of land.

In the Hindoo geographical systems, India south of the Krishna is distin-

guished into five divisions, which will be noticed hereafter; in modern times the following may be considered as the principal territorial divisions; viz.—

1. The southern portion of the Bejapoor province.

2. The Balaghaut ceded territories, comprehending the districts of Bellary and Cuddapah.

3. The Carnatic below the ghauts, containing the districts of Nellore and Ongole, North Arcot, South Arcot, Chingleput, Tanjore, Trichinopoly, Dindigal and Madura, and Tinnevelly.

4. The province of Mysore.

5. The Canara and Malabar districts.

6. The principalities of Cochin and Travancore.

The only town of great magnitude is the modern city of Madras.—*(Thackeray, Elphinstone, Dubois, Wilks, Lushington, Edinburgh Review, Rennell, 5th Report, &c. &c. &c.)*

KARNATA.—An ancient Hindoo geographical division, which comprehended all the high table land in the south of India, situated above the ghauts. In modern times, by a strange fatality, it has lost its proper designation, which has been transferred to the adjacent provinces on the sea coast, under the names of Carnatic and Canara. In remote periods of Hindoo history, Karnata existed as a powerful empire, which comprehended great part of the south of India, and in the eighth century of the Christian era is ascertained to have been governed by the Bellala Rayas, at which time Balagami in Mysore is said to have been the capital, and the Jain the prevalent religion.

The common Canara or Karnataca character and language are used by the natives of all those countries, from Coimbatoor north to Balky, near Beeder, and within the parallels of the Eastern Ghauts to the Western. This region comprehends the modern provinces of Mysore, Sera, Upper Bednore, Soonda, Goa, Adoni, Rachoor, Kurnoul, the Doab of the Krishna, and Toombudra, and a considerable part of the modern provinces of Bejapoor and Beeder, as far as the source of the Krishna. The junction of the three languages, the Telinga, the Maharatta, and the Karnataca, takes place somewhere about the city of Beeder in the Deccan. The Haiga Brahmins in Canara consider the Karnataca as their proper tongue, and all accounts or inscriptions on stone, whether in the vulgar language or in Sanscrit, are written in the Karnataca character, which is nearly the same with the Andray, or old writing of Telingana. In a specimen of the Lord's prayer, translated into that language, sixteen of the words can be traced as being the same with those used in the Bengalese, although much disguised by difference of termination.—*(Mackenzie, F. Buchanan, Wilks, Rennell, Colebrooke, &c.)*

Dravida *(or Dravira)*.—This is the ancient name of the country which terminates the south of India. Its northern limits lie between the 12th and 13th degrees of north latitude, and it is bounded on the east by the sea, and on the west by the Eastern Ghauts. The name, however, is occasionally extended to all the country occupied by inhabitants speaking the Tamul language, and there is a whole caste of Brahmins designated by the name of Dravida Brahmins. The subordinate divisions of Dravida were named from the three rival dynasties of Cholan, Cheran, and Pandian. The first governing in Tanjore and Combooconum, possessed the northern tract; Pandian had Madura and the south; and Cheran united Kanjiam and Salem to the dominions of the Kerala on the coast of Malabar.—*(Wilks, Colebrooke, F. Buchanan, &c.)*

Tamul.—This is the proper national appellation of the Sudras of the eastern side of the south of India; and the Pracrit Bhasham, or vulgar dialect of the country, is there called the language of the Tamuls. It is principally spoken in the tract from the south of Telingana to Cape Comorin, and from the coast of Coromandel to the great range of hills, including the greater part of the Barramahal, Salem, and the country now called Coimbatoor, along which line it is bounded to the west by the province of Malabar. Both language and people are by those of Carnata called Arabi and Tigular; and the Tamul Brahmins designated Dravida Brahmins. By Europeans this language is miscalled Malabars. *(Wilks, F. Buchanan, &c.)*

THE EASTERN GHAUTS.

The chain of hills commonly described under this appellation commences in the south, about latitude 11° 20′ N. to the north of Cavery, and extends, with little interruption or comparative deviation from a straight line, to the banks of the Krishna, in latitude 16° N. separating the two Carnatics, the one named Carnatic Balaghaut, or above the ghauts (the true Carnatic); the other the Carnatic Payeenghaut, or below the ghauts, extending along the coast of Coromandel. The term ghaut properly signifies a pass through a range of high hills, but the name has been transferred to the mountainous chains which support the central table land in the south of India.

We are not yet informed of the exact height of this ridge, but its general elevation is known to be considerably less than that of the Western Ghauts. About the latitude of Madras, which is the highest part, it is estimated at 3000 feet; and the table land of Bangalore, towards Ooscottah, which is within the chain, is more than 3000 feet above the level of the sea. As the rivers which have their sources in the upper table land universally decline to the east, it proves the superior elevation of the Western Ghauts, and they are by far the

most abrupt in their ascent. The grand component parts of these mountains is a granite, consisting of white feltspar and quartz, with dark green mica in a small proportion to the other two ingredients. The particles are angular and of a moderate size. The rocks appear stratified, but the strata are very much broken and confused.

The country above the ghauts about Naikan Eray rises into swells like the land in many parts of England, and is overlooked by the high barren peaks of the Ghauts, which close the view to the eastward. The soil between Naikan Eray and Vincatigherry is very poor, and covered with copse, having a few large trees intermixed. The whole of the copse land serves for pasture of an inferior sort, and the bushes supply the natives with fuel for domestic purposes and for the smelting of iron. About two miles from Naikan Eray a torrent in the rainy season brings down from the hills a quantity of iron ore in the form of black sand, which in the dry season is smelted.

The tops of the hills near the Vellore road by Sautghur are covered with large stones, among which grow many small trees and shrubs, with occasionally a tamarind tree of great age and size. The scenery here exhibits a great contrast to that about Madras, the whole country being undulated, with a few lofty desolated peaks; the whole appearing very barren, and without any extensive forests. This pass has been widened and levelled since Mysore was conquered by the British. Artillery can now ascend it with little difficulty, which was not the case when Lord Cornwallis made his first and unsuccessful attempt on Seringapatam. The tranquillity of the Mysore and Carnatic, by the final abolition of the Mahommedan dynasty of Hyder, has increased the importance of an easy communication between the two countries.—*(F. Buchanan, Lord Valentia, Rennell, &c.)*

Western Ghauts.—This chain is better defined than the other, and extends from Cape Comorin to the Tuptee or Surat river, where, however, it does not terminate in a point or promontory; but departing from its meridional course, it bends eastward in a wavy line parallel to that river, and is afterwards lost among the hills in the neighbourhood of Boorhanpoor. In its line along the Tuptee, this ridge forms several ghauts or passes, from which there is a descent into the low land of Khandesh. In their whole extent the Western Ghauts include thirteen degrees of latitude, with the exception of a break in the ridge, about 16 miles wide, in the latitude of Paniany, through which the river Paniany takes its course from the Coimbatoor province. Their distance from the sea-coast is seldom more than 70 miles, commonly about 40, and they are frequently visible from the sea, to which between Barcelore and Mirjaow they approach within six miles.

The Western Ghaut mountains are in general from 2 to 3000 feet higher than

those of the Eastern Ghauts, and several are from 5 to 6000 feet above the level of the sea. The peak of Mount Subramani, on the frontiers of Coorg, has been estimated at 5611 feet. This altitude is sufficiently great to prevent the body of the clouds passing over them, and accordingly the alternate N. E. and S. W. winds (called the monsoons) occasion a rainy season on the windward side of the mountains only. This cause ceases to operate in the parallel of Surat, where the S. W. wind, no longer opposed by a wall of mountains, carries its supply of moisture without interruption over the whole surface of the country. The territory above the Ghauts is called a table land, but it is not a regularly flat level country, being on the contrary in many parts very mountainous.

The Western Ghauts, about the 15th degree of north latitude, although steep and stony, are by no means rugged or broken with rocks. The stones in the neighbourhood of Cutaki are buried in a rich mould, and in many places are not seen without digging. Instead therefore of the naked, sun-burnt, rocky peaks, so common in the Eastern Ghauts, there are here fine mountains covered with stately forests. There are nowhere finer trees, nor any bamboos that can be compared with those that grow in this portion of the Western Ghauts. The bamboos, composing a great part of the forest, grow in detached clumps with open spots between, and equal in height to the most lofty palms. Near Cutaki, about half way up the Ghauts, the teak becomes common, but it is of an inferior size.

The difficulty formerly experienced in ascending these mountains from the Malabar and Canara provinces, may be conceived from that which the Bombay army had to surmount in December, 1791, when advancing into Mysore by the Poodicherim pass. On that occasion it required two days to drag up 20 light field pieces two miles, and three weeks to bring up 14 guns with their tumbrils, none heavier than 18-pounders, to the top of the Ghauts.—*(Rennell, F. Buchanan, Moor, Dirom, Colonel Lambton, &c.)*

THE PROVINCE OF CANARA.

A province on the west coast of India, extending from the 12th to the 15th degrees of north latitude. To the north it has Goa and the district of Gunduck in Bejapoor; to the south the Malabar province; on the east Mysore and the Balaghaut ceded territories; and on the west the sea. It extends 180 miles along the sea coast, and in 1807 (according to Mr. Thackeray) contained 4622 square miles below the ghauts; and 2758 (including Bilghy, Soonda, and Soopah) above the ghauts; making a total of 7380 square miles of wild, rocky, and uneven country. The tract distinguished in our maps as the province of Canara, by a fatality unexampled in history, neither is, nor ever was, known by that name to the people of the country, or of any part of India. Voyagers and Mahommedan strangers, finding that it was a dependancy on the kingdom of Canara, and probably that the officers of government spoke that language, gave the name of Canara to the division called by the natives Tulava, which name, however, applies more particularly to the country north of the river Chandraghiri. Canara is a corruption of Karnata, the table land above the Ghauts. The British province thus named is composed of the maritime countries of Tulava, Haiga, and the adjacent parts of Malabar, and the Hindoo Kankana (the Concan). It was transferred to the British government in 1799, and now forms one of the collectorships under the Madras presidency; but in geographical descriptions is usually distinguished as North and South Canara, under which heads further topographical details will be found.

In this province the Western Ghauts in some places approach near to the sea; in others, branches of rocky hills stretch from the Ghauts towards the sea, occupying great part of the surface. The village lands, however, are well cultivated with rice, especially those through which a river runs, or an arm of the sea; but where there is no inland navigation improvement is backward. The rugged surface of the country renders it necessary to transport the produce on the heads of the peasantry, bullocks being seldom used. The climate and soil of Canara are much like those of Malabar. The rains set in about the middle of May, fall heaviest with squalls of wind in July, and continue to the end of September, during which season all trade is interrupted. Ships quit the coast and insurances are void until the end of September; on shore during the interval, work

is executed within doors, and bargains and accounts are settled. As in Malabar, the natives here mostly live every man under his own tree; but in the interior there are some villages, peopled chiefly by Brahmins and shop keepers. The roads in Canara are passable, though inferior to the military highways in Malabar, but they are less necessary as the trade is greatly conveyed by water, the population and cultivation following the courses of the rivers. As the natives do not require roads, it would be oppressive to compel the inhabitants to make them as government alone would benefit by their construction, in facilitating the progress of troops, stores, and travellers.

The soil of Canara is red and gravelly on the high ground, sandy near the sea, and in the vallies well adapted for the cultivation of rice; but it is the climate rather than the soil that renders the province so productive. The same mode of reckoning by seed is used as in Malabar; but the proceeds of one measure sown is reckoned at not less than 15, and is sometimes in reality 30 fold. In the Mangalore district it is reckoned 30 fold; in Baicul, Buntwal, Cundapoor, and Onore, from 20 to 26 fold; in Ancola, Soonda, and Bilghy from 15 to 21, which is reckoned more than double the average realized from the seed in Malabar. The crops are generally watered by the rains, but the streams are sometimes dammed up to preserve water for the late crops.

The land is divided into two classes: the first is capable of producing two or even three crops of rice; the second a crop of rice and one of some other grain; the third a crop of rice only. Manure is scarce, and the incessant wet and want of good pasture so deteriorate the cattle, that they are not much bigger than long legged goats. The cultivators sow and plant rice from May to July, and reap from September to December inclusive. An acre of good land requires by computation 88 seers of seed, and may produce 1269 seers. There are coco nut gardens in Canara, but not so many as in Malabar, rice being justly thought the surest and most valuable production. Some sandy ground along the beach and banks of rivers is, when not too wet, peculiarly adapted for the growth of coco nuts. In such situations the trees are planted either in a scattered manner, or in regular gardens, where they have been left untaxed, and ought to remain so. When a proprietor plants a garden, he usually manages it himself, letting off a few trees to a toddy drawer, who pays a pagoda annually for 10, 12, or 15 trees. Good trees are said to yield from 50 to 100 nuts annually in four crops; weak trees less than 50 nuts. Betel and pepper are produced above the Western Ghauts, where the soil and climate are more fitted for their production than in Malabar.

The greater proportion of the lands in Canara are private property, and original inscriptions on stone and copper establish the antiquity of the institution.

These consist of the donations of ancient princes to pagodas, &c. granting the land tax accruing from certain lands and villages, and thus transferring it from the treasury to the individual specified; but the property in the soil was not conferred, because not claimed or possessed by the sovereign. In instances where the absolute property in the soil was granted, the deed of gift expressly mentions the prior purchase of the right. These inscriptions on stone and copper are found in every part of Canara, and in every pagoda, and a complete investigation of them would tend to illustrate the ancient history of Canara, perhaps of India. The different princes of Bednore, Bijanagur, and even of Mysore, seem never to have questioned the general rights of the people, although arbitrary assessments, and particular acts of oppression, may have rendered private estates of less value. The culture bestowed by the land owners on their estates proves that they always confided in the justness of their title; and in fact they have been chiefly rendered valuable by the pains devoted to their improvement. Land is frequently pledged, and is, generally speaking, deeply encumbered. The usual practice of pledging land renders its sale less common; but, notwithstanding the aversion felt to the total alienation of their patrimony, there are many instances of its actual sale. On these occasions it usually brings from 8 to 12 years purchase money, on the clear rent; but the inequality of the land tax, and the distance from great towns, cause the value to vary, and to render it in some places not saleable. The land tax is heavier than in the northern parts of Malabar, and the soil is more completely cultivated, which is probably the cause of the comparatively higher price in Malabar.

The lands are leased to tenants at will or to fixed tenants. The proprietors have power to turn out or raise the rents of the first, but it is seldom done. The rent lies between one quarter and one half of the gross produce. Hands and stock are scarce, and as the country gets more populous, rents will probably rise. The fixed tenants are a kind of sub-proprietors, and are in some respects more independent than the proprietors from whom they hold. The great difference between the lands in the Malabar and Canara provinces, and those of the other British provinces in the South of India, is, that there they are vested in communities, here in individuals. The villages above the Western Ghauts are like corporations, communities, municipalities, or republics, possessing the whole of the lands, subject to certain contributions to the sovereign, who draws the whole land rent. If the government exacted the whole landlord's rent from Canara and Malabar, the present proprietors would not be common, but individual tenants.

From the earliest times until the middle of the 14th century, the land was assessed at a quantity of grain equal to the quantity of rice in the husk sup-

posed to be necessary for seed, so that a field which required 10 candies paid a land tax of 10 candies, either in money or in kind. Between the years 1334 and 1347, Harihara, king of Bijanagur, made a new assessment on the principles laid down in the Shastras, where the crop is supposed to be to the seed as 12 to 1. This settlement was concluded upon a rough estimate of the quantity of seed usually expended, and remained without alteration until the country was transferred to the Bednore Rajas, about the middle of the 17th century. These chiefs levied an additional 50 per cent.; and in 1660, the Bijanagur and Bednore assessments formed the standard, which in Canara amounted to 202,229 pagodas.

In Soonda	44,394
	246,623
The land tax of Canara remained in this condition for near 100 years, but in the 10th century, the Bednore princes laid on additional cesses and raised the land tax to . .	314,007
Hyder laid on an extra assessment, and raised the revenue to	533,202
And Tippoo, by further assessments and new heads of revenue, to	868,678

But this enormous sum was merely nominal, for he was never able to collect more than 473,550 pagodas, of which 25,938 arose from the sale of grain and other items not connected with the land revenue. Major Thomas Munro took this settlement as the basis of his assessment of 1800, which amounted to 465,148 pagodas, and which was regularly collected under many disadvantages; for prior to this period, Canara, for a series of years, had been desolated by oppressive governments, and latterly by the confusion occasioned by the war between Tippoo and the British nation. When that officer entered Canara late in 1799, the Mysore troops were still in possession of the fortresses, which they did not abandon until a detachment besieged Jemaulabad.

The rent at present received by the proprietors from fixed tenants and tenants at will is estimated to be generally about one half of the gross produce, the government tax being about 60 per cent. of the landlord's rent, and 30 per cent. of the gross produce. With respect to landed tenures, and the proportions which the landlord's and government share bear to the total produce, it is very difficult for the collector, assisted by a complete staff of native revenue officers, to come to any satisfactory conclusion. If the collector cannot ascertain this point with accuracy, notwithstanding his daily intercourse with the cultivators, it cannot be expected to be effected by a deputed itinerant, who calls in an individual to be interrogated, which person comes prepared with a series of

stories, the offspring of his own genius for invention. In Canara the village accountant keeps a statement of the public revenue, but the peasant seldom keeps any account of his own profits and expenses, he therefore rarely can tell what they have been; and if he is desired to guess, he will answer most guardedly, especially when he is led into the tent for the purpose of being questioned, and magnify his losses and diminish his profits. On entering a field with him, it is the same exaggeration of loss and absence of gain, which are placed before the official inquirer in so strong a point of view, that he is quite surprised to find the worthy man alive and in good case under such horrible circumstances.

In a country so rocky and uneven as Canara, where cattle are not only scarce but can seldom be employed, where every spot before it can be cultivated must be levelled with great labour by the hand of man, the expense of the first preparation of waste land must have been so great, that it never would have been attempted unless the revenue assessment had been moderate. Even after the land is brought into cultivation, if it be neglected for a few years, it is soon broken by deep gullies, formed by torrents which fall during the monsoon. In this province, and also in Malabar, the proprietor of land bestows on his little spot all that minute labour and attention, which is so important to Indian husbandry. Each man lives on his estate, and the neatness of the culture and of the enclosures shews the ardour with which the proprietor improves and embellishes his ground. In countries similar to Canara in climate, manners, and institutions, the arguments and examples adduced by Arthur Young in favour of large farms do not apply, because there is a want of stock, and general poverty, which at present keeps farms small; but even after stock has accumulated, the Hindoo system of an equal division among coheirs will always have a tendency to keep them small. At present, in one district of the province only, this subdivision is so extreme, that the petty estates exceed 22,000 in number, some of them yielding only one fanam of rent.

Canara was supposed in 1807 to contain 576,640 souls, of which number the Brahmins were computed at 98,610. This great proportion of Brahmins has probably conduced to the superior civilization of the province. The Jains are also more numerous than in any of the adjacent districts. The slaves resemble those of Malabar, and the Christians are numerous, but they are said to be of an inferior description to those of Travancore. Prior to the acquisition of this province by the Company, the population was much reduced in consequence of wars and internal feuds, the destruction of many principal towns by Tippoo Sultan, and his sending above 60,000 Christian captives into Mysore, from whence but a small number ever returned. The country was consequently found in a state of

desolation, with large tracts of unclaimed waste, overgrown with jungle, especially in the vicinity of the Ghauts.

This territory will probably never be a manufacturing country, because it produces none of the raw materials necessary to render it such, and because the heavy rains which last so great a part of the year are insurmountable obstacles to all operations which require to be carried on in the open air under a clear sky. But the same rains that deny it manufactures give it a succession of never-failing crops of rice, and render it the granary of Arabia, Bombay, Goa, and Malabar, which would still continue to receive their supplies from hence, were even a heavy duty laid on the exportation. A duty of this description would compel the rich Arabian (for there is no other depôt), who can afford to eat the rice of Canara, to contribute to the revenue of the province, nor would the amount exported be affected by a considerable impost, although it would by any interference of the civil power. The rise in the price does not much alarm these traders, but the uncertainty of getting the article at all, which the intervention of the magistrate always occasions, would effectually drive the traders from its ports. Even if some apprehension of famine be occasioned by a great exportation, this ought not to be restrained until certain symptoms of scarcity appear, and even then the export to the other provinces under the British government ought never to be either prohibited or limited. The officers of government are generally more liable, in their zeal for the people under their immediate protection, to forbid exportation before necessity calls for so strong a measure, than the grain-merchants are to export too much, and by a free export the hardships of scarcity would be equally shared by the common subjects of the British empire.

When an embargo on grain is laid in Canara, the market there will be either overstocked or much better stocked than that at Madras, so that the people of Canara may be surfeiting themselves with food, while their fellow subjects at the Presidency are starving, and the lives of the people at the latter may be sacrificed to the groundless fears of the local authorities in Canara. Although even a famine should be the certain consequence of great exportation from Canara to Madras, the government must act for the general benefit of all their subjects, and it is the same thing to the sovereign, whether his subjects die of hunger at Madras or in Canara. Supposing a squadron of ships at sea to run short of water, and it happened through any accident that one had abundance, the commander would act very unjustly if he did not compel that ship to share her store with the others; in like manner a government ought to make the plenty of one province to assist the deficiencies of another, and a free communication is almost certain of preventing the greatest extremities of dearth. In some particular

cases government is justified in interfering to prohibit exportation to foreign states, but never to their own provinces, and all their public functionaries and inferior officers should be forbidden all intermeddling, whatever, with bazars, markets, exports and imports. The land customs in Canara bear hard on the people and ought to be abolished, and a frontier duty, if necessary, substituted. A trifling revenue is raised by a toll on ferries, which ought also to be suppressed, for, as in India nobody travels for pleasure, it is a tax on industry. The shark-fin duties are trifling in amount and vexatious in the collection, and ought to be erased, while the passes should be kept in good order, to encourage the merchants, who bring down sandal and other upland articles, and take away salt.

The province of Canara continued undisturbed under a Hindoo government until 1763, when it was subdued by Hyder. On his taking possession, it was a highly improved country filled with industrious inhabitants, who enjoyed greater advantages than their neighbours above the Ghauts. The small estates into which it was then sub-divided, were considered the actual property of the holders, and the assessment was fixed and moderate. In 1799, it was transferred to the British authority, and has ever since continued a solitary example of tranquillity, of an easy and regular realization of the revenue and of general prosperity. This has been attributed to the nature of the tenures by which the lands are held, to the moderate revenue exacted, and to its local situation, which is advantageous for the disposal of its produce. Since the cession a great improvement has been exhibited among the people in dress, mode of living, and other personal comforts; the aggregate revenue has increased, and is realized with singular punctuality, notwithstanding the numberless estates from which it is collected. The total public revenue collected in the Canara district, from the 12th July, 1816, to the 11th July, 1817, was as follows:—

Land revenue	494,528 pagodas.
Salt	60,039
Land customs	77,931
Abkary	9,795
Sundry branches of revenue	7,471
Stamps	4,340
Tobacco monopoly	63,979
Total	718,085

The atrocities which were formerly so common in Malabar and Canara are now much less frequent. The rebellions of Malabar were not so much objects of police as civil wars, which burned with a smothered flame many years after the

country devolved to the British. Canara has been quiet ever since it was acquired, because Major Munro took measures to secure tranquillity when the territory was first subdued. The police of Canara has since been excellent, and compared with the former state of these countries, the properties and persons of the people are secure, of which fact they are at last convinced. The collectors of the revenue ought to superintend the police, but should not be too much burthened with minute ordinances, which only tend to distract their attention from objects of greater importance. The judges would then be relieved from the vexatious and tedious duty of the criminal department, and would have more time and a less harassed mind to attend to the decision of civil suits, which are certainly more difficult, and perhaps as important as investigations of thefts and robberies. If the decision of civil suits be delayed, property becomes less valuable, and the defalcations of the revenue proportionally greater. As there is no immediate urgency for the decision of civil suits, they are sometimes postponed by the judges, but the courts of circuit come round and keep the district judge so on the alert in the criminal department, that the civil judicature is liable to become a secondary consideration.

The principal places in Canara recorded as trading ports are Mangalore, Ankala, Onore, Cundapoor, Barkoor, and Becul. Mangalore is the emporium from whence, and from others in a lesser degree, are exported to Arabia, cardamoms, coir, pepper, moories, poon spars, rice, sandal wood, oil, betel nut, ghee, and iron; to Goa, large supplies of rice, grain, and tobacco; to the Maharatta countries, iron, rice, betel nut, natcherry, &c. From Arabia are imported dates, brimstone, salt-fish, and horses; from Bombay, brimstone, sugar, and horses; and from the Maharatta country, horses, shawls, blue cloths, &c.—*(Thackeray, Wilks, Munro, F. Buchanan, 5th Report, Hodson, &c. &c.)*

NORTH CANARA.—The northern division of the province of Canara is situated between the 13th and 15th degrees of north latitude, and was formerly subdivided into three small districts, Cundapoor, Onore, and Ancola. On leaving Devakara in North Canara, the Karnata country begins, which extends below the Ghauts, and occupies all the defiles leading up to the mountains. The part of the Hindoo Kankana (the Concan) included in this division, forming the district of Ancola, is larger than either of the districts into which Haiga is divided. All the country, from Onore inclusive as far as Gaukarna, is called Haiga, and is said to have been formerly under the influence of Ravana, king of Lanca or Ceylon. In 1800, it paid only 29,000 pagodas, while Onore produced 51,000, and Cundapoor 50,000, which arose from Ancola's having been long in an unsettled state and much ravaged by the Maharattas.

North Canara produces sandal wood trees, sugar canes, teak, wild cinnamon, nutmegs, and pepper, and cut or terra japonica. In the southern part the quantity of rice ground is small, and a great part of the country is covered with low woods, in which are to be seen the enclosures of former gardens. The water in the wells is nowhere at any great distance from the surface. To the north of Battecolla much of the soil is poor; in many places the laterite being entirely naked. About Beiluru are many groves of the calophyllum inophyllum, from the seed of which the common lamp oil is expressed, and in this neighbourhood a good coco nut tree is reckoned to produce 50 nuts annually. In 1800, the number of teak trees cut down each year was about 3000. The mimosa catechu (from which the terra japonica, or cut, is made) grows spontaneously on all the hills in South Canara. The only cattle in the part of the district named Haiga are buffaloes and oxen, an equal number of which are yoked in the plough. In Haiga carts are not used.

The sea coast is principally occupied by villages of Brahmins, the interior parts belong to the Buntar caste. About Ancola, it is not the custom for the inhabitants to live in towns. A few shops are collected in one place, and all the other natives of what is called a village are scattered upon their farms. Most of the people about Ancola are of Karnata extraction, but few of Concan descent remain, except a particular kind of Brahmins, who are all merchants, as those of Haiga are cultivators. Being originally descended of the Pansh Gauda, or Brahmins of the north of India, those of Concan are held in great contempt by the Dravida Brahmins, or division of the south, one of the strongest reasons assigned for which is, that they eat fish. According to the Abbe Dubois, between Tellichery and Onore, there are five different nations, who, though mixed together from time immemorial, still preserve their distinct languages, character, and national spirit. These are the Nairs, the Coorgs, the Tulavas, the Concanies, and the Canarese.

In the country about Battecolla, there are none of the Buntar caste, nor does the language of Tulava extend so far north. Battecolla is, properly, in the Haiga country, and the most common farmers are a kind of Brahmins, named Haiga, after the country, and a low caste of Hindoos, named Halepecas. The Comarapeca in this division are a tribe of Concan descent, and seem to be Sudras of pure birth, who properly belong to the country, in the same manner as the Nairs are the pure Sudras of Malabar. By birth they are all cultivators and soldiers, and, as usual with this class of men among the Hindoos, strongly inclined to robbery. From the anarchy which had long prevailed in this part of Canara, they had acquired an extraordinary degree of cruelty, and had even compelled many Brahmins to assume their customs and adopt their caste.

The principal towns here are Battecola, Ancola, Carwar, Mirjaou, and Onore. On account of the short distance between the Western Ghauts and the sea, there are no rivers of great magnitude, but many mountain streams. In a particular portion of this division, in 1800, there were 385 houses occupied by Christians; 1500 by Mahommedans; 4834 by Brahmins; 147 by Siva Bhactars; and 87 by Jains. A Brahmin of Canara, who had written a narrative of the capture of Seringapatam by General Harris, although he knew it happened on a Saturday, yet, because Saturday is an unlucky day, altered it to Monday, as it now stands in his history. Such discrepancies therefore, in Hindoo chronology, must not be considered by the antiquary as any proof either of ignorance or error.—*(F. Buchanan, &c. &c.)*

SOONDA *(or Sudha)*.—This small territorial subdivision is situated above the Western Ghauts, but is comprehended in the British district of Canara. The town of Soonda, or rather its ruins, are in lat. 14° 43′ N. long. 74° 58′ E. 44 miles N. E. from Onore. In the western part of this district the garden cultivation is the chief object of the farmers, and they raise promiscuously betel nut, black pepper, betel leaf, cardamoms, and plantains. The garden peppers of Soonda and Bednore are equal in value, and are better than what grows spontaneously, in the proportion of ten to nine. Towards the east of Soonda, the great object of cultivation is rice. The rains in this quarter are not so heavy as further west, but they are sufficient to ripen a crop of rice that requires six months for that purpose. Sugar canes, in small quantities, are also raised on the rice grounds. The cattle of Soonda are of a larger breed than those of the Concan or Haiga, but they are greatly inferior to the breed found further eastward. Throughout the forests, tigers and wild buffaloes abound, but there are not any elephants.

During the sway of its native rajas, the country is said to have been cultivated, and the town of Soonda large, comprehending, according to native authorities, three miles within the walls each way, and fully occupied with houses. But the district having been repeatedly the seat of war between Hyder and the Maharattas has been greatly devastated, and the houses in the town reduced to less than 100. When Hyder acquired possession, it was said to contain 10,000. The outermost wall of Soonda was estimated by the natives to have been 48 miles in circumference; and there were formerly three lines of fortifications round the town. Within the two spaces surrounded by the outer lines the houses were scattered in small clumps, with gardens between them; but the whole country is now very thinly inhabited. All the arable land in Soonda is considered the property of government, but the value of an estate is fixed, and so long as a tenant pays his rent, it is not customary to turn him or his heirs

out. All the villages extending along the Maharatta frontier belong to government, but they are in a very desolate condition.

Imody Sedasiva, the last raja, or prince of Soonda, was expelled by Hyder in 1763, when he took refuge at Goa, and surrendered to the Portugueze the whole of his territory below the Ghauts for a stipulated pension. In 1799, this territory was transferred to the British government, and annexed to the jurisdiction of Canara. In 1814, the deposed Raja of Soonda requested permission to visit Madras, for the ostensible purpose of obtaining medical advice, but in reality to lay his necessitous condition before the members of that Presidency. He was, however, refused permission, but recommended to state his grievances in writing, and rely with confidence on the justice of the British government. He was also warned not to place the slightest dependance on the deceitful and interested agency of the hordes of private intriguers at Madras. It subsequently appeared, that he had had the folly to apply for the intercession of the Prince Regent of Portugal, to obtain the restoration of the country of Soonda, and, although petitioning the British government as a pauper, had accompanied his letters with some valuable presents to the Portugueze potentate and to his minister of colonies.—*(F. Buchanan, Wilks, 5th Report, Public MS. Documents, &c.)*

HULLYHALL *(or Hullial)*.—This place is situated about 20 miles S. W. from Darwar. Lat. 15° 21′ N. long. 74° 50′ E. In 1800, Colonel Arthur Wellesley reported to the Madras government, that, on account of the unwholesomeness of the climate and the bad condition of the buildings at Mudhaghur and Soopah, in the province of Soonda, he had been obliged to withdraw the troops and collect the whole at Hullyhall, the fortifications of which were also in a very ruinous state. It appeared to him absolutely necessary that there should be one military post in the province of Soonda for its defence, and for the preservation of tranquillity, and that none was so little unhealthy, or in other respects so well calculated for the purpose, as Hullyhall. Its situation on the then Maharatta frontier, and easy communication with Goa, pointed it out as an eligible dépôt for rice, arrack, and military stores; all of which could be thrown into it from the Goa coast at a comparatively moderate expense. In consequence of this recommendation, the Madras government in 1801 authorized such repairs to be made on the works at Hullial as appeared immediately necessary to place it in a state of security; but the frontier has been since far removed from its vicinity.—*(Colonel Wellesley, &c. &c.)*

YELLAPARA.—A small town above the Western Ghaut mountains, in the Soonda district, 60 miles S. E. from the city of Goa. Lat. 15° 2′ N. long. 74° 50′ E.

BONAWASI.—A town in the Soonda division, 47 miles N. from Bednore. Lat.

14° 32′ N. long. 75° 8′ E. In Hyder's time this place contained 500 houses, but is now much reduced, the surrounding country being greatly overgrown with jungle. This place is noted by Ptolemy, and is said to have had a dynasty of kings who ruled 1450 years before the Christian era.—*(F. Buchanan, &c.)*

CARWAR.—A town in the province of Canara, 55 miles S. by E. from Goa. Lat. 14° 50′ long. 74° 11′ E. This was formerly a noted seat of European commerce, the English East India Company having had a factory here so early as 1673, but during the reign of Tippoo, the town went to total ruin. It stands in that portion of the Concan comprehended by the British judicial arrangements in the district of Canara. A considerable quantity of cut, or terra-japonica, is procured here, none of which grows above the Ghauts. The Maharatta merchants also come for salt. To the north of Carwar the country is very thinly inhabited, the hills producing nothing but bushes or stunted trees, among which there are scarcely any teak.

It would appear that at one time the lands of this district belonged to Jain landholders, but all these have been killed or so oppressed, that they have disappeared. There are not any slaves here. This part of the Concan, on the fall of the sultans of Bejagoor, became subject to the Rajas of Soonda, one of whom named Sedasiva Row, built the fort at the mouth of the river, and called it after himself. The dialect of Concan is used by the natives of Carwar in their own houses, but from having been long subject to Bejapoor, almost all of them can speak the Maharatta.—*(F. Buchanan, &c.)*

ANJEDIVA ISLE *(Anjadwipa)*.—A small island about one mile in circumference, and two from the shore, 54 miles S. by E. from Goa. Lat. 14° 44′ N. long. 74° 13′ E. In 1662, Sir Abraham Shipman, when refused possession of Bombay by the Portugueze, landed on this island with his troops amounting to 500 men, where they continued until March, 1665. During this interval they lost by sickness their commander, and when at last removed to Bombay, the survivors of the whole mustered only two officers and 119 rank and file.—*(Bruce, &c. &c.)*

CUTAKI.—A small town in the province of North Canara, above the Western Ghauts. Lat. 14° 52′ N. long. 74° 48′ E. The inhabitants of this neighbourhood are mostly Haiga Brahmins, and are a very industrious class of men, who perform all agricultural labours with their own hands. When this part of the country was ceded to the British government, it was much infested by robbers from the Maharatta country, who are now extirpated. When the approach of these miscreants was known, the Brahmins and other peaceable inhabitants used to retire from their houses with their effects, and conceal themselves in the jungles, even during the rainy season. Pestilence, or beasts of prey, are

gentle, compared with Hindoo robbers, who, in order to discover concealed property, put to the torture all who fall into their hands.—*(F. Buchanan, &c.)*

GAUKARNA.—A town on the sea coast of North Canara, 21 miles N. by W. from Onore. Lat. 14° 32′ N. long. 75° 25′ E. This place is very much scattered among coco-nut palms, and contains about 500 houses, of which one half are occupied by Brahmins, who highly esteem Gaukarna on account of an image of Siva named Mahaboliswara. About six miles to the north is Gangawali, an inlet of fresh water, which separates the Hindoo geographical division, named Haiga, or Haiva, from Kankana (Concan). Canoes can go several miles up this stream to the foot of the Ghauts. The salt made in this part of the country, where there are the same natural advantages as at Goa, is very bad, and scarcely saleable at any market.—*(F. Buchanan, &c.)*

MARJAOW *(Medijay)*.—A town in the district of North Canara, 15 miles N. from Onore. Lat. 14° 28′ N. long. 74° 30′ E.

Dr. Robertson thinks this is the Musiris of the ancients, from whence they exported a variety of silk stuffs, rich perfumes, tortoise shell, different kinds of transparent gems, especially diamonds, and large quantities of pepper. Except the latter, none of the articles above enumerated are at present produced in the country adjacent to Marjaow.

SEDASHEOGHUR *(Sedasiva Ghar)*.—A town on the sea coast of the Canara province, 45 miles N. N. W. from Onore. Lat. 14° 51′ N. long. 74° 9′ E.

COMPTA.—A town on the sea coast of the Canara province, 12 miles N. N. W. from Onore. Lat. 14° 25′ N. long. 74° 29′ E.

ONORE *(Hanavara)*.—A sea-port town in the district of North Canara situated in lat. 14° 16′ N. long. 75° 32′ E. This was formerly a place of great commerce, where Hyder had established a dock-yard for building ships of war, but it was totally demolished by Tippoo when it was recovered at the treaty of Mangalore. There is now a custom-house here, and a part of the town has been rebuilt. Boats come from Goa and Rajapoor to purchase rice, betel nut, pepper, salt fish, &c. which were formerly much annoyed by piratical boats from the Maharatta coast. In this part of Canara there never were manufactures to any considerable amount, and the trade was wholly destroyed by Tippoo. The Portugueze erected a fort here so early as 1505. The lake of Onore is of great extent, and like that of Cundapoor contains many islands, some of which are cultivated. It reaches nearly to the Ghauts, and in the dry season is almost salt; but it receives many small streams, which during the rainy season become torrents and render the whole fresh. It abounds with fish, which when salted form a considerable article of commerce with the inland country.—*(F. Buchanan, Bruce, &c.)*

FORTIFIED ISLAND *(Baswa Rasa Durga)*.—A small island about a mile in circumference, situated a little way north from the entrance of Onore bay. It was originally fortified by an Ikeri Raja, and greatly strengthened by Tippoo, who intended to make it his naval arsenal. When taken from him in 1792 by three British frigates, the garrison consisted of 200 men, with 34 pieces of cannon, besides military stores, and almost the whole iron work of a 60 gun ship, which had been scuttled and sunk.—*(Dirom, &c. &c.)*

BATTECOLLAH *(Batucala)*.—A considerable town on the sea coast of Canara, the name of which signifies the round town. Lat. 13° 56′ N. long. 74° 37′ E. This place stands on the north bank of a small river, the Scandaholay, which waters a very beautiful valley, surrounded on every side by hills, and in an excellent state of cultivation. At the public expense eight dams are annually made, in order to water their rice grounds, which are constructed of earth, and only intended to collect the stream during the dry season.

BARCELORE *(Bassururu)*.—A town on the sea coast of the Canara province, 55 miles N. by W. from Mangalore. Lat. 13° 37′ N. long. 74° 47′ E. This place has been conjectured by some, probably on account of its name, to have been the port Barace of the ancients. In 1575, Barcelore was governed by a Ranny or female sovereign, and it formerly possessed a considerable trade with Arabia.

KUNDAPOOR.—A town in the Canara province, 55 miles N. N. W. from Mangalore. Lat. 13° 38′ N. long. 74° 46′ E. This place is situated on the banks of a river, which in different places is called by different names, according to the villages it passes, and it is generally reckoned to mark the boundary of North and South Canara. It is at present a place of some trade, and on the north side of the river Tippoo had a dock, but the water over the bar, even at spring tides, does not exceed 13½ feet. The river, or rather lake, at Kundapoor, has only one opening into the sea, but receives five streams of fresh water.

SOUTH CANARA.—The southern division of the province of Canara, situated between the 12th and 14th degrees of north latitude. The country to the north of the river Chandraghiri, where Malabar ends, is called Tulava by the Hindoos, and South Canara by the British.

The soil of Tulava gradually grows worse for grain as it is distant from the sea. The best in quality extends from Mangalore to Buntwalla, the next from thence to Punjalcotta, and the worst from thence to the hills. About Cavila, east of Mangalore, some of the hills are covered with tall forests, in which the teak tree is found. The strata of Tulava, near the sea-coast, resemble entirely those of Malabar, and consist of laterite or brickstone, with a very few rocks of granite interspersed. Poor land of every description requires more seed than richer land of the same kind. A garden of 300 acres requires the labour of six peo-

ple if it be watered from a well, but of only three if it be watered from a tank. Cultivators who are rich keep from 20 to 25 ploughs, but at least one half of the actual farmers have only one. From Urigara to Hossodurga, the country near the sea is low and sandy, and too poor to produce even coco nuts. The exports by land consist chiefly of salt fish, betel nut, ginger, coco-nut oil, and raw silk. The imports by land are chiefly cloths, cotton, thread, blankets, tobacco, and black cattle, with a small quantity of pepper and sandal wood.

In 1800, this division of the Canara province contained 206,633 males and 190,039 females. This excess of the male over the female population has also been found to prevail in the Barrahmahal, and other parts of the south of India. The number of houses was about 80,000, of which there were 2545 inhabited by Christians; 5223 by Mahommedans; 7187 by Brahmins; 2700 by Jains; and the remainder by different low castes of Hindoos. The number of slaves of both sexes was 7924. Swine are kept by some of the low castes, but the pork of tame swine is an abomination with the Bunts, as with the higher ranks of Hindoos, although many of them relish the flesh of the wild hog. At the above date, no horses, sheep, goats, or asses were bred in Tulava, nor had its inhabitants any carts.

To judge from appearances, the occupiers of land in this division are richer than those of Malabar, who are probably in easier circumstances than those of Coimbatoor, or those above the Ghauts. The universal cry of poverty in India, and the care with which every thing is concealed, render it very difficult to ascertain the real circumstances of the cultivator. A good slave sells for about 10 pagodas or 4 guineas; free men of low caste, if they be in debt or trouble, sometimes sell their sisters' children, who are their heirs, for they have no authority over their own children, who belong to their maternal uncles. The Brahmins of Tulava, like the Namburies (Brahmins) of Malabar, pretend that the country was created expressly for their use by Parasu Rama, and that they are the only persons entitled to be called proprietors of the soil. In the northern parts of South Canara there are two castes, called Bacadaru and Batadaru, both of which are slaves, and have exactly the same customs; yet each disputes for pre-eminence, and will not eat or intermarry with the other.

Along the sea coast from Cavai to Urigara, the inhabitants are principally Moplays (Mahommedans), who now possess the sea coast as the Nairs do the interior. Although the Nairs are more numerous than the Moplays, yet during Tippoo's reign, when not protected by government, the Hindoos were obliged to skulk in the woods, and all such as could be catched were circumcised. This mode of conversion, however involuntary, is perfectly effectual, and the convert becomes a good Mahommedan, as otherwise he would have no caste at all; and

although the doctrine of caste be no part of the Mahommedan faith, yet it has been fully adopted by the lower rank of Mahommedans in India.

The chief towns in this division of the Canara province are Mangalore, Barcelore, and Callianpoor; there are no rivers of magnitude or consequence, but many mountain streams. The language of Tulava, or South Canara, has a strong resemblance to that of Malabar; and the written characters are the same; but in the language of Tulava there is a greater admixture of words from all the countries, containing the five southern nations of India, viz.:—Telinga, Maharashtra, Karnataca, Gujura, and Dravida. In Tulava, the era of Salivahanam is in use, by which year A. D. 1800 corresponds with 1722, but to the north it is reckoned the year 1723. The year is solar. The people of this district, although longer subjected to a foreign yoke than those of Malabar, never were so entirely subdued as the greater part of the Hindoos, and have always been able successfully to resist the pretensions of their governors to be proprietors of the soil.

The former sovereigns of Tulava, princes of the House of Ikeri, had always given great encouragement to the Christians, and had induced 80,000 of them to settle there. They were all of Concan descent, and retained the language, dress, and manners of the people of that country. The clergy adopted the dress of the country to which they belonged, but they are all natives, descended from Concan families, and were purposely educated in a seminary at Goa, where they were instructed in the Portugueze and Latin languages, and in the doctrines of the Church of Rome. In Tulava they had 27 churches, each provided with a vicar, and the whole under the controul of a vicar-general, subject to the Archishop of Goa. Tippoo threw the priests into dungeons, forcibly converted the laity to Islamism, and destroyed the churches. The Christian religion does not, like the Hindoo, prevent the re-admission of such delinquents into the church, and these involuntary Mahommedans have in general reconciled themselves with the clergy, more than 15,000 having returned to Mangalore and its vicinity; 10,000 made their escape from Tippoo to Malabar, from whence also they are gradually returning. These poor people have none of the vices usually attributed to the native Portugueze, and their superior industry is acknowledged by the neighbouring Hindoos.

The Jain sect abound more in this province than any of India, and at no remote distance of time must have been the prevailing sect; many Jain temples still remain. The proper name of the Jain sect is Arhita, and they acknowledge that they are one of the 21 sects who are considered heretical by Sancara Acharja. Like other Hindoos, they are divided into Brahmin, Khetri, Vaisya, and Sudra. These castes cannot intermarry; nor should widows burn with their husbands. The vedas and 18 purans of the Brahmins, the Jains reject as

heretical. They say that these books were composed by a saint named Vyasa, whom the orthodox Brahmins consider as an incarnation of the deity. Their chief book of doctrine is named Yoga. It is written in the Sanscrit language and character of Karnata, and is explained by 24 purans, all written by its author named Vrishana Sayana, a saint, who by long continued prayer had obtained a knowledge of divine things. They admit that all Brahmins are by birth of equal rank. The gods of the Jains are the spirits of perfect men, who on account of their great virtue, have become exempt from change, and are all of equal rank and power. They are called collectively by various titles, such as Jineswara, Arhita (the worthy), and Siddha (the holy). These saints reside in a heaven called Mocsha. Concerning the great gods of the 18 purans of the orthodox Brahmins, the Jains say that Vishnu was a Raja, who having performed certain good works was born a second time as a Raja, named Rama. At first he was a great hero and conqueror, but afterwards he retired from the pleasures of the world and became a Sanyassi (a solitary devotee), and lived a life of such purity that he obtained Siddha under the name of Jina, which he had assumed when he gave up his earthly kingdom.

By the orthodox Brahmins, who follow the doctrines of Vyasa, the Jains are frequently confounded with the Saugata, or worshippers of Buddha. Their doctrine has in many points a great resemblance to that which is taught in Ava by the followers of Buddha. The Jain Brahmins abstain from lay affairs, and dress like those who follow the doctrines of Vyasa. Their gooroos, or chief priests, have the power of fining their followers who cheat or lie, commit adultery or murder. The fines are given to the gods, that is to say, to the priest.

The Jains are scattered throughout Hindostan, but at present they are not numerous, except in South Canara. They have two sorts of temples, the one covered with a roof, and called Busty; the other, an open area surrounded by a wall, and called Betta, which signifies a hill. In the temples called Betta, the only image of a saint is that of a person named Gomuta Raya, who, while on earth, was a powerful king. The images of Gomuta Raya are naked, and always of a colossal size. The one at Carculla is made of a single piece of granite, the extreme dimensions of which, above ground, are 38 feet in height, and 10 feet in thickness. By an inscription on it, it appears to have been constructed in the year A. D. 1431.

The Brahmins generally abound in the odium theologicum; it is, however, between the Madual and Sri Vaishnavam, although both followers of Vishnu, that the most violent antipathy prevails. The Smartal Brahmins, although adherents of Siva, agree much better with the Madual, and in South Canara and Malabar

these live on tolerable terms. In South Canara it is not uncommon for one temple to belong to both gods, and in most places there, the temples of Vishnu and Siva are built near to each other, and the same chariot serves for the procession of both idols. To the east of the Ghauts the Madual Brahmins scorn to serve as priests, even in the temples of Vishnu, and are the proudest of the whole sacred order. They look with abhorrence on the doctrines which inculcate that the spirits of good men are after death absorbed into the deity; in which they differ both from the Smartal or Siva Brahmins and the Sri Vaishnavam Brahmins. Madua Acharya, the chief of the Madual Brahmins, was born at Paduca Chaytra, about six centuries ago, but had gone through several prior incarnations.

Travancore, Malabar, and South Canara (or Tulava), alone escaped Mahommedan conquest, until the two latter were invaded by Hyder, A. D. 1765-6. *(F. Buchanan, &c.)*

Udipu.—A small town situated about three miles from the sea, near a river called the Papasani, 39 miles N. N. W. from Mangalore. Lat. 13° 25′ N. long. 74° 48′ E.

Jemaulabad *(Jamalabad)*.—A town in the division of South Canara, originally named Narsinga Angady. Lat. 13° 3′ N. long. 75° 25′ E. The fort built here by Tippoo stands on an immense rock, which is wholly inaccessible except by one narrow way, and may be deemed impregnable. The nature of the access to it renders the descent in the face of an enemy nearly as difficult as the access; so that a very small body of men with artillery are adequate to blockade a strong garrison, which renders the place of little use, except as a safeguard for treasure. When Seringapatam had fallen, Tippoo's garrison were summoned, but held out for a month and a half; when, after three days' bombardment, the soldiers ran off, the commandant poisoned himself, and the principal officers who submitted to be taken were hanged.—*(F. Buchanan, &c.)*

Carculla.—An open town in the province of South Canara, containing above 200 houses, 27 miles N. by E. from Mangalore. Lat. 13° 16′ N. long. 75° 3′ E. Near this place are the ruins of the palace of the Byrasu Wodears (chiefs), the most powerful of the former Jain Rajas of Tulava, or South Canara.

Einuru *(or Yennoor)*.—A small town in the district of South Canara. Lat. 13° 5′ N. long. 75° 16′ E. This place contains eight temples belonging to the Jains, and one to the Siva Brahmins. The former have an allowance of 14 pagodas, and the latter of 10 pagodas. As in this part of the country the worshippers of Jain are more numerous than those of Siva, the temples of the former

ought to have the best endowments; but while the native officers of government are mostly Brahmins, pretence will never be wanting for distressing the Jain temples. At this place there is an immense colossal image of one of the gods worshipped by the Jains, which stands in the open air, and is formed of one solid piece of granite.—*(F. Buchanan, &c.)*

MOOLKY.—A town in the Canara province, 16 miles N. by W. from Mangalore. Lat. 13° 7′ N. long. 74° 55′ E.

MANGALORE *(Mangalur)*.—A flourishing sea-port town in the province of Canara, situated on a salt lake, which is separated from the sea by a beach of sand. At high water and in fine weather ships of less than ten feet water can enter it. Lat. 12° 53′ N. long. 74° 57′ E. This town is named Codeal Bunder, is large, and built round the sides of the peninsula, in the elevated centre of which the fort was placed. The lake by which the promontory is formed is a most beautiful piece of salt water. Ten miles further up the river is the small town of Arcola, which is likewise called Feringhy Pettah, having formerly been inhabited by Concan Christians, invited to reside there by the Ikeri Rajas. Its situation on the northern bank of the southern Mangalore river is very fine, and it was formerly a large town; but after Tippoo had taken General Matthews and his army, in 1783, he destroyed the town and carried away the inhabitants. The whole of the country above Mangalore resembles Malabar, only the sides of the hills have not been formed into terraces with equal industry; the cattle also resemble those of Malabar in their diminutive size.

In Hyder's reign the principal merchants at Mangalore were Moplays and Concanies, but since the British acquired the government, many men of property have come from Surat, Cutch, Bombay, and other places to the north. These men are chiefly of the Vaisya caste, but there are many Parsees among them. The shopkeepers are still mostly Moplays and Concanies. The vessels employed in trade generally belong to other ports.

Rice is the grand article of export, being sent to Muscat in Arabia, Goa, Bombay, and Malabar. In 1800, the current price was 2*s*. 8*d*. to 3*s*. 6*d*. per bushel; and in 1803, out of 11 lacks of rupees, the total export of Mangalore, rice composed nine lacks, and was then subject to an export duty of ten per cent. Next to rice as an export is betel nut, then black pepper; sandal wood is sent from hence to Bombay, but it is the produce of the country above the Ghauts; cassia or dhal-china is sent to Muscat; and turmeric to Muscat, Cutch, Surat, and Bombay. Salt is made on this coast by a process similar to that used in Malabar, but the quantity manufactured is very inadequate to the wants of the country, on which account it is imported from Bombay and Goa, and sells

for 3*d*. per bushel. Raw silk for the use of the manufacturers above the Ghauts, and sugar, are imported from Bengal and China, and oil and ghee (boiled butter) from Surat. Much of the cloth used in the country is brought from above the Ghauts. The maund at Mangalore is only 28½ pounds, by which weight the Company buy and sell.

Mangalore at a very early period was a great resort of Arabian vessels, the productions being peculiarly adapted to that country. The Portugueze also carried on an extensive commerce, and had a factory established here. In 1596, the Arabs of Muscat being at war with the Portugueze, one part of the Arabian fleet run down the coast of Africa and destroyed the Portugueze settlement at Bombazar; while the other, stretching across the Indian seas, burned the factory belonging to that nation at Mangalore. In February, 1768, it was taken by a detachment from Bombay; but retaken by Hyder immediately afterwards, and the garrison made prisoners. In 1783, Mangalore again surrendered to a force from Bombay, and after the destruction of General Matthews and his army, sustained a long siege by Tippoo, during which the garrison, under Colonel Campbell, made a most gallant defence. The whole power of that prince, assisted by his French allies, could not force a breach that had long been open, and he was repulsed in every attempt to carry the place by storm. After the conclusion of the peace in 1784, it was given up to Tippoo a mere heap of rubbish; what remained was wholly destroyed by him, having learned from experience how little his fortresses were calculated to resist European soldiers, and with what difficulty he could retake any of them that were garrisoned by British troops. In 1806, the population of Mangalore was estimated at 30,000 inhabitants, and it has probably greatly increased since. Travelling distance from Seringapatam 162 miles; from Madras 440 miles.—*(F. Buchanan, Bruce, Lord Valentia, A. H. Hamilton, &c.)*

BUNTWALLA.—A town in South Canara, 15 miles east from Mangalore. Lat. 12° 54′ N. long. 74° 50′ E.

EETUL.—An inland town in the Canara province, 19 miles S. S. E. from Mangalore. Lat. 12° 46′ N. long. 75° 13′ E.

CUMLY *(Camala)*.—A town and fort in the district of South Canara, 25 miles south by east from Mangalore. This place stands on a high peninsula in a salt water lake, which is separated from the sea by a spit of sand. The country to the north of the Cumly river formerly belonged to the Rajas of the Jain religion, but the last of the Buntar Jain Rajas was hanged by Tippoo.

HOSSOBETTA.—A small town on the sea coast of South Canara, 14 miles south by east from Mangalore. Lat. 12° 42′ N. long. 75° E. Near to this

place is a large straggling town, named Manjeswara, containing many good houses chiefly inhabited by Moplays, Buntars, and Biluars. The principal inhabitants of Hossobetta, and of many other towns in Tulava, are Concanies, or people descended from the natives of Concan. It is reported they fled hither to escape a persecution at Govay (Goa), their native country, an order to convert them having arrived from Portugal. The rich immediately removed, and the poor who remained behind was converted to what was called Christianity.—*(F. Buchanan, &c.)*

THE PROVINCE OF MALABAR.

(MALAYAVAR, THE REGION OF MALABAR.)

THIS region extends along the western coast of India from Cape Comorin to the river Chandraghiri, in lat. 12° 30′ N. but the term is frequently erroneously applied to the whole country from Bombay to the southern extremity. The province of Malabar is a particular portion of the coast to which this name is appropriated, the other modern subdivisions being Cochin and Travancore; but in Hindoo geographical systems the whole region is denominated Kerala. The Malabar language extends as far north as Neeliseram, where commences the country of Tulava (misnamed Canara), and the Tulava language. In some ancient tables, Tulava is considered a subdivision of Kerala, which is said to have extended from Gaukarna, round Cape Comorin, to the river Tumbrapurni, in Tinnevelly. What immediately follows under this head relates chiefly to the modern British province of Malabar, which comprehends several sections of country not strictly belonging to the Hindoo region of that name, but a very great proportion of the statistical observations, and of the descriptions of the manners, customs, institutions, &c. are equally applicable to territories of Travancore and Cochin, and will be referred to when these countries come under examination.

According to Mr. Thackeray, the British district of Malabar contains 7249 square miles; of which Wynaad occupies 1250 square miles, and a portion of Cochin 745 square miles. The countries of Malabar and Canara lie immediately below the Western Ghauts, and the sea is everywhere in sight. These countries are comparatively low, but broken and much interspersed with back water, rivers, and extensive ravines, shaded with forest and jungle, and filled with population; for the upland is barren, and it is in the ravines and on the margins of the rivers that the inhabitants reside. In the month of February, the low country becomes excessively hot, and the vapours and exhalations so thick that it is difficult to distinguish objects at the distance of five miles; which curious process may be viewed from the tops of the mountains, where the cold is scarcely supportable. The heat increasing during the months of March and April, a prodigious quantity of this moisture is collected, which remains day

and night in a floating state, sometimes ascending nearly to the tops of the mountains, when it is checked or condensed by the cold, but descending immediately after it is again rarified, and becomes vapour before it can reach the earth. In this state of floating perturbation it continues until the setting in of the western monsoon, when the whole is condensed into rain, some falling on the low country, some among the mountains, and what escapes is blown across Mysore, immediately over the Seringapatam valley.

The British province of Malabar extends about 200 miles along the sea coast, and may be divided into two portions. By far the most extensive consists of low hills separated by narrow vallies, and from the Ghauts this always extends a considerable distance to the westward, and sometimes even to the sea. The hills are seldom of any considerable height, but in general have steep sides and level summits. The sides possess the best soil, and are in many places formed into terraces. The summits are bare in many parts, and, especially towards the north, expose to the view large surfaces of naked rock. The vallies contain, in general, rivulets that convey away the superfluous water, but in some places the declination is not sufficient, and in the rainy season the ground is much overflowed. The soil in these vallies is extremely fertile.

The second portion of Malabar consists of poor sandy soil, and is confined to the plain on the sea coast, seldom above three miles wide, and in general not so much. Near the low hills these plains are the most level, and best fitted for the cultivation of rice. Nearer the sea they are more unequal in their surface, and rise into low downs admirably adapted for the coco-nut tree. This division of the country is wonderfully intersected by inlets of the sea, which often run for great lengths parallel to the coast, receiving the various mountain streams, and communicating with the ocean by different narrow and shallow openings. In other places, where there are none of these salt inlets, the low lands within the downs on the sea coast, are, in the rainy season, totally overflowed; for the fresh water has then no vent, and must consequently stagnate until it gradually evaporates. As it dries up it leaves the sands fit for some particular kinds of rice; and it is probably owing to this cultivation that the stagnate waters do not injure the salubrity of the air; for Malabar, generally, may be esteemed a healthy country. The rivers and mountain streams are here very numerous, but on account of the vicinity of the Western Ghauts to the sea, their courses are very short. Few of the rivers have any peculiar appellation, but each portion is called after the most remarkable place near to which it flows. In the Irnadu division, gold dust is collected in the river which passes Nilambur, and is a branch of that which falls into the sea at Parapanada.

The forests in this province being private property, application must be made

to the landlord for permission to cut down any particular tree, which is not requisite in all parts of India. There is a great deal of valuable teak timber about Manarghaut, but being remote from a navigable river, the expense of men and elephants for transporting it even a short distance would be too great to admit of profit. Besides this, the forests are claimed by the Nairs, who pretend to a proprietary right in the soil and trees, which, whether well founded or not, they have actually exercised by selling and mortgaging the trees to Moplay merchants. These forests yield but little income to the persons who now claim the property, because their ignorance and poverty prevent their availing themselves of the possession. The sandal wood is not the produce of Malabar, but as the greater part of it grows immediately above the Western Ghauts, all that is produced towards the sources of the Cavery ought to come to Malabar, as the nearest sea coast from whence it can be exported. The sandal wood is of the best quality, but the few trees that are found within the limits of Malabar are totally devoid of smell. The palm, which in Malabar is called the brab (borassus) is in such immense quantities about Palighaut, that the jagory prepared from it commonly sells at one fanam per tolam, or 2s. 7½d. per cwt. With proper care an excellent spirit might be extracted from it.

There are few villages or towns in Malabar, except along the sea coast, every man living distinct on his estate or farm. The gardens are usually enclosed with a high bank and deep gulley, like a rampart and ditch; the houses are built within the enclosure under the shade of the jack, betel-nut, and coco-nut trees. The high grounds are scarped into terraces, one above the other, for the culture of dry grains, and the vallies are laid out in rice fields. The houses of the cultivators are built on the rising grounds which surround the vallies, and the whole presents a pleasing prospect, consisting of vallies surrounded by rising grounds, embellished with cottages and plantations, and these overtopped by hills cut into terraces.

Many varieties of rice are cultivated, according to soil and season, the whole chiefly watered by the periodical rains. The inhabitants plough but superficially, burn the roots and grass turned up, and manure with ashes and leaves; in some parts with salt mud. The seed is sown from March to July, but mostly in April and May; the harvest is reaped from July to January. Some lands are said to return only 3, some 16, of the seed expended; on some lands 2, on others 3 crops are produced annually. The first crop may be sown in April, after a month it is weeded, and in four months the grain is ripe, having undergone altogether three weedings. The second crop is ploughed from July to September, in a month is transplanted, is weeded twice, and ripe in three months. For the third crop (which is probably too many), they plough and sow in

December or January, weed every month, and for want of rain are obliged to have recourse to small reservoirs of water. The dry cultivation is of little importance. The soil on the hills is gravelly and stony; that along the coast a sandy, light, poor soil; about the Ghauts rather more mixed with rich vegetable mould. The heavy rains of Malabar and Canara seem to tear away the soil and leave nothing but loose stones and sand on the hills. Some vallies are very rich, because they become the receptacles of the fine particles of mould which stop when they can be carried no further; but on the whole the soil of the province is poor.

There have been many discussions about the average produce of coco-nut trees, some estimating it at 19, others at 42, while the natives admit of 24 annually from each fruit-bearing tree; but it is impossible to fix the produce exactly. Some good trees, well taken care of, in suitable soil and situation, will yield 500 nuts, while others in a bad soil and neglected will not produce a dozen. It has been calculated, that in Malabar there are three millions of coco-nut trees; but it is an absurd attempt for a sovereign to count the nuts of a whole province. At present one third of the gross produce is taken as a tree-tax, the trees being ranged in different classes; but as the inhabitants always conceal a great deal, probably not more than one fifth is realized by government.

Black pepper has long been the chief article of European export from Malabar, as they usually purchase about five-eighths of all produced, and carry it principally to Europe direct, or to Bombay and China, for which last mentioned market many articles, the produce of Malabar, are peculiarly suited. The remainder is chiefly exported by native traders to the bay of Bengal, Surat, Cutch, Sinde, and other countries in the north-west of India, and a considerable quantity goes to the Arabian merchants of Muscat, Mocha, Hodeida, and Aden. In Malabar, the plant is chiefly propagated by cuttings, and requires much care while young, as during the hot season it must be watered, and its roots sheltered by leaves. It is supported by jack trees, which produce their own peculiar fruit, and probably afford some nourishment to the pepper vine, which bears about the fourth or fifth year, and yields from three to seven pounds weight, according to circumstances. Government takes a share of the supposed produce, which, like tythes in England, tends to discourage the culture; but on the other hand, no particular encouragement ought to be given to the growth of pepper, or indeed of any other produce of the earth, on which the land-tax ought to remain fixed and invariable. By lightening the taxation of the ground appropriated to any particular production, government, in fact, offers a bounty for its culture, and may thus promote the increase of what is already redundant, and indirectly discourage the production of something else. The land ought to

be equally taxed, whatever be its produce, and, if wanted, a distinct revenue may be raised by a fiscal duty on the article; by which arrangement the proprietor would neither be stimulated to the culture of any particular article, nor deterred by a high land rent. Pepper is an article of which but a small proportion is for home consumption, and must be exported; a duty on exportation would consequently be less oppressive than a direct tax on production, so heavy as one half, or one third, or even one fourth; and with reasonable attention, smuggling might be prevented. For half the year a contraband trade is not practicable by sea or land, because the ports and passes are equally shut by the prevalence of the monsoon. Neither ships nor bullocks can pass from May to September, and the vexation of custom-house officers would be much less than a direct assessment on each pepper vine; in both cases the frauds and embezzlements would be about equal.

Almost the whole land in Malabar, cultivated and uncultivated, is private property, held by tenure right, which conveys full and absolute interest in the soil. The origin of landed property here is ancient and obscure, and admits of much speculation. The history which appears most satisfactory to the natives asserts, that both Malabar and Canara were created, or rather raised from the bottom of the sea, for the use of the Brahmins; but without going so far back, it may be observed, that the present landlords and their ancestors appear to have had possession for a space of time beyond tradition, and that the validity of their tenure has never been doubted. There are rules established of great antiquity for the transfer, lease, and mortgage of estates, which could never have been the case if the property in the soil had been solely vested in the sovereign. The adjacent countries of Travancore, Cochin, Bednore, and Canara, have the same institutions, and nearly the same rules regarding private property, which never seem to have been called in question or disputed by any public authority except Tippoo. It appears next to certain also, that originally all the lands in Malabar belonged to a hierarchy, and were attached to certain pagodas; but at a very early period were largely alienated to the present proprietors (Jelmkars), and many usurped since the period of Hyder's invasion. The Moplays under the Mysore Mahommedan dynasty, and the Rajas, have probably possessed themselves of lands to which they had no right; but their individual usurpations do not affect the general rights of the proprietors, who consider them fully as solid and sacred as the tenures of landed gentlemen in England. If a proprietor die intestate, and without heirs, the estate escheats to the sovereign, but as the landholders claim and practise the privilege of adoption, and the power of devising their estate in whatever manner they choose, but especially to pagodas, lands seldom revert to the state for want of heirs.

In this province lands are frequently so deeply involved and alienated by debts contracted, that in many cases the Jelmkar, or original proprietor, only receives a handful of grain or measure of ghee as an acknowledgment of his title. The value of estates vary, but are said to average 20 years purchase, reckoning on the clear rent. The Moplays are the great purchasers and mortgagees, their wealth, industry, and habits of business, giving them great advantage over the idle and dissolute Nairs. In Cotiote and the northern division, 50 per cent. and in the southern, 80 per cent. of the rent, is said to be paid to government, but this in both cases is exaggerated. The inequality is probably owing to the different nature of the country, for the southern parts are more open, and it is likely, that Tippoo, in the course of a few years, would have forced the landholders to pay the whole rent to government, in which event, they would have ceased to be proprietors, and would have dwindled down to mere cultivators. But Cotiote and the northern divisions were never thoroughly subdued by the Mysore Sultans, the strength of the country consequently enabled the people to defend their rents and continue landed proprietors, and perhaps this cause accounts for the existing rights in the soil claimed by the inhabitants of the countries of the Western Ghauts, Bednore, Canara, Malabar, and Travancore. This species of property may possibly at one time have existed more generally in Hindostan; but in other provinces of India, armies of horse could carry into immediate execution the mandates of a despot, who never admitted of proprietary rights, because his wants incited, and his power enabled him to draw the whole of the landlords' rent. The settlement of Oushed Beg Khan (Hyder's deputy) in 1782, is said to be the foundation of the one made by the British commissioners, but the nature of that officer's settlement, and the amount of his collections, admit of much dispute, for as Malabar was never thoroughly subdued and settled, like other countries long subject to the great sovereignties of the Deccan, there never was any regular establishment of village registers. Even the Menewans, who now keep the havelly accounts, are not on the same footing as the hereditary Curnums, or village accountants of the other provinces, nor are they at all skilful in their vocation. The survey of some districts in Malabar has been made at the expense of the British government, but it seems more the business of the proprietor. Where government is the sole proprietor, as in the Balaghaut ceded districts, a survey is required; but in countries where land is private property, and the tax unalterably fixed, the same necessity does not appear to exist.

The succession of landed property is guided by the same rules which govern the succession to other sorts of property. Among those castes where the sister's son performs the funeral obsequies, he succeeds as heir; in those where the castes

follow the common Hindoo law, the sons perform the necessary solemnities and succeed to the estate, except where some slight differences prevail respecting the elder brother's portion. In one caste the estate is divided among the sons as in other parts of India; in another, among the sisters, or rather among the sister's sons. The succession of the sister's son has no particular effect upon, nor does it arise exclusively from the institution of private property in the soil; but originates from the ancient privilege of the Brahmins to visit the females, for when this sacred body had established their hierarchy, they probably wanted soldiers and mistresses, and therefore instituted the Nair caste, the males acting in the first capacity, and the females in the second. The head peons, or foot soldiers, probably became Rajas, and gradually acquired possession of the land; and the fathers of the children being uncertain, the succession followed the mother, about whom there could be no doubt. Such appears to have been the origin of this most preposterous custom, which, when established among the polite Nairs, became fashionable and was adopted by other castes, and even by the fanatic Moplays, who are followers of the Prophet.

The region named Malabar, being intersected by many rivers and bounded by the sea and high mountains, presented so many obstacles to invaders, that it escaped subjugation by the Mahommedans until it was attacked by Hyder in 1766; the original manners and customs of the Hindoos have consequently been preserved in greater purity than in most parts of India. The other inhabitants of this province are Moplays (or Mahommedans), Christians, and Jews; but their number collectively is inferior to that of the Hindoos, some of whose most remarkable manners, customs, and institutions shall be here described, reserving the more local details for the geographical sub-divisions respectively. The rank of caste on the Malabar coast is as follows:—

1st. Namburies, or Brahmins.
2d. The Nairs, of various denominations.
3d. The Teers, or Tiars, who are cultivators of the land and freemen.
4th. The Malears, who are musicians and conjurors, and also freemen.
5th. The Poliars, who are slaves or bondmen, and attached to the soil.

The system of distances to be observed by these castes is specified below:

1st. A Nair may approach, but must not touch, a Brahmin.
A Tiar must remain 36 yards off,
A Poliar 96 steps off.
2d. A Tiar is to remain 12 steps distant from a Nair,
A Malear three or four steps further,
A Poliar 96 steps.
3d. A Malear may approach but not touch a Tiar.

4th. A Poliar is not to come near even to a Malear, or to any other caste. If he wishes to speak to a Brahmin, Nair, Tiar, or Malear, he must stand at the above prescribed distance and cry aloud to them.

If a Poliar touch a Brahmin, the latter must make expiation by immediately bathing, reading much of the divine books, and changing his Brahminical thread. If a Poliar touch a Nair or any other caste, bathing is sufficient. In some parts of the province, churmun is a term applied to slaves in general, whatever their caste be, but it is in some other parts confined peculiarly to Poliars. Even among these wretched creatures the pride of caste has full influence, and if a Poliar be touched by another slave of the Pariar tribe, he is defiled and must wash his head and pray. The Parian, in the plural Pariar, belong to a tribe of Malabar below all caste, all of whom are slaves. In Malabar the Pariars acknowledge the superiority even of the Niadis, but pretend to be higher than two other races. This tribe eat carrion and even beef, so that they are looked upon as equally impure with the Mahommedans and Christians. The Niadis are an out-caste tribe common in Malabar, but not numerous. They are reckoned so very impure, that even a slave of caste will not touch them. They have some miserable huts built under trees, but they generally wander about in companies of ten or twelve, keeping a little distance from the roads; and when they see any passenger, they set up a howl like dogs that are hungry. Those who are moved by compassion lay down what they are inclined to bestow and go away; the Niadis afterwards approach and pick up what has been left. They have no marriage ceremony, but one man and one woman always associate together. They kill tortoises and sometimes alligators, both of which they eat and consider excellent food. The Brahmins here are both fewer in number and less civilized than in the other provinces of India south of the Krishna. They subsist by agriculture, priestcraft, and other devices, but are not employed as revenue servants, this being probably the only province of the south where the Brahmins do not keep the accounts.

The next most remarkable caste are the Nairs, who are the pure Sudras of Malabar, and all pretend to be born soldiers, but they are of various ranks and professions. The highest in rank are the Kirit or Kirum Nairs, who on all public occasions act as cooks, which, among Hindoos, is a sure mark of transcendent rank, for every person may eat food prepared by a person of higher rank than himself. The second rank of Nairs are more particularly named Sudras, but the whole acknowledge themselves and are allowed to be of pure Sudra origin. There are altogether eleven ranks of Nairs. This caste form the militia of Malabar, directed by the Brahmins, and governed by Rajas. Before the country was disturbed by foreign invasion, their submission to their superiors was great;

but they exacted deference with an arrogance rarely practised but by Hindoos in their state of dependance. A Nair was expected instantly to cut down a Tiar (cultivator), or Mucua (fisherman), who presumed to defile him by touching his person; and a similar fate awaited a Poliar, or Pariar, who did not turn out of his road as a Nair passed. The peculiar deity of the Nair caste is Vishnu, but they wear in their forehead the mark of Siva. The proper road to heaven they describe as follows:—The votary must go to Benares, and afterwards perform the ceremony in commemoration of his deceased ancestors at Gaya. He must then take up water from the Ganges, and having journied over an immense space of country, pour it on the image of Siva, at Rameswara, in the straits of Ceylon. After this he must visit the principal places of pilgrimage, such as Juggernauth, in Orissa, and Tripetty, in the Carnatic. He must always speak the truth (to a native a hard penance), give much charity to poor and learned Brahmins, and lastly, he must frequently fast and pray, and be very chaste in his conduct.

The Nairs marry before they are ten years of age, but the husband never cohabits with his wife. He allows her oil, clothing, ornaments and food, but she remains in her mother's house, or after her parent's death with her brothers, and cohabits with any person she chooses of an equal or higher rank than her own. In consequence of this strange arrangement, no Nair knows his own father, and every man considers his sister's children as his heirs. His mother manages the family, and after her death the eldest sister assumes the direction. A Nair's moveable property on his decease is equally divided among the sons and daughters of all his sisters. All Nairs pretend to be soldiers, but they do not all follow the martial profession. There are supposed to be 30 distinct classes of this general tribe, many of whom practise the arts of husbandry, accounts, weaving, carpenter's work, pottery, and oil making. Formerly, however, they were all liable to be called upon by their sovereigns to perform military service. They are still very fond of parading up and down fully armed; the consequence is, that assassination is frequent. Most of the Nairs and Malabar Hindoos are as remarkable for a thoughtless profusion, as in other parts they are notorious for a sordid economy. The Nairs generally are excessively addicted to intoxicating liquors, and are permitted to eat venison, goats, fowls, and fish.

From the time of Cheruman Permal until that of Hyder, Malabar was governed by the descendants of 13 Nair chiefs sisters; among whom, and among the different branches of the same families, there subsisted a constant confusion and change of property, which was greatly increased by many inferior chiefs assuming sovereign power. The country thus became sub-divided in a manner of which there is no other example, and it was a common saying in Malabar,

that a man could not take a step without going from one prince's dominions to those of another. Hyder taking advantage of these dissensions subdued the northern division, now called the province of Malabar, while the Raja of Travancore and the Cochin Raja subdued all the chiefs of the central and southern divisions. To an European the succession among the Malabar chiefs appears very extraordinary, and, as an instance, that of the Shekurry family may be described. The males of this family are called Achuns, and never marry; the ladies are called Naitears, and live in the houses of their brothers, whose families they manage. They have no husbands but may grant their favours to any person of the military caste, who is not an Achun. All the male children of these princesses become Achuns, all the female Naitears, and all are of equal rank according to seniority; but they are divided into two Houses, descended from two sisters of the first Shekurry Raja. The eldest male of the family is called Shekurry, or first Raja; the second is called the Elliah Raja (or heir apparent); the third, Cavashiry Raja; the fourth, Talan Tambouran Raja; and the fifth, Tari Putamura Raja. On the death of the Shekurry, the Elliah Raja succeeds to the highest dignity, each inferior Raja gets a step, and the eldest Achun becomes Tari Putamura. In 1801, there were between 1 and 200 Achuns, each of whom received a certain proportion of the fifth part of the revenue granted by the British government for their support.

The Cunian, or Cunishun, are a caste of Malabar, whose profession is astrology; besides, they make umbrellas, and cultivate the earth. In many parts of India, the astrologer or wise man, whatever his caste may be, is called Cunishun. They are of so low a caste, that if a Cunian come within 24 feet of a Brahmin, the latter must purify himself by prayer and ablution. They are said to possess powerful mantras (charms) from fragments of the fourth Veda, which is usually alleged to be lost. The towns along the sea coast are chiefly inhabited by Moplays, who were originally imported from Arabia, and probably have traded to the Red Sea since the time of Alexander the Great. They were early converted to the Mahommedan faith, and are fanatics; yet they have retained or adopted many original Malabar customs, which seem at variance with the maxims of the Prophet. They are cunning traders, desperate robbers, serve as irregular infantry, possess land, and turn their hands to any thing. They hate the Hindoo idolaters, and are reciprocally detested. The Tiars and Mucuars are very industrious classes, the first on shore, and the latter afloat, as boat and fishermen; there are no weavers or manufacturers deserving of notice.

There are six sorts of chemurs or slaves, like the Pariars of Madras, and no other caste is bought or sold in Malabar. They are said to have been caught and domesticated by Parasu Rama for the use of the Brahmins, and are probably

the descendants of the aborigines, conquered by the Chola kings, and driven into the jungles, but at last compelled to prefer slavery and rice to freedom and starvation. They are generally, but not always, sold with the land, two slaves being reckoned equal to four buffaloes; they are also let out and pledged. Their pay is an allowance of rice and cloth. They sometimes run away, but never shake off their servile condition; and if reclaimed, the children they may have had during their wandering are divided between the old master from whom they fled and the new one to whom they resorted. It is probable that by degrees, under the British government, this class will be converted to free labourers.

In the district about Palighaut by far the greater part of the labour is performed by slaves, who are the absolute property of their devarus or lords. They are not attached to the soil but may be sold or transferred in any manner a master thinks fit, except that a husband and wife cannot be sold separately, but children may be taken from their parents. These slaves are of different castes. They erect for themselves temporary huts, which are little better than large baskets. A young man and his wife will sell for £6 : 4s. to £7 : 8s.; two or three children will add £2 : 10s. to the value of the family. These slaves are very severely treated, and their diminutive stature and squalid appearance shew evidently a want of adequate nourishment. There can be no comparison of their condition with that of the slaves in the West Indies, except that in Malabar there are a sufficient number of females, who are allowed to marry any person of the same caste with themselves. The personal labour of the wife is always exacted by the husband's master, the master of the girl having no authority over her so long as she lives with another man's slave. This is a practice that ought to be adopted by the West India planters.

At a very early period the Christian religion made a considerable progress on the Malabar coast, which contains in proportion more persons professing that religion than any other country in India. In the creeds and doctrines of the genuine Malabar Christians considerable evidence exists of their being a primitive church. The supremacy of the Pope is denied, the doctrine of transubstantiation has never been maintained by them, and they have always regarded, and still regard, the worship of images as idolatrous, and the existence of purgatory fabulous. In addition to these circumstances, they never acknowledged extreme unction, marriage, or confirmation to be sacraments, all of which facts may be substantiated by reference to the acts of the synod established at Diamper by Don Alexis de Moneses, archbishop of Goa, in the year 1599. At present the hierarchal system of the Roman Catholic Church on the Malabar coast consists of three ecclesiastical chiefs; two of whom are appointed by the Portugueze church at Goa, and one by the See of Rome, exclusive of the Babylonish

bishops presiding over the Nestorian community. The greatest diocesan is the Bishop of Cochin, now residing at Coulan; the second is the Archbishop of Cranganore; and the third, the Bishop of Verapoly. Besides these there is a Babylonish or Syrian metropolitan residing at Narnate in the province of Travancore. Forty-four churches at present compose the Nestorian community, which contained about 200,000 souls, before the arrival of Vasco de Gama, and is now reduced to 40,000. The number of Christians on the whole Malabar coast, including the Syrians, or Nestorians, is computed to amount to rather more than 200,000, of whom about 90,000 are settled in the Travancore country. The number of Jews is estimated to exceed 30,000.

The first book printed on this coast was the Doctrina Christiana of Giovanni Gonsalvez, a lay brother of the order of the Jesuits, who cast Tamulic characters in the year 1577. After this, in 1598, there appeared a book entitled the Flos Sanctorum, which was followed by the Tamulic Dictionary of Father Antonia de Proenza, printed in the year 1679 at Ambalacate, on this coast. The Hindoos on the coast of Malabar reckon by the era of Parasu Rama, and divide it into cycles of 1000 years; the year A. D. 1800 being reckoned to correspond with the 976th of the cycle. The characters used in Malabar are nearly the same with those used among the Tamuls of the Carnatic for writing poetry, and the poetic language of both races is nearly the same.

The villages of Malabar are the neatest in India, and much embellished by the beauty and elegant dress of the Brahmin girls. The houses are placed contiguous in a straight line, and are built of mud, so as generally to occupy two sides of a square area, that is a little raised, and kept clean and free from grass. The mud is of an excellent quality, and in general is neatly smoothed, and either whitewashed or painted; but the houses being thatched with palm leaves are extremely combustible. Both bazars and villages have been introduced by foreigners; the Nambouries, Nairs, and all the aboriginal natives of Malabar, living in detached houses, surrounded by gardens, and collectively named desas. The higher ranks use very little clothing, but are remarkably cleanly in their persons, cutaneous distempers being never observed except among the slaves and the very lowest castes. The native breed of cattle and buffaloes in this province are of a very diminutive form, and but little used for the transportation of goods, which are mostly carried by porters. No horses, asses, sheep, swine, or goats are bred in Malabar, at least the number is quite inconsiderable, all these required for the use of the inhabitants being imported from the eastward. The original natives had no poultry, but since the Europeans have settled among them, the common fowl may be had in abundance. Geese, ducks, and turkies are confined to the sea coast, where they are reared by the Portugueze.

This country is intersected with better roads than perhaps any other province of India. One road extends along the sea coast from Cavai to Cochin; another from Palighaut to Kotiary; and a third, from the last mentioned place to Calicut. There are also many roads that cross the province from east to west, one from Palighaut to the sea, another from Calicut to Tambacherry, with various others in different directions, having trees, chiefly jack, planted on each side, and on the rivers are good ferry-boats. These roads are more useful to the state as military highways than to the inhabitants for the carriage of goods, the inland navigation being so good as to render them almost superfluous, and improvements might still be made by new cuts and canals, especially the junction of the Baypoor and Calicut rivers. In 1800, the southern and middle divisions of Malabar were supposed to contain 3,300 square miles, with rather more than 100 inhabitants to the square mile; and the total population was then estimated at 600,000 souls, which seems considerably under the mark. At that date the population of four districts, viz. Betutanada, Parupanada (on the sea coast), and Vellater and Shirnada towards the Ghauts, was as follows, and may convey an idea of the relative composition of the whole.

Houses inhabited by Mahommedans	12,581
By Namburi Brahmins	297
By Puttar Brahmins	44
By the families of Rajas	33
By Nairs	6,747
By Tiars	4,733
By Mucuas (fishermen)	608
By people from the eastward	472
Total	25,515

Containing about		140,000 inhabitants.
Number of male slaves	8,547	
Female ditto	7,654	16,201
Total		156,201

Malabar, when invaded by Hyder, was a country very rich in the precious metals, the inhabitants having been for ages accumulating the gold and silver that had been given to them for the produce of their gardens. After its conquest vast sums were extorted from the natives by military officers, and by the Canarese Brahmins placed over the revenue. In the northern parts of Malabar the most common currency is the silver fanam, equal in value to one fifth of the Bombay rupee. The total public revenue collected in the British district of

Malabar, from the 12th July, 1816, to the 11th July, 1817, inclusive, was as follows:

Land revenue	487,054	star pagodas.
Salt	52,508	
Land customs	18,572	
Abkarry	18,592	
Sundry branches of revenue	14,811	
Stamps	5,805	
Tobacco monopoly	79,700	
Total	677,045	

Malabar was probably conquered at a very early era by some king from above the Ghauts, who established the priests and pagodas, and governed the province by a theocracy of Brahmins, which for their own convenience established the Nairs, in the same manner as the Velmah Dhorahs were introduced into the Northern Circars. In process of time the Nairs became Rajas, and continued to govern Malabar like independent princes, but still as deputies of the gods who occupied the pagodas, until Hyder's invasion in 1760, prior to which event there is no proof that any land tax was levied in Malabar. The landed proprietors were certainly previously bound to render military service, and probably to contribute a per centage in case of invasion. The priests and pagodas had lands of their own, and besides lands the Rajas had sources of revenue from fines, royalties, imposts, personal taxes, and plunder. There was no standing army except the militia, nor any expensive establishments to support, so that there does not seem to have been any necessity for a land tax. In Hindostan it is only great states that either want, or have power to collect, a land tax.

Hyder sent an army into Malabar, A. D. 1760, and came in person in 1761. He then subdued the country, and according to his custom drove out the Rajas, except those who conciliated his favour by immediate submission. During the war of 1768, the Rajas occasioned some disturbance; but in 1771, he re-appeared and established his authority. In 1782, Oushed Beg Khan was appointed his deputy, made considerable progress in settling and subduing the country, and matters went on tolerable smoothly until 1788, when Tippoo descended the Ghauts, and proposed to the Hindoos the adoption of what he was pleased to designate the true faith, and to convince them that he was serious, he levied contributions on the infidel seculars, while he forcibly circumcised the Brahmins, Nairs, and such other classes as he thought deserving of the Mahommedan paradise. This produced a stout rebellion, but he returned next year with so

overwhelming a force, and exercised his power so rigorously, that, in spite of the local superstition, he drove out the Rajas, confirmed his sway, and circumcised all he could get hold of. The power and authority which they had possessed were transferred to the Moplays (Mahommedans), who consequently became the officers and instruments of government.

On the breaking out of the war between Tippoo and the British in 1790, the Rajas and Nairs were leading a predatory life in the jungles, or were refugees in Cochin and Travancore. They were encouraged to join the British army, but the war was terminated without their assistance. The Bombay government immediately reinstated them in their possessions, and made a settlement with them for the revenues, but they failed to fulfil their engagements in three successive settlements, and their mode of government was found to be such as could not be tolerated or protected consistent with humanity. A scene of confusion and accumulation of balances ensued which lasted for many years. Commissioners, superintendants, and collectors, followed each other in rapid succession; but tranquillity came not. The revenue was inadequate, yet could not be collected; the government lenient, yet insurrections unceasing; while the Moplay rebellion to the southward, and that of Cotiote to the northward, distracted the country, and precluded financial arrangements. This deplorable state of affairs was in a great degree to be attributed to the restoration of the expelled Rajas, and the subsequent influence of the British government only commenced when they were completely shut out from all interference. They were in consequence deprived of all authority, and allowed one-fifth of their country's revenue to support their dignity, which is more than any sovereign of Europe can spare for that purpose. They were nevertheless dissatisfied, became refractory, and at last hoisted the standard of rebellion, thereby creating a confusion that could only be subdued by a military force.

In this condition of affairs, the Bengal presidency ordered the transfer of the province to that of Madras, and it was committed to the charge of a military officer, having three subordinate collectors. Since the above period, a great improvement has taken place in the internal affairs of the province, which would appear in a great degree attributable to the judicial local arrangements of Mr. Warden the collector, who was delegated to that important situation in 1803, and discharged the duties of it for eight years. The revenues have since been realized without difficulty, and a considerable proportion realized by indirect taxation, the land tax being light when compared with that exacted in the most of the other provinces of India.

The whole foreign trade of this extensive province, both import and export, is with a few exceptions confined to Bombay, the Persian Gulf, and Gujerat.

The imports consist of alum, assafœtida, cotton, piece goods, shawls, broadcloth, nankin, rice, sugar, from Bengal and Bombay; coir and coco nuts from Travancore. The exports are more numerous and extensive, consisting chiefly of coir, coco nuts, timber, rice, ghee, dry ginger, piece goods, cardamoms, pepper, sandal wood, sapan wood, turmeric, arrow root, betel nut, iron, &c. &c. The total value of imports from places beyond the territories of the Madras government, in 1811, was 721,040 Arcot rupees, and the total value of the exports to ditto, 2,236,718.—(*Thackeray, F. Buchanan, Parliamentary Reports, Wilks, Dow, Duncan, Lambton, &c. &c. &c.*)

CHANDRAGHIRI (*the Mountain of the Moon*).—A large square fort in the Malabar province, 30 miles south from Mangalore, situated on the south side of a river of the same name, which is the northern boundary of Malayala or Malabar. Lat. 12° 28′ N. long. 75° 7′ E. At low water the river is shallow, but very wide; the country on its south side is called by the Hindoos Tulava.

BEACUL (*Vyacula*).—A strong native fort, 37 miles S. by E. from Mangalore, placed, like Cananore, on a high point projecting into the sea towards the south, and having within it a bay. Lat. 12° 23′ N. long. 75° 5′ E. The town stands north from the fort, and contains about 100 houses. The inhabitants are chiefly Moplays and Mucuas, with a few Tiars (cultivators), and people of the Concan, who have long settled in Malabar as shopkeepers.—(*F. Buchanan, &c.*)

HOSSO DURGA.—A small town, 41 miles south by east from Mangalore. Lat. 12° 10′ N. long. 75° 10′ E. This place is inhabited by a few Puttar Brahmins, who serve a temple, and whose ancestors were put there by the Ikeri Raja, who built the fort.

NELLISERAM (*Niliswaram, an epithet of Siva*).—A town in the Malabar province, 46 miles S. S. E. from Mangalore. Lat. 12° 16′ N. long. 75° 12′ E.

CAVAI.—A small Moplay town in the Malabar province, 30 miles N. N. W. from Tellechery. Lat. 30° 6′ N. long. 75° 17′ E. In 1749, the English had a factory here, which consisted of a pandiala or banksaul; which Dutch word has now been adopted by the natives of the whole Malabar coast.

COORG (*Coduga*).—An ancient Hindoo principality, situated among the Western Ghauts, between the 12th and 13th degrees of north latitude, and at present partly annexed to the British province of Malabar, and partly comprehended in the Mysore Raja's territories. The Coorga country is considered to extend from the Tambacherry pass on the south to the river Hemavutty on the north, and presents a succession of hills and vallies, in many places open, with some scattered trees and shrubs; in others wild and woody, abounding with all sorts of game, wild elephants, and other beasts of the forest. The country from Somawarpet to Markeree, a distance of 19 miles, is one complete wood, and the

mountains in the vicinity of the latter place are covered with thick forests, where sandal and other valuable woods are found. Round Markeree the hills form an amphitheatre, where the different roads enter through gateways by an old line and ditch, extending all along the top of the ridges; a Coorg Raja, before the country was subdued by Hyder, having made a hedge and ditch along the whole extent of the eastern boundary of his dominions. A considerable tract beyond it was reckoned neutral, and still continues desolate. The Cavery has its source in Coorg, and the Toombudra among the Bababooden hills. These two great rivers issuing to the eastward are obliged by the elevation of the mountains to pursue that direction, although much nearer to the western Indian Ocean. The Cavery, after a circuitous route, finds its way to the bay of Bengal, while the Toombudra proceeds to the north-east and joins the Krishna. In a military point of view, the Coorg is naturally strong, having many heights and ravines, and a great space of forest, besides having the Cavery and Hemavutty to cross.

The vallies are cultivated with rice, which in this region yields exuberantly, but the quantity of land under tillage is, comparatively to the extent of surface, insignificant. Cattle are abundant, and on account of the excellence of the pasture in high condition. The manufactures of the Coorgas are very few. Their weapons are made in the country, and also the blankets which they wear; but most of the cotton cloths and salt are brought from Cananore and Tellichery, the returns consisting principally of sandal wood and pepper. Honey is very plentiful. Among the hills and thick forests there are some wild hordes, whose complexions are much less deeply tinged than the generality of the natives. In the woods of the Coorg country there is one of these communities, called Malay Cudiru, who are not darker than Spaniards or Portugueze, which may possibly be owing to the elevation of their residence, the shade of their forests, and the torrents of rain which for so great a proportion of the year pour from their cloudy atmosphere.

The Coorgas are a subdivision of the Nair caste and of martial habits. Rajas of Coorg (named the Vir Rajas) are mentioned by Ferishta as independent princes so early as A. D. 1583, and the family possesses biographical histories of their Rajas since 1632. For a long time Hyder attempted in vain to subdue them, until a dispute about succession arose, when he offered his interposition, and by the destruction of one family, and making the other prisoners, he got possession of the territory. In the year 1779, Linga, Raja of Coorg, died, and Hyder excluded Beer Rajindra, the lawful heir, then a minor, confined him in a Mysore fortress, massacred and expelled many of the Coorgas, and partitioned the country into jaghires among a number of petty Mahommedan leaders. Tippoo had the young Raja circumcised, and during his captivity his country was a con-

tinued scene of devastation and bloodshed, occasioned by the discontent and insurrection of the people. In 1787, Beer Rajindra made his escape from Peripatam and returned to Coorg, where after a series of years and many vicissitudes he succeeded in expelling the invaders and recovering his hereditary dominions

From this éra the constitution of Coorg may be understood to have commenced on a new foundation, the ancient having been nearly abrogated by the long domination of the Mahommedans, and the expulsion of the legitimate landed proprietors. By his perseverance Beer Rajindra restored order and conciliated the affection of the great mass of his people. On his decease in 1808 he left his dominions by will to his daughter Dewa Amajee, then a child, to the prejudice of his brother Linga Raja, and contrary to the ancient usages and customs of the country as well as to the texts of the sacred writings. According to the latter, the succession should be, 1st, the son; 2dly, if no son, the son's son; 3dly, failing him, the brother of the deceased. In addition to this document, no precedent could be found that any female had ever held the reins of the Coorg sovereignty, although in the contiguous and ancient Hindoo principality of Bednore, a female sovereign, or ranny, had always ruled.

The infant princess was however placed on the throne, but, in 1810, the Bengal government received a communication from Linga Raja and the Ranny Dewa Amajee conjointly, intimating, that in consequence of the voluntary abdication of the latter, Linga Raja had assumed the permanent administration of Coorg. In consequence of this intelligence measures were taken to ascertain the claim possessed by the Linga Raja to the succession, and also the wishes and sentiments of the chief persons belonging to the principality. The resignation of the young Ranny at her tender age could not be considered as spontaneous, and the Linga Raja's assumption of the sovereignty could derive no legality from the renunciation of an infant. At the same time, the British government could not be considered bound by a mere testamentary devise of the late Raja to support an order of succession hostile to the laws, prejudices, and wishes of the people, and under the possible contingency of being obliged to employ a military force in prosecution of the object. The result of the investigation was favourable to the claims of the Linga Raja to Coorg, the inhabitants of which were also inclined to the establishment of his pretensions, which were accordingly acquiesced in by the Bengal presidency, and a dispatch addressed to him announcing the determination of the British government to recognize his title to the sovereignty. A provision of nearly two lacks of pagodas (£80,000), which had been vested in the Company's funds at Madras by the late Raja, was made in favour of Dewa Amajee and her sisters; and of four lacks of rupees held by the late Raja in the Bombay funds, two were secured for the little Ranny and

her sisters, as a suitable provision, by the care of the British government. The other two lacks in the Bombay funds appertained to the Soonda Raja and his son.

Like other Nair countries, this tract possesses few towns, or even villages, of considerable size or population, the Coorgas preferring the solitude of their jungles to the busy hum of men. Peripatam was formerly the capital, but in later times the village of Mercara or Markaree, 25 miles south of Poodicherrin, has been the residence of the Raja's family. About 1785, Tippoo built a strong fortress within the limits of the district and named it Jafferabad, but it has long since gone to ruin.—*(A. N. Cole, Public MS. Documents, Dirom, F. Buchanan, &c. &c. &c.)*

MERCARA.—A town in the Coorg country, 50 miles N. N. E. from Tellichery. Lat. 12° 26′ N. long. 75° 50′ E. The fort of Mercara stands on a rising ground nearly in the centre of an ampitheatre of hills by which it is surrounded. Its form is that of an irregular pentagon with towers, bastions, and a small work to cover the gateway on the east side. There are also two other bastions, but nearly in ruins, and the whole is encompassed by a narrow ditch with a double covert-way. The Raja's palace is within the fort, on one side of an open square, and the front apartment in which he receives European visitors is furnished in the English style, with mirrors, carpets, chairs, and pictures.—*(Public Journals, &c.)*

TULCAVERY.—A small village in the Coorg division, near the source of the Cavery, 55 miles S. E. from Mangalore. Lat. 12° 24′ N. long. 75° 38′ E.

MOUNT DILLY.—A hill in the Malabar province, which is separated from the main land by salt water creeks, and forms a remarkable promontory on the coast. The native name is Yeshy Malay, but our seamen call it Mount Dilly. Lat. 12 2′ N. long. 75° 16′ E. 26 miles S. E. from Tellichery.

CHERICAL.—The name of a small subdivision of the Malabar province which formerly gave its name to an extensive tract of country, then subject to the Cherical Rajas. It is situated about the 12th degree of north latitude.

CANANORE *(Canura)*.—A town on the sea coast of Malabar. Lat. 11° 52′ N. long. 75° 27′ E. Cananore was purchased from the Dutch by the ancestors of the Biby, or female sovereign, who is a Moplay (Mahommedan). Prior to this, the family were of little consequence, and entirely dependant on the Cherical Raja; but having acquired a fortress, considered by the Nairs impregnable, they became powerful and were looked up to as the head of the Mahommedans in Malabar. The succession goes on in the female line, as is customary in Malabar. Under this system, the children of the Biby's son will have no claim to the sovereignty, but will be succeeded by the son of his niece, who is the daughter of his sister. The territory of this female potentate on the continent is very small, yet she pays a revenue of 14,000 rupees as land-tax, and the British go-

vernment receives all the customs of the port. The Biby is allowed to collect all the revenue, but her profit from this source must be inconsiderable. Most of the Laccadives are subject to her; but they are wretched islands, producing no grain, nor any thing but coco nuts, betel nut, and plaintains. This lady possesses several vessels that sail to Arabia, with which she carries on a considerable trade, as also with Bengal and Sumatra.

The town of Cananore is situated at the bottom of a small bay, which is one of the best on the coast, and contains several good houses belonging to Mahommedan merchants. The people here have no communication with the Maldives, although the sultan and inhabitants of these islands are Moplays also. Cananore is defended by a fortress, situated on the point which forms the bay, and it has been strengthened with walls after the European fashion since the province was ceded to the Company. The small district of Cananore extends nowhere more than two miles from the glacis of the fort. The surface is high and uneven, but not so much so as to prevent the whole from being cultivated once in three, six, or nine years, according to the quality of the soil. In 1800, the number of houses in Cananore and the district of Cherical was 10,386; and of slaves there were 4670. In Cherical and Cotiote there are slaves, chiefly of the Poliar and Pariar castes, but the greater part of the cultivation is carried on by Panicar or hired men. A trade is carried on from hence with Bengal, Arabia, Sumatra, and Surat; from which quarters, horses, almonds, piece goods, sugar, opium, silk, benzoin, and camphor, are imported: the exports are principally pepper, cardamoms, sandal wood, coir, and shark fins. So early as 1505, the Portugueze had a fort at Cananore.—(*F. Buchanan, Bruce, &c.)*

COTIOTE.—A small section of the Malabar province situated due east of Tellichery, and comprehending about 312 square miles. The face of the country here resembles the other parts of Malabar, containing low hills, separated by narrow vallies, which are adapted for rice cultivation. Approaching the Ghauts these hills rise to a considerable height; the soil is almost everywhere good, but as yet indifferently cultivated, owing to the long anarchy which prevailed. Its calamities were in a great measure owing to its forests, which encouraged the natives to make an ill-judged resistance against the British forces.

The quantity of timber trees procurable in one year, including teak, does not exceed 3 or 400; and no metals have been discovered in this territory. Wherever the ground is not cultivated there are stately forests, but the produce of the trees is of little value. In 1800, the number of houses in Cotiote was estimated at 4087. Among the hills and forests there were several rude tribes, but the whole number of slaves then was only estimated at 100. The commerce of this small district consists in selling the produce of the plantations, and in the

purchasing of rice, salt, salt fish, oil, cotton, and cloth. The produce is pepper, sugar cane, cotton, cassia, wild cinnamon and coffee.—*(F. Buchanan, &c.)*

PYCHE.—A town in the Malabar province, 14 miles N. E. from Tellichery. Lat. 11° 56′ N. long. 75° 39′ E.

TELLICHERY *(Tali Chari).*—A sea-port town on the Malabar coast, 126 miles travelling distance from Seringapatam. Lat. 11° 45′ N. long. 75° 33′ E. This place was long the chief settlement of the English on the coast of Malabar; but in 1800, the East India Company's commerce having been transferred to Mahé, it has since considerably declined. The richest natives still reside here, and the inhabitants are far more civilized than in other parts of the province. The grounds within the old English lines are highly cultivated, and the thriving state of the plantations on the sandy land shews that the whole is capable of improvement. This town is the mart for the best sandal wood brought from above the Western; Ghauts and the cardamoms of Wynaad, which are mostly exported from hence, are generally reckoned the best on the coast.

In A. D. 1683, the Presidency of Surat established a factory here, for the purchase of pepper and cardamoms; and in 1708, the East India Company obtained a grant of the fort of Tellichery from the Colastry, or Cherical Raja. During the reign of Tippoo, in consequence of his hostile policy, this settlement was supported at a great expense, and partook so little of the commerce of the country that the Bombay government had it in contemplation to recommend its being relinquished as an unnecessary and unprofitable factory. In the year A.D. 1800, Tellichery, Mahé, and Darmapatam formed a circle, containing 4481 houses, occupied as follows: by Portugueze, 438; by Mahommedans, 868; by Namburies (Brahmins), 9; Puttar Brahmins, 16; Rajas, 2; Nairs, 276; Tiars, or cultivators, 1888; Mucuas (fishermen), 258; natives of Carnata, 119; male and female slaves, 70.—*(F. Buchanan, Dirom, Duncan, &c.)*

MAHÉ *(Mahi, a fish).*—The principal French settlement on the coast of Malabar. Lat. 11° 42′ N. long. 75° 36′ E. This place is finely situated on a high ground, on the south side of a river, where it joins the sea; the site being in every respect preferable to that of the neighbouring British settlement of Tellichery. It may be here remarked, that generally all the spots selected by the French for the establishment of their factories in India were, in point of local circumstances and geographical situation, much superior to those chosen by the English. The latter appear to have been influenced by the temporary resort of commerce, while the first were guided by more enlarged views, which to them, however, never had any beneficial result. The river at Mahé is navigable for boats a considerable way inland, and in fair weather small craft can with great safety pass the bar. The town has been neat, and many of the houses are good;

but the whole was in a decaying state until the British commercial residency was removed to this port from Tellichery. The principal export is pepper, the staple commodity of the province. Mahé was settled by the French in 1722, but taken from them by the British forces under Major Hector Munro in 1761. It was restored at the peace of Paris in 1763, but on the rupture with France in 1793 recaptured, and finally restored along with Pondicherry at the peace of 1815.—*(F. Buchanan, Orme, &c.)*

CARTINAAD *(Cadutinada)*.—A small district in the Malabar province, the raja of which resides at Cutiporam. It is tolerably well cultivated, and is naturally a rich country, but does not produce grain sufficient for the sustenance of the inhabitants. The higher parts of the hills are overgrown with wood, which the Nairs formerly encouraged, as affording them protection against invaders. Among the hills which form the lower parts of the Ghauts in Cartinaad, and other northern districts of Malayavar, are certain places that naturally produce cardamoms.

The female Nairs in this part of the country, while children, go through the ceremony of marriage both with Namburies and Nairs; but here as well as in the south the man and wife never cohabit. A Nair here is not astonished when asked who his father is? And a man has as much certainty that the children born in his own house are his own, as a European husband has; yet such is the perversity of custom, that he would be considered as unnatural, were he to have as much affection for his own children as for those of his sister, which he may perhaps never have seen. In 1761, the Bombay presidency concluded a treaty with the chief of this country for the purchase of pepper, in which document he is styled the king of Cartenaddu.—*(F. Buchanan, Treaties, &c.)*

COTAPORT.—An inland town in the Cartinaad division, 14 miles S. E. from Tellichery. Lat. 11° 42′ N. long. 75° 44′ E.

VADAGHERRY *(or Vaducuray)*.—A Moplay town on the sea coast of the Malabar province, 24 miles N. by W. from Calicut. Lat. 11° 35′ N. long. 75° 40′ E.

WYNAAD *(Bynadu)*.—A small subdivision of the modern district of Malabar, situated above the Western Ghauts, between the 11th and 12th degrees of north latitude, and comprehending an area of about 1250 square miles. Bynadu, or Wynaad, signifies the open country, but does not seem here applicable, as, though situated on the tops of the mountains, it is in many places overrun with forest and of difficult access. This territory is also named Nellcala and Wynatil, and produces the best cardamoms in India. Carula Verma, the present raja, is sprung from a younger branch of the family, and retains considerable power within his own limits. The village of Panamburt Cotta, or Wynaad, is situated in lat. 11° 47′ N. long. 76° 10′ E. 40 miles E. from Tellichery.

NUMHULECOTE.—A small town in the Malabar province, 52 miles E. N. E. from Calicut. Lat. 11° 32′ N. long. 76° 35′ E.

TAMBERACHERRY.—A small inland town in the Malabar province, 20 miles N. E. from Calicut. Lat. 11° 26′ N. long. 76° E. From the woods around this place, from 2 to 300 teak trees may be procured annually, and an equal number of the viti, or black wood.

NELLEMBOOR.—An inland town in the Malabar province, 33 miles E. from Calicut. Lat. 11° 17′ N. long. 76° 20′ E.

CALICUT (*Calicodu*).—A subdivision of the Malabar province, extending along the sea coast between the parallels of 10 and 12° north latitude, and one of the principal countries of that extraordinary Hindoo race, the Nairs; the Calicut Raja (the Zamorin of Europeans) being one of their most respected chiefs. By his own tribe, and the other natives, he is styled the Tamuri Raja.

All the males of the family of the Zamorin are called Tamburans, and the females Tamburetties. All the children of every Tamburetti are entitled to these appellations, and according to seniority rise to the highest dignities that belong to the family. These ladies are generally impregnated by Namburies (Brahmins), and sometimes by the higher ranks of Nairs; but the sacred character of the Namburies always procures them a preference. The ladies live in the houses of their brothers, and never have any intercourse with their husbands, which would be reckoned scandalous.

The oldest man of the family by the female line is the Tamuri Raja, or Zamorin, who is also named Mana Vicrama Samudri Raja, and is regularly crowned. This chief pretends to be of higher rank than the Brahmins, and to be only inferior to the invisible gods, which pretensions are acknowledged by his subjects, but held absurd and abominable by the Brahmins, who treat him as a Sudra. The Zamorin, although of a caste inferior to the Cochin Raja, and possessed of less extensive dominions, was commonly reckoned of equal rank, which is attributed to the superior prowess of his people. In 1767, when Hyder invaded Malabar, the Cochin Raja quietly submitted to pay tribute, while the pride of the Zamorin refused any kind of submission, and after an unavailing resistance, being made prisoner, set fire to the house in which he was confined, and was burned with it. Several of his personal attendants, who were accidentally excluded when he shut the door, afterwards threw themselves into the flames and perished with their master.

It appears from the records of Tellichery, that the English first began to traffic in the Zamorin's dominions in the year 1664. Hyder invaded the country in person in the year 1766, but was soon afterwards called away by a war in the dominions of the Nabob of Arcot. The Zamorins embraced this opportunity,

and having repossessed themselves, held their lands seven years. A Brahmin, named Chinavas Row, was then sent against them, and drove them into the dominions of the Raja of Travancore. After nine years of his administration, the British came and took Palighaut, but on the approach of Tippoo were obliged to retreat by Paniany. The Rajas continued in exile until 1790, when a little before the battle of Tiruvana Angady they joined Colonel Hartley with 5000 Nairs. At the peace with Tippoo, in 1792, this district, consisting of 63 talooks and a revenue estimated at eight and a half lacks of rupees, was ceded in perpetuity to the Company. Formerly the chiefs of Punatoor, Talapuli, Mannacollatil, Tirumanachery, Agenicutil, and many others, were tributary to the Zamorin, and furnished on emergencies quotas of troops; but he has now no authority whatever, and is subsisted by the bounty of the British government.—*(F. Buchanan, Wilks, Duncan, &c.)*

CALICUT.—The capital of the Malabar province, is situated in lat. 11° 15′ N. long. 75° 50′ E. 103 miles S. W. from Seringapatam. The Portugueze under Vasco de Gama arrived at Calicut on the 18th of May, 1498; ten months and two days after their departure from Lisbon. In 1509, Don Fernando Coutinho, Marechal of Portugal, attacked Calicut with 3000 troops, but was slain in the attack and his army repulsed with great loss. In 1766, it was invaded and conquered by Hyder, who enlarged and improved the fort; but Tippoo afterwards destroyed both fort and town, and removed the inhabitants to Nellura, the name of which he changed to Furruckabad, being, like all the Mahommedans of India, a great alterer of the old Pagan names. Fifteen months after this forced migration, the English conquered the province, and the inhabitants returned with great joy to their old place of residence. The town in 1800, contained above 5000 houses, and was rapidly improving. The inhabitants are chiefly Moplays. The principal exports are pepper, teak, sandal wood, cardamoms, coir cordage, and wax. Travelling distance from Seringapatam, 129 miles south west.—*(F. Buchanan, Wilks, Bruce, Rennell, &c. &c.)*

BAYPOOR *(Vaypura)*.—A sea-port town on the Malabar coast, seven miles south from Calicut. Lat. 11° 10′ N. long. 75° 52′ E. Tippoo new named this place Sultanpatnam, and intended to have established it as one of his places of trade. Teak ships of 400 tons are built from timber procured in the neighbourhood; and from the chips and saw dust teak tar is extracted. Some mills were erected here on speculation, with the view of supplying the dock-yards at Bombay with planks, but the moving power being wind it appears too precarious for the heavy machinery required.

PERPENAAD *(Parapanada)*.—A Moplay town on the sea coast of Malabar, 15 miles south from Calicut. Lat. 11° 3′ N. long. 75° 54′ E. In 1800, this place

contained 700 houses, mostly built of stone and well aired, and which would be comfortable even for Europeans. When compared with that at Madras, the surf on this coast is trifling, and, except where rocky head lands run a little way into the sea, boats of any kind may without danger land on the beach.

TANORE.—A town on the sea coast of the Malabar province, 23 miles S. by E. from Calicut. Lat. 10° 58′ N. long. 75° 56′ E. This was formerly a place of considerable note, but is now reduced to the condition of an obscure village.

TIRWAN ANGANY *(Teravana Angady)*.—A small Moplay town in the Malabar province, 19 miles S. S. E. from Calicut. Lat. 11° 3′ N. long. 75° 59′ E. This place is situated on the banks of a river which comes from Irnada, and in the rainy season is navigable 32 miles above for canoes. Near to this place, in 1790, a decisive victory was gained by Colonel Hartley's army over Tippoo's forces.

ADANAD *(Adinatha)*.—A town in the province of Malabar, division of Shernada, celebrated as the throne of the Alvangheri Tamburacul, or chief of the Namburies, who are the Brahmins of Malabar. These Namburies will neither eat nor drink with the Brahmins of other countries; but, like other Brahmins, they marry and live with their wives, of whom they take as many as they are able to support. A Namburie's children are always considered as his heirs; but in order to prevent their losing dignity by becoming too numerous, the younger sons of a Namburi family seldom marry. They live with their eldest brother, and assist the wives of the Rajas and other Nairs of distinction to keep up their families. Many Namburies have lost caste by having committed murder, or by having eaten of forbidden things; in such cases their children generally become Mahommedans.—*(F. Buchanan, &c.)*

KOTYE.—A small town on the Malabar coast, 30 miles S. by E. from Calicut. Lat. 10° 50′ N. long. 75° 57′ E.

PANIANY.—A sea-port town on the coast of Malabar, 36 miles S. by E. from Calicut. Lat. 10° 45′ N. long. 75° 38′ E. This place is called by the natives Punang Wacul, and in 1800 contained above 500 houses belonging to traders, 40 mosques, and at least 1000 huts, inhabited by the lower orders of people. It is very irregularly built, but many of the houses are two stories high, constructed of stone, and thatched with coco-nut tree leaves. The huts are inhabited by boatmen and fishermen, who were formerly Mucuas, a low caste of Hindoos, but they have now all embraced the faith of Mahommed. The town is scattered over a sandy plain on the south side of a river, which descends from Animalaya and enters the sea by a very narrow channel. The mouth, however, is shut by a bar, which only admits boats to enter. The trading boats are called pattemars, and on an average carry 50,000 coco nuts, or 1000 muddies of rice, equal to 500 Bengal bags. About 60 years ago the Moplays of this port were

very rich, and possessed vessels that sailed to Surat, Mocha, Madras, and Bengal, but the oppressions and extortions of Tippoo reduced them to great poverty. The exports from hence are teak wood, coco nuts, iron, and rice; the chief imports, wheat, pulses, sugar, jagory, salt, cut (terra japonica), and spices.

Paniany is the residence of the Tangul, or chief priest of the Moplays, who asserts his descent from Ali and Fatima, the daughter of Mahommed. Although a Mussulmaun by religion, the Tangul's sister's son, according to the custom of Malabar, is considered the heir to this hereditary dignity. These people are called Moplayar on the Malabar coast, and Lubbaymar at Madras; but among themselves they acknowledge no other designation than that of Mussulmauns or Mahommedans. Being of Arabic extraction, they consider themselves of more honourable birth than the Tartar Mahommedans, who, on this subject, hold a contrary opinion. The Arabians settled in this part of India soon after the promulgation of the faith of Mahommed, and have made numerous converts; yet in many families of distinction the Arab blood seems still uncontaminated. The Moplays use a written character peculiar to themselves, and totally different from the present Arabic, which language is known to very few besides the priests. The Moplays of Malabar are both traders and farmers; the Lubbaymars of Madras confine themselves to the first mentioned profession. As traders they are a remarkably quiet industrious people; but some of them in the interior having been encouraged by Tippoo in a most licentious attack on the lives, persons, and properties of the Hindoos, became a set of fierce, blood-thirsty, bigotted ruffians, which disposition the British government had considerable difficulty in reforming. Prior to this, the Moplays had no authority except in the small district of Cananore, even over their own sect, but were entirely subject to the Hindoo chiefs in whose dominions they resided. Tippoo's code of laws was never known beyond the limits of Calicut. During that period of total anarchy the number of Moplays considerably increased, multitudes of Hindoos were circumcised by force, and many of the lower orders converted. In religious matters the Tangul is still the head of the sect, and the office is hereditary in the female line. Mosques are numerous, and in each of them presides an imaum or moullah, nominated by the Tangul, who usually bestows the office on the sister's son, the heir of the person who last held it.—*(F. Buchanan, &c.)*

COLANGODU.—A small town in the south-eastern division of the Malabar province. Lat. 10° 42′ N. long. 76° 49′ E. This town contains above 1000 houses, many of which are inhabited by Tamul weavers, who import their cotton from Coombatoor.

MUNAAR.—A town in the Malabar province, 52 miles S. E. from Calicut. Lat. 10° 58′ N. long. 76° 35′ E.

PALIGHAUT.—A town and district attached to the modern province of Malabar, 68 miles S. E. from Calicut. Lat. 10° 45′ N. long. 76° 38′ E. The fort here was built by Hyder on his conquest of Malabar, in the country called Palighaut Cherry, which then belonged to the Shekury Raja, one of the petty chiefs of Malabar. Round the fort are scattered many desas (estates), villages, and bazars, altogether containing a considerable population, but there is very little of the appearance of a town. This small district, in 1800, contained 106,500 free inhabitants, and 16,574 slaves; total 123,074 persons.

The proportion of this territorial subdivision occupied by thick forests, and not inhabited, is very considerable. These forests possess a great advantage in being intersected by several branches of the Paniany river, by which, during the rainy season, the timber may be floated to the sea. About 45,000 cubic feet of teak may be procured annually, but it can only be done with the assistance of a large body of trained elephants. The Palighaut district was ceded to the British government by Tippoo at the peace of 1792, when its revenues were valued at 88,000 pagodas.—*(F. Buchanan, &c.)*

ERROOR.—A small town on the sea coast of the Malabar province, 50 miles S. by E. from Calicut. Lat. 10° 36′ N. long. 76° 4′ E.

CHITWAY *(Setava)*.—A town in the Malabar province, situated on the sea coast, 39 miles N. by W. from Cochin. Lat. 10° 31′ N. long. 76° 5′ E. This place stands on an island 27 miles long, and in some places five broad, named Chitway by Europeans, and by the natives Manapuram. It consists of two sections, Shetuwai and Allypuram, and is separated from the continent by inlets of salt water, which form the northern part of an excellent inland navigation. The soil of this island is in general poor, and although the whole may be considered as a plain, the rice fields are small in proportion to the elevated land that rises a few feet above the level of the sea. The shores of the island are covered with coco-nut palms, from which the revenue is chiefly derived, and the whole is rented from the Company by the Cochin Raja for 30,000 rupees per annum, but he possesses no legal jurisdiction over the inhabitants. A slave here, when 30 years old, costs about 100 fanams, or £2 : 14 : 7; with a wife the price is double. Children sell for from 15 to 46 fanams, or from 8*s.* 2¼*d.* to 21*s.* 10*d.*—*(F. Buchanan, &c.)*

LACCADIVES ISLES *(Laksha Dwipa, a lack* (100,000) *islets)*.—An archipelago of low shoaly islands, lying off the coast of Malabar, which is about 75 miles distant from the nearest, and extending from the 10th to the 12th degree of north latitude, being separated from each other by very wide channels. These islands are very small, the largest not containing six square miles of land, and surrounded by coral shoals, which render the approach to them dangerous. They are all very barren and do not produce any grain, nor indeed any thing but coco nuts,

betel nuts, and plantains. The inhabitants are Moplays (Mahommedans), are very poor, and subsist mostly on coco nuts and fish. Their staple articles of exportation are coir, which they make from the husk of the coco nut, jaggery, coco nuts, and a little betel nut. Some coral is also carried from the surrounding reefs to the continent of India, where it is used for making images and for burning into quick lime. The best coir cables on the coast of Malabar are made at Anjengo and Cochin from the fibres of the Laccadive coco nuts; with the stem the natives of the islands make their boats, and their houses are constructed from the materials furnished by that valuable palm.

These islands were discovered by Vasco de Gama during his first voyage, when returning to Europe, and it does not appear that they have ever been properly explored. Prior to the cession of the Cherical country in 1792 to the British government, Tippoo Sultan had received the three northernmost of the islands in question from the Bibby (lady) of Cananore, for an equivalent in that territory, which equivalent, in 1793, the Cherical Raja was permitted to resume; the Bibby was consequently deprived of the consideration for which she had ceded the islands to the Sultan. These islands being attached to Canara came along with that province under the dominion of the British; but as they had constituted a part of the Mysore possessions at the close of the war in which Tippoo fell, and the Bibby had not previously the slightest prospect of recovering them, her claim, in 1803, to the three northernmost, not being ruled by the law of nations, stood in need of indulgent consideration. The result was, that her claims were declared inadmissible, on the ground that she could have no just right to be placed in any other situation by the conquest of Mysore, than that in which she would have stood had no such event taken place; in addition to which, it was not thought expedient to vest the Bibby with authority over the Laccadives, under the declared aversion of the islanders to her government.—*(F. Buchanan, Public MS. Documents, &c.)*

MALDIVES ISLANDS *(Malaya Dwipa, the isles of Malaya)*.—These islands extend from the eighth degree of north latitude to the equinoctial line, and are divided into 17 clusters, called Attollons. These groups are most of them round, but some are oval, and lie in a row in a N. W. and S. E. direction, separated from each other by narrow channels not navigable by ships of burthen. Each of these clusters is surrounded by rocks that defend them from the sea, which here rages with great fury. The large islands are inhabited and cultivated, but a great proportion of the chain consists of mere rocks, rocky shoals, and sand banks, flooded at spring tides. They have never been completely explored, although so near to the course of ships outward bound to Bengal, but their dimensions are known to be very small, and their number very great. A consider-

able trade is carried on between the different Attollons, each of them having something peculiar to itself; the weavers residing in one, the goldsmiths in another; the locksmiths, matmakers, potters, turners, joiners, each inhabiting distinct groups of islands. The different traders go from island to island in boats with a small deck, and sometimes are absent a year from their own island. On these occasions they generally live in their boats, and carry their male children of four or five years of age with them, to accustom them to a sea life.

Some years back one or two vessels used annually to visit the Maldives from the British settlements to load cowries, but from the delay they experienced, and the unhealthiness of the climate, this trade has been for some time abandoned by Europeans. It is now principally carried on by the Maldivians in their own boats, constructed of the trunks of coco-nut trees. These arrive at Balasore in Orissa, situated at the mouth of the Calcutta river, in the months of June and July (when the S. W. monsoon is steady in the bay of Bengal), loaded with coir (coco-nut fibres), coco-nut oil, and all the other produce of the coco-nut tree, their grand staple; cowries, salted fish, turtle shell, &c. &c. They sail about the middle of December, during the north-east monsoon, with their returns, more than half of which consists of rice from Bengal, the granary of the Indies; the rest is sugar, hardware, broadcloth, cutlery, silk stuffs, coarse cottons, tobacco, &c. The imports to Bengal, in 1810, averaged about 184,129 sicca rupees, and the exports 90,182 sicca rupees. Many Maldivian boats come annually to Acheen, and bring dried bonettoe in small pieces, about two or three ounces in weight, which when properly cured is as hard in the centre as a horn. Ships occasionally resort to the Maldives to procure dried shark-fins for the Chinese market, being esteemed by that gross feeding nation an excellent seasoning for soup, and highly invigorating.

The Maldivians profess the Mahommedan religion, yet in some of their customs resemble the Boadjoos of Borneo. They launch annually a small vessel loaded with perfumes, gums, and odoriferous flowers, and turn it adrift to the mercy of the winds and waves, as an offering to the spirit of the winds; and sometimes similar offerings are made to the spirit whom they term king of the sea. With their internal government we are little acquainted, but it does not appear, that, although separated into distinct islands and groups of islands, they engage in war with each other, which is unaccountable. By such Europeans as have visited them they are described as a mild inoffensive race and very hospitable. In 1777, a French vessel with some ladies of rank was wrecked on the island of Imetay, when all the sufferers met with the kindest treatment from the chief and his subjects. The French East India Company had formerly a corporal and some soldiers resident on these islands, but they were removed

by M. Lally in 1759. When Hyder invaded Malabar in 1766, he contemplated the conquest of these islands also, but never carried his intention into execution.

In 1812, Lord Minto, then Governor-General, received a letter from Sultan Moien ud Deen, the sovereign of the Maldives, representing that during the month of May, a ship under British colours, named the Europa, had been cast away on the uninhabited island of Andue, one of the southern Attallons, when the crew and passengers, 43 in number, were saved by the Maldivians and conducted to the inhabited island of Ounadue, from whence they were forwarded to Maldive, the residence of the king and seat of the government. Although treated with the utmost hospitality, and furnished daily with fowls, dried and fresh fish, coco nuts, fruits, and rice, the captain (a Brazilian Portugueze) and crew behaved in the most outrageous and brutal manner, spurned at the royal authority, and, as his majesty most bitterly complains, set their dog (who, from repeated mention in the manifesto, appears to have been of considerable importance) at his subjects, and encouraged him to bite them. In addition to these atrocities, they shot the fowls, stole the fruits and coco nuts, while the chief mate went at midnight to the palace, and the captain wanted to enter it. As might have been expected, dissensions soon arose among this dissolute banditti, until at length the crew (as the king states in his exposé) first broke the captain's head, and afterwards the head of his chief officer. In spite of these repeated provocations, they were to the last treated with kindness and forbearance by the king and natives, and when the monsoon became favourable dispatched in safety to Bengal and Ceylon. Lord Minto, considering how injurious to the British name and character such disgraceful proceedings, carried on under the sanction of the British flag, would be, had the captain sought after and punished, and addressed a letter to the sultan, expressing his admiration of his generous and hospitable conduct, and concern and indignation at the ungrateful return. Some presents to the king accompanied the dispatch, and articles to reimburse such of the natives as had suffered by the misconduct of the Europa's crew.

The king's residence on the island of Maldive, in 1812, is described as a regularly fortified place, with cannon mounted and colours flying, and certainly the whole transaction suggests a very favourable idea both of the moral feelings of the Maldivians, and of the stage of civilization they have attained on their surge-lashed rocks. On this occasion, it was for the first time discovered, that the sovereign of the Maldives had long been accustomed annually to send an embassy to Ceylon, which has been continued since the acquisition of that island by the British government.—*(4th Register, Public MS. Documents, Elmore, Forrest, Sonnerat, &c. &c.)*

COCHIN.

(CACH'HI, A MORASS.)

A SMALL principality on the Malabar coast, intersected by the 10th degree of north latitude, having the Malabar province on the north, Travancore on the south, the Dindigal district on the east, and the sea on the west. A portion of this territory equal to about 745 square miles is attached to the district of Malabar, and subject to the British laws and regulations; but the remainder is under the independent jurisdiction of the Raja. The whole area probably exceeds 2,500 square miles.

In the northern parts of this country about Pargunuru and Shilacary, the rice grounds are narrow vallies, but extremely well watered by small perennial streams, which enable the cultivators to raise two crops of rice annually. The houses of the natives are buried in groves of palms, mangoes, jacks, and plantains, that skirt the bottom of the little hills. Above them are woods of forest trees, which although not so stately as those of Chittagong are very fine, and free from rattans and other climbers. The teak and viti, a black wood, abound in these forests; but most of the large trees have been cut, and no care is used to encourage their reproduction, or to check the growth of useless timber. Towards Cacadu the hills are much lower and covered with grass instead of trees. Scarcely any part of these hills is cultivated, although the soil appears good and the pasture excellent.

In the forests of Cochin nearly the same sort of trees grow as in those of Malabar. The jackwood in general demand for cabinet ware is small, and is mostly used here for boxes and house building. The erambo, or iron-wood, is too heavy for general use, and is seldom felled. The blackwood is large and of fine dimensions, but rendered unmarketable by the practice of dividing it into short logs for the convenience of having them more easily dragged to water carriage by elephants, during which process they are much bruised and splintered, so that purchasers prefer looking for this sort of plank at Calicut. The Poon of Cochin is small, and inferior to that of the British districts in Malabar. The Cochin teak is also inferior in the essential oil, which is the grand preservative of iron

from corrosion, and the difference between the two sorts of teak may easily be perceived by burning a piece of each kind. There are extensive forests of teak in the division of Chittoor belonging to the Cochin Raja; but as the river traversing Chittoor falls into the Paniany, it must be floated through the British territories to the sea-port town of Paniany in South Malabar. The free transit and sale of this timber are certainly of great importance to the Raja's interests; nor could they produce such injury to the Company's monopoly of the Malabar teak as to justify the extreme and unfriendly measure of refusing them a passage, which was at one time, in 1813, contemplated by the Bombay Presidency, in consequence of a proposition made by the Marine Board there for engrossing all the timber grown in Cochin and Travancore. The chiefs of these countries, in their present state of dependance, are naturally anxious to conciliate the good will of the British government, and to contribute as far as their resources permit to the success of its general interests; but it does not appear consistent with the principles of an amicable alliance or sound policy to exact greater sacrifices than are required by subsisting treaties. The above mentioned proposition seems a measure of this description, and if it had been carried into execution would have occasioned a serious defalcation in the revenue of these states; permission, however, to float the Chittoor timber to the sea was not conceded without infinite discussion, and was only gained at last by the persevering exertions of Major John Munro, the resident at Cochin. Prior to the above period the Bombay presidency had uniformly excluded the Cochin and Travancore teak from the dockyards of that port, in consequence of which regulation no teak timber had been sent from these states for sale to Bombay, the quality being considered as decidedly inferior to that of the Company's forests. This prohibition had the effect of compelling the Travancore and Cochin Rajas to seek a market in Bengal, where the demand continues unabated.

In the Cochin province are many Nazarene or Christian villages, inhabited by Christians of St. Thomas, which are in general well built and cleanly. Jews are numerous in the vicinity of Cochin, but their principal place of residence is at Matachery, about a mile distant from the town, which is almost wholly tenanted by Jews. The resident Jews (for the others are from all parts of Asia) are divided into two classes, the Jerusalem or White Jews, and the Ancient or Black Jews. The latter have a synagogue in the town of Cochin; but the great body of this tribe inhabit the interior of the country, where it is difficult to distinguish the Black Jew from the Hindoo, their appearance is so similar. Their chief towns are Trittoor, Paroor, Chenotta, and Maleh, and by the White Jews they are considered an inferior race. By their neighbours, the inhabitants of

Cochin and Travancore are supposed to be great proficients in magic, and to possess the power of destroying their enemies.

The Cochin Raja maintained his independance to a much later period than most of the other Hindoo chiefs. He was first compelled by Tippoo to pay tribute, which he now does to the Company. Mutta Tamburan, Raja of Cochin, died in 1787, of the small pox, and was succeeded by his younger brother Virulam Tamburan. The following places, and some other towns, belonged to this prince, viz. Naharica, Condanada, Perimanoor, Anjicaimal, Udiamper, Mullaventurutti, Palicare, Cenotta, Ceovare, Pucotta, Arshtamichery, and Puttenchera. On the 6th January, 1791, a treaty was concluded with the Raja of Cochin, to enable him to throw off his subjection to Tippoo and transfer his allegiance to the East India Company, as also to recover certain districts which the Sultan had usurped from him. On this occasion (the conquest of Cochin) the conditions of the various treaties entered into between the Dutch and the Rajas of Cochin were transferred to the British government, and acted upon by the British officers at Cochin, until from the absence of any efficient authority at that station they fell into disuse. The government afterwards deemed it advisable to establish a court of justice under a judge and magistrate at Cochin, transferring to its jurisdiction all persons and places formerly entitled to the protection of the Dutch. The classes specified in the treaties of 1663, 1772, and 1785, were the Christians, Jews, Banyans, Canarese, and silversmiths inhabiting the Cochin territory.

Previous to the Travancore war, in 1809, the Raja of Cochin was tributary to the British government for that portion of his territories which had been conquered from Tippoo, and he paid altogether a subsidy of one lack of rupees. At that time the state of Cochin, notwithstanding its obligations to the British government, was supposed to entertain sentiments decidedly partial to the French nation, and maintained an aggregate of military force perfectly superfluous for any purpose of internal government. At length, incited by the Dewan Paliat Acheen, it commenced an unprovoked and preposterous war against the British; and attempted in a treacherous manner to assassinate the resident. In acting thus, the conduct of Cochin was infinitely more culpable than that of Travancore, which had grievances to complain of, and its perfidy at a critical juncture entirely justified the resolution adopted by the British government to conclude a new treaty with the Raja, by the conditions of which his tribute was augmented to 276,037 rupees. But in fixing this tribute it was not recollected, that the whole gross revenue was only 480,000 rupees, and that after paying three-fifths of that sum, the remainder would not be sufficient to meet the expenses of collection,

of police establishments, of temples and religious institutions, and at the same time provide for the support of the Raja and the numerous branches of his family.

About the same date (1809) it was discovered that Paleat Achein, the Dewan of Cochin, had been an active promoter of the commotions in this quarter of India, and closely confederated with the refractory and ambitious Dewan of Travancore. Nor was the Cochin Raja himself altogether exempted from the suspicion of having countenanced the Dewan's projects, but his guilt probably never proceeded so far, and the appearances in all likelihood were caused by his negligence and imbecility, which prevented his perceiving the criminal plots fabricated and conducted within the walls of his own palace. The Cochin Dewan on being taxed with his treacherous machinations immediately confessed the whole, and acknowledged the clemency with which he had been treated. He was in consequence ordered to repair to Bombay, but in the course of his journey deviated to Trichoor, from whence, however, he was removed, and transported in safety to his ultimate destination.

To prevent the authority and resources of this chieftain being again directed against his allies, by the new treaty concluded with the Raja in 1810, the surrender of his fortresses, arms, and military stores were stipulated, and also the reduction and reformation of his military establishment; but the good effects expected from this arrangement were frustrated by the continued dissensions between the Raja and his new Dewan Koonjee Kissen Merawen, who was supposed to be influenced by persons hostile to the British government. The Dewan was in consequence removed from that high office, and the duties of it undertaken by the British resident until a fit successor could be found. This was, however, no easy task, for the country was divided into factions inveterate against each other; nor did any of the principal men possess sufficient character or abilities to qualify them for so important a task in a principality full of foreign, discontented, and turbulent persons. Such a state of anarchy, added to the very bad description of the revenue servants, required strong and vigorous coercion, the powers necessary for which, if confided to a Dewan, would have been, as they had been, abused, nothing therefore remained but the temporary interposition of the representative of the British government. This arrangement was most earnestly solicited by the Raja, who alleged that nothing else could restore subordination to his authority, economy in the expenditure, or tranquillity in the country. With respect to himself, his life, he said, had been passed in studying the Shastras, and that it was now so fast verging to its termination, that he was unable to attend to business, while his heir apparent had the opposite defect of being too young and inexperienced. Under these circumstances he was of opinion that in committing his dominions to the temporary care

of the British government, he did an act of justice to his subjects while he gratified his own wishes.

The Resident in consequence stood forth as Dewan, until the Raja should be relieved from his embarrassments, and commenced by recommending that the Cochin tribute should be reduced from 276,037 to 240,000 rupees, the resources of the country being unequal to the liquidation of a larger sum, while the debt due to the British government for arrears of subsidy amounted to 522,437 rupees. This proposal was acceded to, and various reforms effected in the revenue collections and current expenses, one of the heaviest of which is for religious establishments, although these disbursements at Cochin are by no means so immoderate as the expenditure for the same purpose in the neighbouring kingdom of Travancore. In 1814, considerable difficulty in realizing the revenues of the Raja's territories was experienced, on account of the refractory conduct of the Christian inhabitants, who paid scarcely any revenue, and refused to recognize his authority. Prior to this date native Christian judges had been appointed to all the courts of justice in Travancore and Cochin, for the protection of the Christian inhabitants against the hostility of the Nair public functionaries. Like all other chiefs of Hindostan, the Raja of Cochin is greatly attached to money, and is, when he has the means, a hoarder by nature, but ever since his connexion with the British nation he has had no opportunity, having hitherto had enough to do to liquidate the different claims for the expenses incurred in defending his dominions, and subduing his own contumacious subjects.—(*Colonel John Munro, F. Buchanan, C. Buchanan, J. Fell, &c. &c.*)

COCHIN.—The city from which the foregoing principality originally derived its name, but which has long ceased to form any part of the Cochin dominions. Lat. 9° 57′ N. long. 76° 17′ E. In 1503, Albuquerque obtained leave to erect a fortress at Cochin, which was the first possessed by the Portugueze in India. In 1663, it was taken by the Dutch, who converted the cathedral into a warehouse. While the Dutch Company possessed Cochin, it was a place of very extensive commerce, and inhabited by Jew, Hindoo, and Mahommedan merchants. The intercourse with Arabia was very great, and Venetian zequins brought from Egypt were in circulation, while many of the Arab ships made two voyages annually.

A considerable traffic is still carried on with Surat, Bombay, the Malabar coast, and Canara; also with Arabia, China, and the eastern islands. The principal imports from these places are almonds, dates, pearls, gum arabic, piece goods, cotton, opium, shawls, benzoin, camphor, cinnamon, spices, sugar candy, tea, china, and silks. The chief exports are pepper, cardamoms, teak wood, sandal wood, coco nuts, coir cordage, cassia, and fish maws. At this port also

ship building is carried on to a considerable extent, vessels being constructed both on European and Asiatic models; and from hence the ports in the Arabian and Persian gulfs are supplied with timber for repairing their different craft. In 1800, ship building here cost about £14 per ton, coppered and equipped for sea in the European manner.

The Roman Catholic bishop of Cochin now resides at Coilan. His diocese begins south of Cochin and extends towards Negapatam, includes the island of Ceylon, and comprehends above 100 churches. Besides the Catholic churches, there are at Cochin a great population of Protestants, the remains of the Dutch colonists. Among all the Europeans settled in India, the Dutch have the merit of having greatly promoted the dissemination of Christianity wherever they gained a settlement. In their time clergymen presided over districts, and made annual visitations, but all religious and scholastic institutions have been neglected since the transference of the country to the British. Cochin was taken possession of on the rupture with the Dutch in 1795, and was finally ceded to the British government by treaty on the 13th of August, 1814.—*(C. Buchanan, Fra Paolo, F. Buchanan, Bruce, Missionaries, &c. &c. &c.)*

DIAMPER *(Udyamapura)*.—A town in the Cochin territories, 14 miles E. from Cochin. Lat. 9° 56′ N. long. 76° 29′ E. A celebrated synod was held here to convert the Nestorian Christians to the Roman church.

JACOTTA.—A small town on the sea coast of Cochin, where, according to a tradition in Malabar, St. Thomas landed. Lat. 10° 10′ N. long. 76° 10′ E.

CRANGANORE *(Cadungulur)*.—A town on the Malabar coast, 16 miles N. from the city of Cochin. Lat. 10° 12′ N. long. 76° 15′ E. This town formerly belonged to the Dutch, but as they were unable to defend it against Tippoo, they sold it to the Raja of Travancore, which occasioned the first war with that Mysore Sultan, commencing in June 1790. It was taken from the Raja and dismantled by M. Lally, Tippoo's general, but the Mysorean troops were driven out of it in 1791.

The Jews assert that they possessed Cranganore so early as A. D. 490. In 1505 the Portugueze erected a fortress here, of which the Dutch obtained possession in 1663. The diocese of the Roman Catholic archbishop of Cranganore extends from Mount Dilly towards Cochin. Most of the inland churches formerly belonging to the Nestorian community are included in it. This see comprehends 89 churches, and is under the domination of Goa.—*(Fra Paolo, Bruce, Dow, C. Buchanan, &c.)*

VIRAPELLY *(Varapali)*.—A town on the Malabar coast belonging to the Raja of Cochin, and situated nine miles N. E. from the town of Cochin. Lat. 10° 5′ N. long. 76° 20′ E. This is the residence of the apostolic vicar of the Roman

Catholic Christians, who superintends 64 churches, exclusive of the 45 governed by the Archbishop of Cranganore, and also of the large dioceses under the bishops of Cochin and Quilon, whose churches extend to Cape Comorin. There is here a seminary, a catechumen house, and a convent of barefooted Carmelites, who have the care of the missionary establishments on the coast of Malabar. The monastery was founded A. D. 1673.—*(C. Buchanan, Fra Paolo, &c.)*

TRIPONTARY.—A town in the Raja of Cochin's territories, nine miles east of the town of Cochin. Lat. 9° 56′ N. long. 76° 25′ E. This place stands on the east side of a lake, which formerly separated the possessions of the Dutch from those of the Raja, who generally makes it his place of residence.

THE PROVINCE OF TRAVANCORE.

(TIRUVANCODU.)

A PROVINCE situated at the south-western extremity of Hindostan, between the 8th and 10th degrees of north latitude. To the north it is bounded by the territories of the Cochin Raja; on the south and west by the sea; and to the east it is separated from Tinnevelly by a range of lofty hills covered with jungle. In length it may be estimated at 140 miles, by 40 the average breadth. The surface of the country, in the vicinity of the mountains, exhibits a varied scene of hill and dale, and winding streams, which flow from the hills and preserve the vallies in a state of perennial verdure. The grandeur of the scene is much enhanced by the lofty forests by which the mountains are covered, producing pepper, cardamoms, cassia, frankincense, and other aromatic gums. In the woods at the bottom of the hills are many elephants, buffaloes, and tigers of the largest size. Monkies and apes are very numerous, and herd together in flocks and families.

The agriculture and productions of Travancore, well adapted to its more favourable climate and superior soil, differ materially from the cultivation and crops of the Carnatic. The wet cultivation is conducted without the aid of tanks, the seasons affording sufficient moisture for the production of rice on every spot fit for that purpose, and as the utmost degree of industry is exerted, the quantity produced in a country like this, where the crops never fail, must necessarily be large. The natives believe this to be so considerable, that they assert the whole of the government expenses, civil, military, and religious, are defrayed from the wet cultivation alone, without infringing on the revenues accruing from the dry species of tillage. The latter consists principally of the following articles:—pepper, of which from 5 to 10,000 candies may be produced annually, and valued at 485,000 rupees. For this valuable article the Travancore government pay the proprietor only 30 rupees per candy. Betel nut is also monopolized by the state, which makes advances to the cultivator, and resells it at a great profit. Coco-nut trees are very numerous, and are assessed according to their productive powers, being usually divided into four classes,

the tax on each increasing progressively. An additional tax levied on this article by the Dewan of Travancore, in 1799, caused an insurrection, which continued until the tax was repealed. Of the four sorts of trees, the first are the scarcest, and it is observed, that north of Quilon (or Coulan) coco-nut trees are far more abundant than south of it.

The timber forests of Travancore are in general farmed, the revenue to government varying according to circumstances, but estimated on an average at one lack of rupees per annum. Among the other articles of monopoly are ginger, farmed for 25,000 rupees per annum; coir, 30,000; turmeric, 10,000; and kopra, or dried coco-nut kernels, 20,000 rupees per annum. Tobacco for the consumption of the province is generally brought from Ceylon, the average quantity being 4000 bales, each of which costs the Travancore government 60 rupees, and is afterwards resold at 220 rupees per bale. Fifteen hundred bales of cotton are also imported from Surat, upon which the government levies a duty of 45 rupees per candy. The revenue realizes from the purchase of cardamoms 100 rupees on every candy, besides full reimbursement of all expenses attending the original advance to the cultivator, and the charges of transportation. In the interior of Travancore duties are exacted on the transit of all articles, and the payment at one place scarcely ever exempts the trader from a repetition at another, passes being unknown, except for certain articles already farmed. Among other articles produced in the country and taxed by the government, are cassia buds, mace, long nutmegs, wild saffron, narwally, coculus indicus, bees' wax, elephants' teeth, and sandal wood. The sea customs of Travancore are farmed, and yield on an average about one lack of rupees per annum.

Besides those above stated, there are various other sources of revenue to the Travancore sovereignty, such as taxes on Christian festivals, and upon nets and fishermen; but the most important is a capitation tax on all males from 16 to 60, with the exception of Nairs, Moplays, and artificers. This operates as a tax on the soil, and compensates to the government for the light assessment on the grain produce. The landholder is bound for all the cultivators on his estate, and each person is assessed at three fanams. The number subjected to this tax has been estimated at 250,000. The sum total of these multifarious exactions has been computed at 20 lacks of rupees, which is exclusive of the wet cultivation as already mentioned, and from the detail here presented, some idea may be formed of the unsparing rapacity of the fiscal regulations under a genuine Hindoo sovereign, the whole having been imposed before Travancore had any connexion with the British government; since which event, indeed, several of the most vexatious have been either abolished or modified. Pepper, the great staple of

Travancore, has latterly fallen so greatly in value, as to be almost unsaleable, what formerly brought 220 rupees per candy having gradually fallen to little more than sixty.

Under the old government of Travancore the police of the country was conducted in the following manner. The territory at large was separated into three principal Moghums or districts, each of which was administered by an officer entitled Nuller Serwaddy Karigar. Every chief Moghum was subdivided into three or four subordinate Moghums, managed by officers termed Serwaddy Karigars. These latter were again partitioned into inferior portions, Mundurfurt Wassils, superintended by Karigars, each of which contained from seven to ten smaller divisions called Prowutties, governed by functionaries in some parts of the country named Prowuticars, and in others Adigars. Again, every Prowutty was separated into Desams, under officers named Modacars, and containing from four to 500 inhabitants; and lastly, these Desams were further minutely partitioned into smaller divisions, each under the direction of petty functionaries having various denominations. Thus, from the Dewan or prime minister to the superintendant of a few houses, there was an uninterrupted chain of authorities subordinate in the strictest sense to their respective superiors, and exercising all the powers of government; for they were not only charged with the revenue assessments, the administration of justice, and chastisement of offenders, but also with the command of the militia and defence of the country. The whole arrangement was calculated to obtain the completest command over the persons and property of the people; nor could any form of government be better adapted for the purposes of extortion and oppression throughout all their ramifications. These, however, were exactly the abuses which the British government never permitted in their own territories, and endeavoured to remedy in Travancore by introducing a balance of authority, and depriving the Karigars of their judicial and military functions, thereby reducing them to the station of mere revenue officers.

A short time before the effective interposition of the British government, the Dewan of Travancore, in imitation of the regulations promulgated in the Company's provinces, established a certain number of courts of justice, for the benefit of the people. The Dewan's system consisted of four courts, each having a Nair judge and a complement of writers; but this Hindoo magistrate was furnished with no rules for the guidance either of his decisions or of the subsequent execution of his decrees, nor were any precautions taken to preserve him from his own oblique tendency to indolence and corruption. The Karigars in consequence continued to administer and decide as before, while the people, being confused by the mixture of authorities, knew not where to apply for the redress of

their grievances, and despising the new courts of judicature, contemned their sentences when passed. To remedy this confusion, an improved system was introduced in 1810 by Colonel John Munro, the British resident at the court of Travancore. In this code the Hindoo law was continued as the basis for the decision of suits, but, in certain cases, departure from the strict letter of those laws was permitted, they being in fact opposed in many points by the Mamool, or unwritten law of the country; besides which, the great proportion of Christians and Mahommedans rendered an implicit adherence impracticable. According to the Hindoo Shastras, or sacred writings, the killing of a cow is capital, and trial by ordeal sanctioned, which latter custom prevailed in Travancore to an incredible extent, as also other practices equally extravagant and absurd, while the punishments decreed were various, cruel, often ludicrous, and in reality inflicted according to the caprice of the Dewan and his subordinate officers. Among other cases which came before the Resident while acting as Dewan, was an appeal from the decision of a Karigar, who had directed certain property to be given up to a man on his oath. This suit being referred by the Resident to an assembly of Pundits for their opinion, they reported "that the decision of the Karigar was correct and just, but as the oath taken had been rendered void, owing to the death of a cow in the house of the person who had sworn, before the term of 40 days had expired, the property must be relinquished to the opposite party."

Travancore, from the earliest tradition, had been subject to a Hindoo government and guided by Hindoo laws, which, in many instances, were founded less upon general principles of justice or morality, applying to all descriptions of persons, than upon peculiar dogmas of the Brahminical faith. Many delinquencies, pronounced capital by the Hindoo laws, are not even deemed criminal by the Christian or Mahommedan codes; nor in Travancore could these two persuasions be considered as strangers, being, in fact, an ancient and inherent portion of the community. It was accordingly thought improper to subject them to the Hindoo criminal law, and it consequently became necessary to frame a separate system of criminal jurisprudence for each different class, modelled upon that promulgated in the Company's ancient provinces, although such a system must abstractedly be admitted to be liable to many objections, as the Parsee and Jew might have also obtruded their respective pretensions. When submitted by the Resident, most of the requisite modifications of the Shastras were adopted by the assembled Pundits without hesitation, and acquiesced in by the Queen, as in no respect radically opposed to the Hindoo doctrines. But to the trial by ordeal both parties clung with remarkable pertinacity, and it became necessary, in compliance with their united supplications, to admit it in certain cases under the ex-

press sanction of the Dewan. Indeed, in Travancore, even so preposterous a mode of trial appears to have been productive of salutary effects, in restraining through the medium of their superstition and cowardice, the excesses of a cunning, avaricious, and cruel generation. So contagious is example, that this species of trial had pervaded other sects, and had occasionally been resorted to by the Jews of Travancore. One unfortunate Hebrew complained to the Resident that he, having incurred suspicion, had been obliged to put his hand into a vessel full of boiling oil, and not being able to sustain the fiery scrutiny had lost his cause and the use of his hand.

The existing compilation of Hindoo law in Travancore is named Vavahara Malika, comprehending the rules for trial and judgment, with a detailed exposition of the sacred texts. This code is said to have been drawn up by Mahesha Mungalum Sancara Numbuderi, a Brahmin of the Malabar coast, and inhabitant of Parumanum in the district of Valesayanum, in the territory of Cochin, about A. D. 1496. The application of these laws to all classes, had been long confirmed by the usages of the country, all the inhabitants of Travancore, with one exception only, having uniformly been tried and punished according to the Shastras. This solitary exception had reference to a body of Patans, in the service of the late Raja, who obtained from him a written promise that they should be tried in all matters, both civil and criminal, in conformity with the tenets of the Koran; but in 1811, few individuals of that corps survived to benefit by the exemption. In that year regular courts of justice were established at Azoon, Palpanarum, Trivandram, Mahavalicara, Vaikam and Alwaie; but the British ambassador was obliged to perform the functions of Dewan, it being incredibly difficult throughout the whole province, to discover a person of sufficient abilities and integrity to fill so important a station. The appointment of a native Dewan was much desired by a great proportion of the principal Nair inhabitants, who had long been accustomed to oppress all other classes of people, and to arrogate to themselves an offensive superiority inconsistent with a system of impartial justice. A Hindoo Dewan, they concluded, would favour their particular interests, and support their extravagant pretensions; but the middling and inferior orders desired the continuance of the existing system, under which they experienced most justice and personal security. Under the new arrangement letters addressed to the different departments, after being read to the Resident, were dispatched to the respective offices, where replies were drawn up and brought to the Resident for his signature. This mode of correspondence was discovered to be absolutely necessary, for the different functionaries in the provincial parts were so prone to indirect channels of communication, that they seldom addressed their letters to the chief authorities, while the native servants at head quarters were eager to in-

crease their own importance, and probably to accomplish other objects, by communicating orders in the Resident's name.

In September 1812, the debt due to the British government from the Travancore state had been reduced to six lacks of rupees, and was in a train to be soon altogether liquidated. In consequence of this orderly and prosperous state of affairs, an application was made to the Queen by the Resident, soliciting her to relieve him from the laborious duties he had to perform as Dewan, or prime minister, but her Majesty in reply urged the most vehement objections, and intreated it might not take place unless absolutely indispensable. The Ranny, or Queen of Travancore, by her sex, and the Raja of Cochin, owing to his age and infirmities, being prevented from effectually superintending the administration of affairs, preferred delegating the trust rather to a British functionary in whose moderation and justice they could repose confidence, than to one of their own subjects, whose ambition, avarice, and pride they might find themselves, as had often happened before, unable to controul. Indeed the conduct of the successive Dewans of Travancore and Cochin for a long series of years, had been distinguished by an overbearing intemperance towards their sovereigns, which rendered the existing chiefs of these principalities averse to the re-establishment of so imperious an officer.

Travancore being one of the subdivisions of the Malabar coast, the usages and customs greatly resemble those described under that head, and the mode of succession to the throne and property is regulated in the same preposterous manner. The husbands of the Tamburetties, or princesses here, have no rank or authority whatever in the state, and are always sent back to their villages on the decease of the Tamburetties to whom they had been married. At a very early period the Christian religion gained a footing in Travancore, and its subsequent progress was so great, that this province is now estimated to contain 90,000 persons professing the Christian doctrines. In some parts Christian churches are so numerous, and Hindoo temples so rare, that the traveller with difficulty believes himself to be in India. The most common name given to the Christians of Malabar by the Hindoos of the country is that of Nazaranee Mapila (Moplay), but very frequently Surians and Surianee Mapila. A great proportion of the fishermen on the sea-coast of Travancore and Malabar are Christians. The principal sea-ports are Anjengo, Coulan (or Quilon), Aibecca, and Coleshy. Strong currents prevail along the coast, which frequently carry ships bound round cape Comorin, a considerable distance to the westward. There are no fortresses of any importance in the province; but against hostility from Tinevelly, a double line of works, facing from north to north-east, aid the natural defence of the range of mountains, which terminate near Cape Comorin. With respect to the general

character of the natives, it seems to have struck two successive Residents as being of the very worst description. One of them declares he never knew a people so destitute of truth and honesty, or so abandoned to vice and corruption, and that this is exactly the opinion they entertain of themselves; while the other asserts, that in no part of the world are men to be found to whose habits and affections the practice of vice, through all its debasing, loathsome, and hideous gradations, seems so familiar. This turpitude he partly attributes to the perverted system of their domestic relations, under which the social charities, parental ties and affections, which connect father with child, and neighbour with neighbour, are extinguished. Independent of these causes, an oppressive government in Travancore had nearly destroyed the sources of its prosperity, and impressed on its inhabitants such a disposition to idleness, turbulence and treachery, as rendered them equally dangerous to the security of their own Rajas, and to the British authority; their history for many years prior to 1809, exhibiting an unbroken series of insurrections and crimes.

There seems no reason to doubt that by the laws of this kingdom, the male offspring of the Tamburetties or princesses are the only legal heirs to the throne; but that there are certain forms and ceremonies indispensable to the becoming Tamburetties. It also appears established, that the Tamburetties of Attingara possessed the sovereignty of Travancore from remote antiquity, until Raja Martanden Wurmah, who died in 1758, and was the son of one of the Tamburetties adopted from Cherical, persuaded the reigning Tamburetty to resign the sovereign authority to the Rajas, both for herself and for all succeeding Tamburetties. To perpetuate these conditions, a regular treaty was executed between the Raja and the Tamburetty, which was inscribed on a silver plate, and ratified by the most solemn imprecations, limiting the successions to the offspring of the Attinga Tamburetties. Having concluded this arrangement, Raja Martanden Wurmah directed his arms against the neighbouring states, and between 1740 and 1755 subdued the Rajas of Quilon, Ambulapilly, Tekimcoor, Wurkancoor, Allanghaut, and Paroor, whose dominions he annexed to his own. He also conquered part of the territories of Cochin, obliged the Ranny of Mahavalicary to adopt him as her successor, and expelled the Dutch from part of their acquisitions. These events were effected in consequence of the Raja having had his troops disciplined after the European manner, by Eustachius de Lanoy, a Flemish officer. From the above period, the Rajas of Travancore, by intrigue and force, continued to swallow up all the adjacent petty chiefs, until April 1790, when, in consequence of a dispute about the purchase of Cranganore, made by the Raja from the Dutch, Tippoo Sultan attacked his lines, penetrated to Virapelly, and but for Lord Cornwallis's interference would have totally subdued the province.

These celebrated lines were deemed by the natives impregnable, but although sufficient with respect to the construction of the ditch and rampart, they were really more imposing than effectual, as throughout the great extent of 30 miles, few points were closed in the rear, and these imperfectly, so that nearly the whole would follow the fate of a single point.

On the 17th of November, 1795, a treaty of alliance was concluded between the Raja of Travancore and the British government, by the conditions of which, certain lands taken from him by Tippoo were restored, and he agreed to pay a subsidy equivalent to the expense of three battalions of infantry, to be maintained for the defence of his own dominions; and in the event of war he agreed to assist his allies with his forces. By a second treaty concluded in 1805, he was released from the last-mentioned condition, in consideration of which he agreed to pay a sum equal to the expense of one battalion of native infantry, in addition to the sum before payable for the troops subsidized by him. In case of non-payment, the British government were authorized to collect the amount by their own agent; free entrance being also given during the existence of war to all the Raja's towns and fortresses; but provision was made, that the Raja's income should in no case be less than two lacks of rupees per annum, with one-fifth of the clear annual revenue. By this document, the Raja transferred the management of all his external political relations exclusively to his allies. As frequently occurs in native governments, the dewan, or prime minister of Travancore, attained an influence in the country which wholly superseded that of his master, and was exercised in so hostile a manner towards the British government, that a war ensued in 1809, and his strongly fortified lines, guarded by a numerous army, were forced by a small detachment of British troops, and the whole country subdued with unprecedented rapidity.

The failure of the measures adopted by the Travancore state for the liquidation of its debts, attracted the serious attention of Lord Minto, who, towards the conclusion of 1809, addressed a letter to the Raja, notifying the impending necessity of assuming his territories, unless effectual exertions were made to satisfy the just demands of the British government. This letter, however, with many reiterated injunctions, produced no effect, and so far was the debt from being in the least reduced, that in October, 1810, when the newly-appointed resident, Colonel John Munro, reached Travancore, a sum, amounting to 18 lacks of rupees, remained due to the British government, besides five lacks of engagements due to individuals. The resident, having been instructed to use the most strenuous measures for the clearing off of these incumbrances, proceeded to ascertain the existing state of the treasury, and the general mode of conducting affairs; both of which he found as defective as could have been expected in

a native government left to itself. A short investigation convinced him that the Raja could not, in justice, be called on to discharge the debt, as he had had little or no concern in the contracting of it, neither did it appear, after the strictest inquiry, that he possessed any concealed treasure. The revenues of the state were consequently the only available resources, the Raja not being responsible for their previous misappropriation, they having been entirely beyond his controul, and wholly under that of his dewan, at whose pleasure the revenues were collected or remitted, and the fiscal officers appointed and dismissed. Nor was any account of the receipts and disbursements ever presented to the sovereign. The Dewan was consequently the person who ought to have been liable for the debt, and he was repeatedly called on to exhibit statements of the financial resources of the country, and to adopt energetic measures for their realization; but here again the application was unavailing, for the Dewan was utterly unable to arrange any satisfactory, or even probable statement.

Not long afterwards the Raja died, and the throne was occupied by the Tamburetty, or princess, next in succession; the Elliah Raja, or heir apparent, being excluded, his mother not having undergone certain forms and ceremonies indispensable to the becoming Tamburetties. The defect of the young Raja's claim being established, and no male heir remaining, the Resident was directed to invest the senior Tamburetty with the temporary charge of the government, until one of the Tamburetties had a son on whom the succession might devolve.

Between this lady and the Dewan such extreme animosity took place, that, added to his intractable conduct and embezzlement of confiscated property, rendered his removal unavoidable. The whole burden of the government was then assumed by the Resident, it being evident that no effectual reform could take place while affairs were transacted through the medium of a native functionary. Since this efficient interposition, many desirable objects have been accomplished. The debt due by Travancore has been fully discharged, as well as the engagements due to private individuals, an adequate system for the administration of justice introduced, and the collection of the revenues regularly arranged. Many obstacles opposed these reforms, especially in the revenue department, which was a perfect Augean stable, partly occasioned by the very nature of the Travancore fiscal resources. These, as already mentioned, arise principally from monopolies of the productions of the country, the sale of tobacco, and of other articles purchased from the cultivators at low prices, and re-sold to foreign traders at advanced rates. The income from several of these, owing to untoward circumstances, in 1810, wholly failed; which necessarily augmented the importance of the land revenues; but these presented a scene of unparalleled disorder, abuse, and corruption. Although the rent of every field in Travancore

is fixed, and exceedingly moderate, remissions of the land-tax to an immense amount had been made, apparently at the pleasure of the peasantry and revenue officers; the collections had not been brought to account, and vast sums had been embezzled under a variety of ingenious and fraudulent pretexts. To remedy such evils required redoubled vigilance, but the resident was indefatigable. All capricious remissions of the revenue were prohibited, the collections ordered to be forwarded directly to the treasury, and many other corrupt practices of old standing were eradicated. The result was so progressive an increase of the landed resources, that in five years the amount of revenue realized had doubled, although the rent of a single field in the province had not been increased, many of them having been actually diminished. The great increase, in reality, originated from the prevention of abuses, and the procuring for government the immense sums which in old times had been misappropriated by individuals.

Land revenues collected in the Travancore year, 984, A. D. (1809) partly under the management of the Dewan Womany Tomby . . 771,687 rupees.

Ditto	1810 ditto under Womany Tomby	821,269
Ditto	1811 ditto	788,000
Ditto	1812 under Colonel John Munro's management	1,267,180
Ditto	1813 . . . . ditto	1,562,830

In the progress of these arrangements, the regular expenditure for the internal government of the province was considerably increased, a separate department for the distribution of justice having been established, occasioning an addition to the current disbursements of 30,000 rupees per annum. Some public offices were done away, but the salaries of all the remaining functionaries were increased. It had been the practice under the old system to maintain an immense number of public servants on small salaries, with the permission to realize unacknowledged emoluments by embezzlement and extortion; and as a step towards the extirpation of these practices, it was essentially necessary that the salaries of the public servants should be materially increased. One great state disbursement in Travancore is, on account of temples, and for the performance of stated religious rites. The allowances for both of these were not only left untouched, but discharged with a punctuality never before witnessed in this priest-ridden country.

The second Tamburetty having died of the small-pox in 1811, apprehensions were entertained that the chief Tamburetty, or Queen Regent, might experience a similar fate. She was, in consequence, exhorted to undergo vaccination by a European physician, but she declared that, having already had the small-pox, it was unnecessary to vaccinate her, although, if insisted on, she was

willing to undergo the operation; and in the mean time she recommended that the doctor should vaccinate her husband, the two young Tamburetties, and some other members of the family. These persons were accordingly duly vaccinated, and thereby preserved from that distemper which then raged with great mortality in Travancore. About this time also, certain jewels belonging to the Travancore state, which the Elliah Raja, or heir apparent, had obtained possession of, previous to his removal from the country, were, by the exertions of Mr. Baber, the magistrate of Malabar, recovered, and restored to the legitimate government. These were the ancient jewels of the state, worn by the Rajas during religious festivals and public processions, and were estimated by the lowest calculation to exceed fourteen lacks of rupees in value.

On the 16th of April, 1813, the Ranny of Travancore was delivered of a son, and soon afterwards a white elephant was caught among the Shutamut mountains, to the great joy of the Queen and her subjects; the colour of the animal indicating an auspicious reign to the young Raja, who had recently entered the world. All the learned about court agreed that this young prince was the legitimate heir to the throne; but some casuists were of opinion, that he could not without manifest impropriety be proclaimed before he was six months old, because he neither could receive a name, nor be carried into the presence of the god Pudmanaben, until he had attained that age. On further inquiry, however, this objection was overruled; the principal Brahmins having discovered that there was in reality no valid obstacle to his immediate inauguration, because he could be proclaimed under the name of Ram Raja (a title always assumed by the Travancore family), while the ceremonies at the Pagoda of the god Pudmanaben might be performed by the Queen, his mother. Accordingly, on the 29th of July, 1813, the British troops stationed at Trivanderam were drawn out, having on their left the whole of the Travancore military. A throne concealed by scarlet curtains was placed in the hall of audience, which being drawn up, the Queen appeared, seated on it, attended by her sister, the second Tamburetty, the children of the former Rajas, and the principal Brahmins and state officers. A proclamation notifying the accession of the young Raja was read aloud, and he was brought forward and shewn to the assembled multitude, during which time the Queen and every other person continued standing; the British troops presented arms, and their band played God save the King, while the music of Travancore made a considerable noise.

The Queen however was not destined long to enjoy her good fortune, for in September, 1814, she was delivered of another son, and soon after died. The resident in consequence recommended her sister, the principal Tamburetty, to act as Regent during the minority of the infant Raja, a dignity to which in conformity

with the established usages of Travancore she had an undoubted right. This arrangement was subsequently carried into execution, when the young Raja and the other children of the deceased Ranny were placed under the joint care of their father, and the chief Tamburetty. Consistent with British policy, it is rather desirable that the dignity and consideration of the Tamburetties should be augmented, as their influence tends to moderate the rash and precipitate resolutions of the Raja, and the country still abounds with suppressed factions eager to profit by a renewed state of confusion. Towards the conclusion of 1814, all the objects for the attainment of which the Resident had assumed the station of Dewan, having been accomplished, and the debts of Travancore completely liquidated, he prepared to resign his official functions, but great difficulty was experienced in selecting a native properly qualified for so important a vocation. At length Deom Padumnassen was appointed, but dying soon after of the small pox, was succeeded by Soobyen Sunkor Narrain, who being alarmed at the mortality among the Travancore nobility, removed his Cutcherry (court of justice and revenue) from Trivanderam to Quilon. The total revenues of the kingdom when transferred to his management, were estimated at 30 lacks of rupees per annum, and the total subsidy payable to the British government for preserving internal tranquillity and preventing external invasion about eight lacks of rupees. *(Colonel John Munro, MSS., Public MS. Documents, C. Buchanan, &c. &c. &c.)*

TRAVANCORE.—The ancient capital of the province, situated in lat. 8° 25′ N. long. 77° 33′ E. 27 miles N. N. W. from Cape Comorin.

TRIVANDERAM.—The modern capital of Travancore, situated in lat. 8° 29′ N. long. 79° 37′ E. 52 miles N. W. from Cape Comorin. This is the usual summer residence of the Travancore Rajas; but the castle is extremely ill built. The royal palace is large and well built, after the European taste, and decorated with a great variety of painting, clocks, and other European ornaments. This edifice, however, is only for show, as the Raja prefers residing in a mean looking house, where he is surrounded with Brahmins. The town is populous, and in 1785, in addition to the resident inhabitants, had a garrison of 400 Patan cavalry, 1000 Nairs, and 10,000 sepoys, disciplined after English fashion.—*(Fra Paolo, &c.)*

PORVEAR.—A small town on the sea coast of Travancore, 32 miles W. N. W. from Cape Comorin. Lat. 8° 17′ N. long. 77° 22′ E.

TENGAYAPATAM. A small town in the Travancore province, 30 miles W. N. W. from Cape Comorinn. Lat. 8° 16′ N. long. 77° 25′ E.

PORCA.—A town on the sea coast of Travancore, 134 miles N. W. from Cape Comorin. Lat. 9° 21′ N. long. 76° 24′ E. This is a populous place inhabited by many Mahommedan, Hindoo, and Christian merchants. The adjacent country produces abundance of rice, and may be called the granary of Malabar. The

Dutch East India Company had formerly a factory here for the purpose of procuring pepper.—*(Fra Paolo, &c.)*

CALICOULAN.—A town in Travancore, 116 miles N. W. from Cape Comorin. Lat. 9° 11′ N. long. 76° 33′ E.

AIBECCA.—A small town in the province of Travancore, having a bar harbour, 115 miles N. W. from Cape Comorin. Lat. 9° 7′ N. long. 76° 32′ E. Small ships are built here, and lime is burned from muscle and oyster shells, of which immense quantities are found in the neighbouring salt lakes, and between the small islands.—*(Fra Paolo, &c.)*

COULAN *(or Quilon)*.—A sea-port town in Travancore 102 miles N. N. W. from Cape Comorin. Lat. 8° 53′ N. long. 76° 39′ E. This is a place of considerable trade; cotton, pepper, ginger, cardamoms, and other articles of merchandize being deposited here in the warehouses. There is also abundance of excellent fish, tortoises, rice of a good quality, bananas, pine apples, and other fruits and pulse.

In remote times Quilon was a place of considerable note, and is said to have been built A. D. 825. The Christian, as well as the Hindoo natives of this part of Malabar, commence their era at the period of its foundation. Alexius Menezes, the first Archbishop of Goa, opened here his first conference with the Christians of St. Thomas, when he made them renounce the principles of Nestorius, and embrace the doctrines of the Roman Catholic Church, to which they continue in part united. The Brahmins here possess a very ancient temple dedicated to Siva, and the Catholics have three congregations. Between Quilon and Cape Comorin there were reckoned thirty years ago to be 75 Catholic congregations scattered over the country.—*(Fra Paolo, &c.)*

ANJENGO *(Anjutenga)*.—A small sea-port in the province of Travancore, situated in lat. 8° 37′ N. long. 76° 53′ E. 78 miles N. N. W. from Cape Comorin. A short distance from this place lies Attinga (named in the maps Attancal), the chief residence of the Tumburetties or princesses of Travancore. The interior of the country is inhabited by Hindoos, whereas on the sea coast the greater part of the inhabitants are Christians and Mahommedans. So far back as 1684, the East India Company received permission from the Queen of Attinga, to settle and fortify Anjengo, from whence they expected to procure a large quantity of pepper and cardamons, the staple produce of Travancore. This settlement, however, being merely a strip of land nearly surrounded by the Travancore dominions, the inhabitants have always been obliged to depend for supplies of rice and other articles of consumption on that country; the consequence was, that during the rupture, in 1809, with the Raja, or rather with his Dewan, the people suffered great hardships from the interrupted intercourse. For these and

other reasons, the factory, in 1813, was first transferred to the Bombay presidency, and then abolished; the saving to the Company by this measure was estimated at 23,037 rupees per annum. The best coir cables on the Malabar coast are made here and at Cochin, of the fibres of the Laccadive coco nut. The exports are pepper, coarse piece goods, coir, and some drugs; the imports are of very small amount.—*(Fra Paolo, MS. Documents, Bruce, &c.)*

COLESHY.—A small town in Travancore, 19 miles W. by N. from Cape Comorin. Lat. 8° 11′ N. long. 77° 32′ E. There is a small harbour at this place, where ships are protected from the winds by some rocks. The Danes formerly had a factory here.

KOTAUR.—A town in Travancore, 14 miles N. W. from Cape Comorin. Lat. 8° 13′ N. long. 77° 41′ E.

THE BALAGHAUT CEDED DISTRICTS.

In the south of India, a stupendous wall of mountains, named the Ghauts, rises abruptly from the low country, supporting, in the nature of a terrace, a vast extent of level plains, which are so elevated as to affect the temperature and render the climate cooler. This table land extends from the Krishna to the southern extremity of the Mysore, and is named Balaghaut, or above the Ghauts, in contradistinction to Payeenghaut, or below the Ghauts. The extensive and fruitful region formed the ancient Hindoo empire of Karnata, no part of which was below the mountains, although in modern times the term has been so misapplied by Europeans and Mahommedans as to signify exclusively the country (Carnatic) below the Ghauts Under the present head the term Balaghaut is restricted to the territories acquired by the British government in 1800, and since subdivided into the collectorships of Bellary and Cuddapah. They were acquired by treaty with the Nizam, dated the 12th of October, 1800, and comprehend all the territory, situated south of the Krishna and Toombudra rivers, which fell to the Nizam's shares by the treaties of Seringapatam in 1792, and Mysore in 1799, together with the talook of Adoni, and all his highness's other districts south of these rivers. This large tract of country now composes the Ceded Districts; and to these, two-thirds of Panganoor were added, and part of Goodiput; having been exchanged for certain districts which had been reserved by the treaty of Mysore as the eventual portion of the Peshwa, but which by the supplementary treaty of Mysore fell into the possession of the British government. Under the ancient native sovereignties, this quarter of the Balaghaut was subdivided into many sections, the chief of which were Kurnoul, Adoni, Cummim, Harponelly, Rydroog, Bellary, Gooty, Ghazipoor, Cuddapah, Dupaud, Gurrumcondah, Punganoor, and Sidout.

The Ceded Districts contain more ground than Scotland, and occupy the centre of what is improperly termed the peninsula, which inland position seems to occasion the frequent droughts experienced in these territories. The northern boundary is well defined, and the Toombudra river affords a sure protection for many months of the year. It also fills some water courses which fertilize the country about Bijanagur, the ancient Hindoo capital, and about Rampoor in Adoni. Owing to the elevated surface of this region it has no large rivers ex-

cept the Krishna and Toombudra, which mark its boundaries to the north. The southern portion of the Ceded Districts consists of vallies lying between the Eastern Ghaut mountains, which extend from Colar to Gurrumcondah, and from thence stretch inland as far west as Sera. To the north of these divisions are Cuddapah, Gooty, and Bellary, which lie lower than the mountainous vallies to the south, but are intersected in different directions by many ranges of low hills.

The soil of these territories is generally good, especially the black land, which when cleaned and properly ploughed requires nothing more than a harrowing for the next 20 years; in fact, a farmer may cultivate a field of this description for his whole life without perhaps ploughing it more than once. The black soil is most common in the western divisions, where a noble plain of this description is seen, from the top of Adoni hill, stretching north-west and south-east from Gooty to the Toombudra, 50 miles long by from 16 to 20 broad, which whether it be considered as an object of agriculture or as landscape presents a grand prospect. This rich soil appears to be pure black mould from two to twelve feet deep, but how and when first collected remains unknown. It contains no vestiges of decayed branches or trees, while the red and black soils are often abruptly mixed; the latter indeed is found among rocks where trees never could have grown. Round the hills and rocks, which abound, the soil is usually a red gravel, and both black and red soils are mixed with sand and calcareous stones. In some red fields they do not even attempt to clear the land of stones, as every successive ploughing raises a new crop of stones, which in some respects are not detrimental.

The soil is generally more fertile than that of either Canara or Malabar. Two or three nights rain here will ensure a greater crop in proportion to the extent of surface and seed than six months drizzling in Canara. The black soil is the most fertile, and when once ploughed requires little further trouble; but as the red soil is worked with slighter and cheaper tools, the poorer classes of farmers are generally settled on it. Drill husbandry is universal. The rains are uncertain, but ought to fall in June, at which period all the peasantry are looking up to the heavens for a shower, as one good night's rain is enough to enable the cultivator to sow his seed; but if it fails in June the whole crop is in danger of being lost. If a little of the rain which deluges Canara, tears up the soil, and injures the agriculture, could be transferred to the Ceded Districts, they would be among the most fertile of Hindostan. As it is, the rains are heavy in September and October, when they often do as much damage by bursting the tanks as their absence occasions during the earlier months.

The labour and expense of clearing black land are very great. Having cut down the shrubs and bushes on 100 acres, the farmer proceeds to plough east

and west for one month, and then north and south for another. The succeeding month is employed in grubbing up the roots, after which it is harrowed by a ponderous machine for one month and a half. This last mentioned implement is so heavy as to require 12 or 16 bullocks, which work from morning until noon and then rest. After the first great harrowing they again harrow with two smaller machines and six bullocks for a fortnight, and finally with a still smaller, drawn by two bullocks. The work, however, does not finish here, for labourers are required two weeks longer to clear the ground of roots after which light harrows are again employed. This previous preparation being completed, cotton and koraloo are sown together by a drill machine, after which it undergoes repeated harrowing, hoeing, and drilling, and about three or four months after the crop is ripe, when it is reaped by three or four gatherings in the course of another month. If it be taken care of there will be no occasion to plough a field prepared in this manner for twenty years, but it must be annually harrowed with four bullocks before the seed is scattered, if this be neglected, the great plough and heavy machinery must be again brought out. There is still much waste land in this province where poverty cramps and deadens the efforts of the cultivator. In some parts the seed is put into the ground without any prior process and pressed down by a bush on which a large stone has been placed instead of a harrow.

The red soil requires turning up and ploughing, 10 or 12 bullocks being necessary for 100 acres. It is first cleared by hand labour with the hoe and hatchet, and then well ploughed. It is in general full of stones, which in some places they do not attempt to move. Sometimes they manure by folding sheep, 1000 being necessary to manure six acres, when kept on it ten nights, which process, however, must be annually repeated. At other times they manure with ashes, dust, and the refuse of the village, which is thinly spread after a shower and ploughed in, this will last four years. The seed is then deposited by a drill of a simple construction, consisting of three shares which make three furrows about three inches deep. Three hollow bamboos are placed directly over the shares joined at the top in one cup, from whence the seed drops through the bamboos into the furrow. A woman follows the plough holding a hollow bamboo perpendicularly, with a cup at the top, into which she pours seed of a large size. This bamboo is dragged along by the drill machine, to which it is fixed by a string five or six feet long, the female holding it steady with one hand while she pours in the seed with the other. The plough with a horizontal share drawn by two bullocks follows, cutting the earth horizontally and filling up the furrow. To manage the drill and horizontal ploughs four persons and four bullocks are necessary. One person drives the bullocks, another pours in the seed, of which

eight different kinds are frequently sown together, a woman conducts the hollow cylinder dragged after, and a man or boy drives the bullocks that follow with the horizontal plough. Before they begin to work, the machine is painted and consecrated.

The great armies which have so often traversed this province have destroyed the trees except a few clumps which are chiefly found among the hills, no expense therefore should be spared in promoting the planting of trees, especially palmiras. According to the survey accounts there are 50,258 wells in the Balaghaut Ceded Districts, of which, in 1807, above 13,914 were out of repair. Garden produce was then supposed to pay only about 6⅛ per cent. of the land rent. The bare rocks and absence of wood give the surface a rugged and savage appearance, which well agrees with the character of the people, who are more laborious and hardy, and at the same time more ferocious than the natives below the Ghauts. Their food, dress, and weapons are also more manly than those of their lowland neighbours, and on the first acquisition to the territory, every inhabitant not only carried but was accustomed to the use of arms, while every village was fortified. At that era they were also probably the poorest under the British government. So far were they then from having any property in the soil, like the landholders of Canara and Malabar, they were seldom even fixed tenants, but migrated from farm to farm, and from village to village, where they clubbed together to carry on their cultivation. Even the houses were government property, and the only proprietors of land were the Enaumdars. The enaum or charity lands of the village were established during the Hindoo empire of Bijanagur, and tolerably well tilled. These lands had been reserved and measured by Tippoo, who laid his hands on every thing, but the ingenuity of individuals rendered the resumption little more than nominal.

The troubles which so long prevailed in the Ceded Districts before they were transferred to the Madras presidency, occasioned the destruction of all the ancient revenue accounts; there is reason, however, to conclude from the tenor of all tradition, from existing documents, and from inquiries, that the land has all along been the property of government. The ancient princes were accustomed to grant away the property in the soil as well as the government rent, a proof that the land entirely belonged to government. Tradition states that the Bijanagur dynasties took half the produce estimated, in kind, and converted it into money at a rate unfavourable to the farmers and cultivators. The avowed principle of the Mahommedans after the conquest of Bijanagur in 1564, was an equal division of the produce between the government and cultivator, the share of the first being converted into money at the average of the ten preceding years, but the last was further burthened with the payment of fees. It is said that at the

period above mentioned there were few chiefs like the present Poligars. The chiefs of Anantpoor, Raydroog, and Ouke, were great officers of state under the Bijanagur empire, and held their districts as personal jaghires for their maintenance. Even the Annagoondy Rajas, the descendants of the royal race who so long ruled the south of India, were at last subdued, and though permitted to hold a few districts, were subjected to Peshcush. The brood of Poligars, which afterwards did so much mischief, sprung up between the period above alluded to and the reign of Aurengzebe.

War, famine, and bad management, all combined for many years to depopulate the Ceded Districts and diminish their revenue, but the incessant rebellions of the Poligars seem to have been the main cause of their decline. These Poligars were originally either public officers of government who held villages for their personal maintenance, or they were renters who set up for themselves, or lastly they were usurpers. Some were merely potails or head farmers, who taking advantage of the strength of the country and the weakness of the government, withheld the revenue and levied troops. These self-created chiefs kept up all the state and were installed with all the formality of legitimate sovereigns, although their incomes did not exceed 2 or 300 pagodas per annum, and their pretensions were never acknowledged by any of the different governments that preceded the British in the administration of the province. Neither the Cuddapah Nabobs, however, nor the Maharattas, could keep them in subjection or compel them to pay their tribute with regularity, while the struggles to enforce it on the one side and to resist it on the other, produced unceasing broils, and distracted the country during the whole of the 18th century. In fact, neither Hyder, Tippoo, or the Nizam, made the slightest progress in restoring tranquillity, and anarchy had attained its utmost perfection when they were transferred to the British government. During this period of distraction the Poligars withheld the revenues in order to raise a force to defend themselves; the army sent against them plundered on all sides, so that their rebellion and reduction were equally destructive to the miserable cultivators.

In 1800, the British functionaries entered the Balaghaut Ceded Districts, where they found confusion worse confounded. The inhabitants had been plundered not only by the revenue officers, but by every person who could pay a bribe for the privilege of trying to extort money. The chief inhabitants had been not only permitted, but encouraged to carry on a predatory warfare against each other on the same terms. The indolence and corruption of the Nizam's officers influenced them to abandon the collection of the revenue to Poligar zemindars and potails (headmen of villages). Every village was a garrison, the inhabitants of which frequently turned out and fought a pitched battle with the

village nearest to them. The Nizam's troops were always engaged in the siege of some place, while the exactions of those thus armed with authority, and the habitual obstinacy of the village people, made it difficult to say which was in the right. Murders were so common that few families of any note had escaped assassinations, or were themselves unpolluted with blood. In those times the head man acted the part of a little potentate in his own village, and the anarchy that pervaded the province might in some measure justify his taking upon himself the dictatorship of his little republic, but the impunity which a few hundred rupees secured for the most atrocious crimes, tempted every man who could afford it, to indulge his rapacity, malice, or ambition. In most parts, the head man of the village, the head cultivator, and the village accountant, so peaceable in the Company's old territories, had here become leaders of banditti, and chiefs of robbers garrisoning dens and castles. To the eastward matters were still worse, for there the Poligars had generally resumed their former situations and depredations. The impotence, in short, of the Nizam's officers, the predatory and military habits of the natives, so frequently overrun by large armies, the frequent transfers from one government to another, and the frontier situation which enabled offenders to escape, had introduced a state of anarchy scarcely ever excelled in the annals of India.

In 1800 the strong arm of the British power established a reluctant tranquillity, and the country was beginning to recover from its state of desolation, when a severe drought in 1803 greatly injured it. In many places the failure of the dry crop was so complete, that the blade never appeared above ground, in others it never produced an ear, but withering, was abandoned to the cattle. Unfortunately the same drought which prevailed in 1803, continued with unabating severity throughout 1804, when the evils were infinitely aggravated. The continuance of the drought for two years had parched up the ground, there was no grass in the pastures, straw was enormously dear, a great proportion of the cattle perished, and many of the poorer inhabitants were forced to quit their houses. During this year the drought was so severe, that nothing but the prudent measures adopted by the principal collector (Colonel Thomas Munro) to alleviate, and more particularly his abstaining from all the measures which so frequently aggravate a scarcity, could have saved the country from the horrors of a famine, such as then desolated the Nizam's country, and such as had in former seasons, not so bad, desolated the Ceded Districts. The rice here, in June 1804, was eight seers per rupee, while on the opposite side of the Krishna, at the distance of only 30 miles, it was five seers. The soil and produce of Adoni, in the British territory, and of Raichoor, in that of the Nizam, are nearly the same, and they are only separated by the Krishna; yet in Raichoor there was a famine, when in

Adoni there was only a scarcity, and both were equally protected by the army under General Campbell. In 1805, a great increase of revenue took place in consequence of a favourable season following the two preceding years of dearth, and ever since, these districts have greatly improved, notwithstanding the recurrence of bad seasons and other serious obstacles from a turbulent population.

The Ceded Districts when obtained in 1800, were placed under Colonel Thomas Munro, and were valued in the deed of cession at 1,651,545 star pagodas, including all heads of revenue. The collector, in the first instance, fixed his rents at a rate much below what had been the former demand, increasing it only as the means of the cultivator, and the state of the country improved. In the course of seven years, the land revenues alone increased from 1,006,593 to 1,517,272 pagodas, and under the able management of Colonel Munro, the inhabitants of the province, from disunited hordes of lawless freebooters, became as far advanced in civilization, submission to the laws, and obedience to the magistrates, as any other subjects under the Madras presidency. In 1817, the total gross collection of the two districts (Bellary and Cuddapah) into which this province was divided amounted to 1,740,304 pagodas.

In 1806, after the survey of the province was completed, instructions were circulated to make out new returns of the number of inhabitants in every village, as far as was practicable by actual muster, except with those castes who seclude their women from public view. The total number of inhabitants according to the lists returned, amounted to 1,917,376, which shewed an increase of one-fourth of the population in five years of tranquillity, partly arising from the return of persons who had emigrated during the Nizam's domination; but the remainder must be attributed to the falsity of former returns. These records of the population tended to prove that the males exceeded the females in number one-tenth. The number of cattle and sheep could not be ascertained with the same accuracy, not only because the owners are averse to giving true reports, but also because herds and flocks more frequently migrate from one part of the country to another for the sake of pasture, and many herds are actually wild. The number of black cattle in 1806 was estimated at 1,198,613; buffaloes, 493,906; sheep, 1,147,492; and goats, 694,633. The actual number of the two last was probably more, as their owners have a superstitious prejudice against their being counted by others, or even by themselves, and it is therefore more difficult to obtain correct statements of them than of the larger cattle.

Within the limits of this province, districts are subdivided into villages under the direction of Potails or head farmers, by whom the peasantry are guided. In all villages the latter are in the habit of meeting and debating on the subject of rent, and there are many villages where they settle among themselves the

exact proportion of the whole rent that each individual is to pay. They are called veespuddi, or sixteenth villages, from the land rent being divided into sixteenth shares. A great part of the Cuddapah district is composed of these sort of villages, and they are scattered, though more thinly, over other parts of the country. When the season of cultivation draws near, the cultivators of the veespuddi villages assemble to regulate their several rents for the year. The pagoda is usually the place chosen for this purpose, from the idea that its sanctity will render their engagements with each other more binding; every village being in this manner a small collectorate, conducted by the Potail or head farmer. This quarter of Hindostan having been brought under subjection to the Mahommedans at a late period, and never thoroughly subdued or settled, a very great proportion of the natives are of the Brahminical persuasion; but in the larger places, such as Cuddapah, Bellary, Adoni, and Curnoul, many Mahommedans are to be found. That the courts of justice in the Ceded Districts have but few causes, is partly accounted for by their poverty.

Indigo is here raised and exported in considerable quantities, and the coarse sugar manufactory is also on the increase. Cotton is one of the chief productions, which, although it at first languished, is now rapidly on the increase, the peasantry generally being a very industrious race, and most of them cultivators by caste. Diamond mines are found in many parts of the Ceded Districts, especially in the eastern and central divisions. In the Chinoorpollam, not far from Cuddapah, there are two places named Condapetta and Ovalumpally, where these gems are found, and in the next talook, at Lamdoor and Pinchetgapadoo, as also in the Gooty division. All the diamond mines in this part of India, with a very few exceptions, lie between the Krishna and Pennar rivers, from which tract the famous Golconda diamonds were procured, the country so called not producing any.

In remote times this province formed part of the last existing Hindoo empire of Bijanagur, to which article the reader is referred for some historical particulars. A great proportion of the modern Poligars claim descent from the officers of the Bijanagur dynasties, and some direct from the royal family. After the fall of the Mogul emperors of Delhi, it contained several small independent states, particularly the Patan Nabobs of Adoni and Cuddapah, and suffered encroachments from the Curturs, or chiefs of Mysore. It was mostly conquered by Hyder, between 1766 and 1780, and in 1800 was, by treaty with the Nizam, transferred to the British government. In a political and military point of view, these districts are at present of great value, for they are now what the Carnatic formerly was, the countries from which our armies in the Deccan must draw all their supplies of cattle and provisions. While under the Nizam, their revenues

declined every year, and an army was constantly in the field, the expense of which consumed the collections; indeed, the country was then in such a distracted state, that the Nizam seemed to have given it up to the Company because he could not retain it in subjection.—*(Thackeray, Sir Thomas Munro, 5th Report, Hodgson, Rennell, &c. &c.)*

Bellary District.—This revenue and judicial subdivision of the Balaghaut territories, ceded by the Nizam in A. D. 1800, occupies the western section of the province, but its limits have not yet been defined with sufficient accuracy. Besides the lands attached to Bellary, it comprehends Harponelly, Adoni, Raidroog, Gooty and Curnoul, under which heads respectively, further details will be found, and for a general view of the country, the reader is referred to the preceding article. The principal towns are Bellary, Bijanagur, Harponelly, Adoni, Gooty, and Curnoul; the chief rivers the Krishna, Toombudra, and Vadavati. In 1817, the total gross collection of the public revenue was as follows:—

Land revenue	814,972 pagodas.
Salt	
Land customs	75,333
Exclusive sale of spirits (abkarry)	80,357
Sundry small branches of revenue	2,171
Stamps	8,386
Total	981,221

In 1815, the Madras government granted a remission of 2092 pagodas to the inhabitants, on account of injury done to their crops by the march of his highness the Peshwa through the district, during his pilgrimage to the Pagoda of Soondoor. This, however, was not the whole loss sustained by the inhabitants, who happened to reside within the tract of these locusts, who had, besides, plundered them of their forage, poultry, and various other articles.—*(Hodgson, Chaplin, &c. &c. &c.)*

Bellary *(Valahari)*.—A hill fort with a fortified pettah, near to which is fixed the head-quarters and cantonments of a military division. Lat. 15° 5′ N. long. 76° 59′ E. The ancestors of the Bellary Poligars held the office of Dewan, under the Rayeels of Annagoondy, and acquired several Zemindaries. His descendants paid tribute to the Bejapoor sovereigns, and afterwards to Aurengzebe. In 1775 Hyder took Bellary, when the Poligar made his escape. He returned and levied contributions in 1791, but was driven out the year following, and is since dead. With him the family became extinct, although several pretenders afterwards appeared. The lower fort at this place is considered by competent judges to be

stronger than that at Gooty.—*(Sir Thomas Munro, 12th Register, Sir Samuel Auchmuty, &c.)*

HARPONELLY.—A district in the Ceded Territories, bounded on the north and west by the Toombuddra river. The town of Harponelly stands in lat. 14° 44′ N. long. 76° 8′ E. 61 miles W. S. W. from Bellary. The country here is not so hilly as further east, but there are some strong positions, the principal of which is Oochinadroog. The villages are of frequent occurrence and tolerably well peopled.

The Raja of Harponelly continued nearly independent until 1774, when his principality was conquered by Hyder, and added to his dominions as a tributary appendage. In 1786, Tippoo completely subdued the province, and sent the Raja prisoner to Seringapatam. On the fall of Seringapatam, the heir took possession of Harponelly, and is now a Jaghiredar under the Company. It is supposed he had no just claim to the estate, but that he was merely a boy set up by the Brahmins, who held the principal offices under the former Rajas, to perpetuate the management of affairs in their own hands. In this manner Rajas and Zemindars are created everywhere in the Company's dominions, because the chief native servants, in order to secure their own situations, which are generally hereditary, whenever the line is extinct, take care to bring forward a child from some quarter. In 1817, a party of Maharatta and Pindary horse made a sudden irruption into the Ceded Districts and Mysore province, and succeeded in sacking the town of Harponelly, and carrying off some public treasure.—*(Sir T. Munro, Moor, &c. &c.)*

OOCHINADROOG *(Ujayini Durga)*.—A strong hill fort in the Ceded Districts, division of Harponelly. Lat. 14° 32′ N. long. 76° 10′ E. This fortress is situated about 12 miles to the eastward of Hurryhur, and has the appearance of great strength, being of considerable height, unconnected and abrupt, especially to the northward and westward, where it is almost perpendicular.—*(Moor, &c.)*

SOONDOOR.—The valley or district of Soondoor is situated within 25 miles of Bellary, and although in the centre of the districts ceded to the British government by the Nizam, in 1814 was in direct subjection to the Peshwa. The fortress is strong, and insulated by a chain of hills, through which there is a pathway leading from the Company's territories to the Pagoda, which stands on the top of the southern extremity of the Soondoor hills. It belongs to the family of Jeswunt Row Gorepara, who was formerly ambassador from Sindia, and now receives a pension from the British government. It was first brought under the Peshwa's notice by a dispute between that chief and his brother Cundee Row, the latter having obtained possession of the fort. Jeswunt Row, being patronized by the Peshwa, levied a force and attacked the fort, but the

siege lasted so long and occasioned so much disturbance in the Company's districts, that General Close at last persuaded the Peshwa to recal Jeswunt Row, and give him another jaghire in lieu of Soondoor. This arrangement was acquiesced in by Jeswunt Row, but Cundee Row refused to surrender the fort, even to the Peshwa; neither, in fact, did his highness assign any other jaghire to Jeswunt Row. With the view, however, of getting the place for himself, the Peshwa assembled an army with all the slowness and procrastination for which his government was so celebrated; and to the British authorities it appeared preferable that the fort of Soondoor should be immediately under the Peshwa's jurisdiction, than that it should be held by a rebellious jaghiredar. On the other hand, there was every reason to believe that the Peshwa's siege would turn out a slovenly blockade, which might last for years, to the great detriment of the Ceded Districts, and which would in all likelihood terminate at last in an appeal for assistance to the British government.

Soondoor has always been held in high estimation by the Peshwa as a place of pilgrimage. In 1807 he paid a visit to the temple of Cartic Swamy here (the Hindoo Mars), accompanied by a crowd of followers amounting to 25,000 persons, of which number his own troops composed only 4525. This multitude originated from its having been joined by a host of Maharatta pilgrims and other persons, who happened at that time to be returning from paying their devotions at Tripetty, and who committed great devastation in the Company's territories, which enormities were as usual, much exaggerated by the sufferers, with the view of obtaining a remission of revenue, but in this they were disappointed. In 1815, the Peshwa performed another pilgrimage to the same temple, without sustaining any molestation from the Zemindar of Soondoor, although in rebellion against his highness; but, notwithstanding former experience, the same irregularities took place as had been perpetrated during his visit in 1807. Previous to his crossing the Toombudra, the collector of Bellary requested, that, agreeably to a promise made to the ambassador at Poona, he would leave the bulk of his troops on the opposite side of the river, and trust himself to the British escort. To this proposal he partly assented, and engaged to leave two-thirds of them behind him; but when he began to cross, the river being fordable, it was utterly impossible to restrict their numbers, so that contrary to his highness's engagement, nearly the whole of his forces, amounting to 15,000 horse, and as many foot, with 17 guns of different calibres, 1000 camels, several elephants, and bullocks innumerable, passed over into the Company's territories. Nor did the evil end here, for along with these came above 50,000 followers, mounted mostly on Tattoo horses and bullocks, and the country being then covered with dry crops, the devastation committed was lamentable. At this time Soondoor was pos-

sessed by Sewa Row, the son of Cundee Row Gorepara, who was then imprisoned at Poona, and it was subsequently discovered that the whole pilgrimage was merely a cloak to conceal the Peshwa's intention to obtain possession of Soondoor by force.—*(Chaplain, Elphinstone, &c. &c.)*

ADONI *(Adavani)*.—A district in the Balaghaut Ceded Territories, bounded on the north by the Toombudra, and intersected by the Hoggry or Vadavati river. The chief towns are Adoni, Chagee, and Gooroor. On the 12th of October, 1800, this district, along with the tract of country situated south of the Toombudra and Krishna rivers, was ceded to the British government by the Nizam, and on the subsequent arrangements taking place, was attached to the Bellary collectorship.—*(5th Report, &c.)*

ADONI.—The capital of the above division, situated in lat. 15° 35′ N. long. 77° 45′ E. 38 miles N. by E. from Bellary. This city was taken in 1568 by Ali Adil Shah, of Bejapoor, at which period it stood on the top of a high hill, and contained within its walls many tanks and fountains of pure water, with numerous princely structures. The Rajas of Bijanagur, to whom it previously belonged, considered it impregnable, and an asylum for their families in desperate emergencies; but they lost it with their empire, after the great battle fought with the Deccany Mahommedan sovereigns in 1564. For a short time during the 18th century, it was the capital of a small independent Patan principality, and afterwards became the jaghire and residence of Bazalet Jung, brother to the late Nizam Ali. In 1787, it was besieged, taken, and destroyed, by Tippoo, and in 1800, along with the district, was ceded to the British nation by the Nizam. It is now a town of very little consequence, and contains but a scanty population. Travelling distance from Seringapatam, 243 miles; from Madras, 310; from Hyderabad, 175; and from Calcutta, 1030 miles.—*(Ferishta, 12th Register, 5th Report, Rennell, &c.)*

CHAGEE.—A town in the Balaghaut Ceded Districts, 21 miles N. W. from Adoni. Lat. 15° 49′ N. long. 77° 4′ E.

CAMLAPOOR.—A town in the Balaghaut Ceded Districts, 20 miles N. W. from Bellary. Lat. 15° 11′ N. long. 76° 48′ E.

RAIDROOG *(Raya Durga)*.—A small district in the Balaghaut Ceded Territories, situated between the 14th and 15 degrees of north latitude. The chief river is the Vadavati, which in different parts of its course is also named the Hajiny and Hoggry; the principal towns are Raidroog, Calliandroog, and Mulkamaroo. The family of Raidroog is descended from the Dalawai, or hereditary prime minister of the Bijanagur empire, who on the dissolution of that state seized on Pennaconda and Condrippy. Under Aurengzebe he obtained or seized additional villages. In 1766, the district was subdued by Hyder, and in 1788,

the Poligar was seized by Tippoo and sent to Seringatam, where he died a violent death. His son and successor, Vincatuppy Naik, was killed in 1791, while attempting to escape from Bangalore. At the peace of 1792, this district was transferred to the Nizam; and in 1799, Gopaul Naik, a descendant by the female line, attempting to raise disturbances, was sent prisoner to Hyderabad. In 1800, in consequence of arrangements with the Nizam, this district was ceded to the Company, from whom the Poligar's family receive a pension.—*(Sir Thomas Munro, &c.)*

RAIDROOG.—The capital of the preceding district, situated in lat. 14° 40′ N. long. 76° 56′ E. 29 miles south from Bellary. This place stands about 40 miles north of Chitteldroog. The intervening country is fertile, with very few hills of magnitude, and no river of considerable size. About 1790, the Maharattas obtained possession of Raidroog, having bribed Tippoo's governor with 60,000 rupees. Travelling distance from Hyderabad, 232 miles.—*(Moor, Rennell, &c.)*

CALLIANDROOG *(Calyanadurga)*.—A town in the Balaghaut Ceded Territories, 42 miles S. by E. from Bellary. Lat. 14° 32′ N. long. 77° 13′ E.

RAMDROOG *(Ramadurga)*.—A town in the Balaghaut Ceded Districts, 43 miles S. E. from Bellary. Lat. 14° 44′ N. long. 77° 31′ E.

GOOTY *(Guti)*.—A district in the Balaghaut Ceded Territories, situated principally between the 15th and 16th degrees of north latitude. Besides Gooty, the capital, there is no town of note, nor any stream of magnitude except the Pennar. Gooty is first mentioned as a district during the reign of Aurengzebe, when it formed part of a small state held by the predecessors of the Shahnoor family, who were dispossessed in 1758 by the Maharatta partizan chief, Morari Row. In the course of the three years war between Hyder and the Maharattas, from 1776 to 1779, the province of Gooty was conquered by the former, and the Raja (who was never afterwards heard of) carried away prisoner. With the rest of the Balaghaut it was ceded by the Nizam to the Company in 1800, and now forms part of the collectorship of Bellary.

GOOTY.—A strong fortress in the Balaghaut Ceded Territories, and for some time the capital of a petty Maharatta state. Lat. 15° 8′ N. long. 77° 42′ E. 44 miles east from Bellary. The fort of Gooty is composed of a number of strong works, occupying the summits of a circular cluster of rocky hills connected with each other, and enclosing a space of level ground, the site of the town, which is approached from the plain by two breaks or openings forming fortified gateways, to the south-west and north-west, and by two foot-paths across the lower hills communicating through small sally ports. An immense smooth rock rising from the northern limit of the circle, and fortified by gradations, ascended through fourteen gateways, overlooks and commands the whole of the other

works, forming a citadel, which with a tolerable garrison may be considered nearly impregnable. The Gooty mountain is composed of sienite, in which red feltspar prevails. The extreme height of Gootydroog above the sea has been ascertained to be 2171 feet, but notwithstanding this elevation, the heat here, during the months of April and May, is intense. The mean height of the flat country extending round Gooty and Bellary, is 1182 feet above the level of the sea, and from this plain the hills and mountains rise like islands from the sea. Travelling distance from Seringapatam, 228 miles; from Madras, 269; and from Hyderabad, 178 miles.—(*Wilks, Lambton, Rennell, &c.*)

CURNOUL (*Candanur*).—A subdivision of the Balaghaut Ceded Districts, which formerly composed the territory of an independent Patan principality. It is bounded on the north by the Toombudra and Krishna rivers, in approaching which from the south the country becames more stony and rocky. Close to the last mentioned river and along its banks are hills, the more elevated of which were formerly fortified, and considered places of strength. The black cotton soil is the most prevalent, and the face of the country stony with much jungle, and many palmira trees. At Banaganpilly are diamond mines, which were formerly productive. In modern maps this territory is named Ghazypoor.

The chiefs of Curnoul, or as it is also named, Kummeer Nuggur, are of an ancient family of the Afghan nation, which originally served under the Bejapoor sovereigns, but afterwards held military appointments under the Emperor Shah Jehan. The jaghire of Curnoul was conferred about A. D. 1651, by Aurengzebe, then governor of the imperial territories in the Deccan, on Khizzer Khan, a lineal ancestor of the present Nabob. Prior to this, the district formed part of the Bijanagur possessions. Khizzer Khan was assassinated by his son Daoud Khan Punnee, who being slain in battle in 1715, his body was dragged at the tail of an elephant round the city of Boorhanpoor. Leaving no issue, his brothers Ibrahim Khan and Ali Khan ruled jointly for six years, and were succeeded by the son of the latter, named Ibrahim Khan, who rebuilt and strengthened the fort of Curnoul, and after reigning 14 years was succeeded by his son Alif Khan. This person filled the throne 16 years, and was succeeded by his eldest son Himmut Bahadur Khan; all under the authority of the Nizam. In 1750, Himmut Bahadur accompanied Nassir Jung on his expedition to the Carnatic, where in correspondence with M. Dupleix, he confederated with the Nabobs of Cuddapah and Shahnoor, and betrayed the cause of Nassir Jung, who was slain by the Cuddapah chief in the battle of Ginjee. Himmut Bahadur being soon after slain in a skirmish, was succeeded by Munawar Khan, the father of the late chief Alif Khan.

Sometime after his accession, the Nizam, Salabut Jung, detached a force to

assume the Curnoul territory; but a compromise in money taking place, Munawar Khan was confirmed in the possession of the jaghire, which he quietly occupied until the arrival of Hyder from Mysore, who levied a contribution of one lack of rupees. In 1790, Munawar Khan sent a party of horse under the command of his third son, Alif Khan, along with the Nizam's army, to join Lord Cornwallis at Seringapatam. On their return in the same year, Munawar Khan died, after holding the chiefship 40 years, and was succeeded under the sanction of the Nizam, by Alif Khan, who took advantage of the absence of his two older brothers to seize the jaghire, in the possession of which he subsequently maintained himself. On the transfer of the country in 1800, the rights of sovereignty exercised by the Soubahdar of the Deccan, became vested in the British government, and these feudal obligations were observed by the Nabob with great accuracy and precision. His administration in other respects, however, appears to have been singularly defective, for in 1813, his territories exhibited a most woeful picture of desolation and misrule. The soil is in general a rich black mould, capable of being rendered very productive; but in 1813, it had nearly returned to a state of nature, the surface being almost covered with weeds and jungle, occasionally diversified by a cultivated field in the immediate vicinity of a wretched village, while the revenue system was so extortionary, that it was surprising the scanty population did not wholly abandon the territory. One farmer of the revenue was removed to make way for another in rapid succession, each endeavouring to make the most of his precarious authority while it lasted. If any village shewed the slightest symptoms of prosperity, it was surrounded by a party of horse, which not only levied contributions, but quartered on it a rapacious officer and party from their own number, besides which the government anticipated the revenue due from it until nothing further remained to be extorted; it was then left unmolested until judged ripe for a second pillage.

Many of these evils arose from the subdivision of the country into a number of petty jaghires, assigned by anticipation to the Nabob's creditors, and also from the vexatious management of the lands under the Nabob's own superintendance. The resources of Curnoul, during the reign of the late Alif Khan's father, were estimated at 20 lacks of rupees per annum; but the collections so gradually declined, that in 1813 they were under ten lacks. At the date last mentioned, the whole territory of Curnoul contained 636 principal villages. The duties on consumption, or on merchandize passing through the country, amounted to 113,623 rupees, to which must be added 18,000 rupees, the collections from the pilgrims who visit the celebrated pagoda of Parvati, situated on the north-eastern extremity of the Nabob's territory; and the taxes, or spirituous liquors, and similar articles, amounting to 44,000 rupees. The adminis-

tration of justice was so wholly neglected, that there was not even any ostensible tribunal for its distribution, and the Nabob for a great part of the year was invisible. The consequence was that the Patans perpetrated the greatest enormities in the town and country, committing assassinations in both with impunity, while on account of debts contracted at usurious interest, the Nabob dared not move out of the fort without an armed force to protect him from the assaults of his creditors; large corps of whom were seen performing unavailing dherna at his gate. So unprincipled are the Patans in general, and so inveterate was the animosity subsisting between the young chief and his father, that it was reported each of them employed persons to offer up prayers for the destruction of the other.

The chiefship having been held for 150 years by a tenure in a considerable degree independent of any external controul, although always subject to tributary and feudatory obligations, the British government long withheld its interference; but affairs at length attained such a pitch of wretchedness and anarchy, and the Nabob having issued a declaration proclaiming his younger son for his successor, its interposition became necessary to maintain the legitimate succession, as well as to restrain the excesses of the Nabob's own troops, an ill-armed, ill-paid, and mutinous rabble. These, through the conciliatory recommendation of the Madras presidency, he was persuaded to disband, and soon after was induced formally to repeal his declaration in favour of his youngest son Muzuffer Khan, who, nevertheless, on his father's death in 1815, usurped the throne and obtained possession of the city. He was, however, soon expelled from both by a detachment of Madras troops, they were transferred to the present Nabob Munawar Khan, who found himself utterly overwhelmed by the magnitude of the debts left unpaid by his father. By the payment of small sums and promises of service, he managed to cancel bonds to the enormous amount of 40 lacks of rupees, but there still remained 50 lacks of claims that had not been brought forward.—*(Chaplin, Marriott, Orme, 5th Report, Rennell, &c. &c.)*

CURNOUL.—The capital of the preceding principality, situated on the south side of the Toombudra. Lat. 15° 44′ N. long. 78° 2′ E. The fort is protected by the river Hinday (in December almost dry) and the Toombudra, with a width of from 7 to 800 yards on all sides, while the western side is strongly fortified, three of the bastions being 50 feet in height, and covered to the parapets of the curtain by a steep glacis. The interior is almost entirely covered with houses, except along the western face, where the ground has been excavated for the purpose of obtaining stones for building. In 1816, the number of these houses amounted to 1338, of which 312 were inhabited, 100 unoccupied, and the re-

mainder abandoned and falling to pieces. These houses are constructed of stone and mud, with mud terraces, but are very ill built, the apartments being small, and every house surrounded by a stone wall from 8 to 18 feet high, which impedes the circulation of the air. Towards the south of the fort is the pettah, which is of considerable extent, and contains a numerous population. The Patans here exhibit their ancient manners and fanaticism in considerable perfection, as they make a merit of being ignorant of every thing except horsemanship and the use of arms, and consider all other acquirements effeminate. The late Nabob Alif Khan not unfrequently visited the shrine of Miskeen Shah, the ancient spiritual director of his family. On these occasions he walked in procession barefoot from the fort to the mausoleum, a distance of a mile, carrying on his shoulders a leather bag filled with sherbet, which he distributed to the mob of religious mendicants and ragamuffins, who followed him with shouts of approbation.

The fortress of Curnoul was given in jaghire to the ancestors of the present Nabob, and from its great strength, natural and artificial, had never since that time been taken by any native power. Hyder and Tippoo in the zenith of their glory were content to levy a tribute by temporary incursions into the territory, but never attempted to assail the fort. This circumstance had given Muzuffer Khan (who usurped the principality in 1815) an idea that it was impregnable, and that having possession of so formidable a post authorized him to exact any conditions. It was then estimated to contain within the fort and pettah 4000 men of all descriptions. In consequence of his refusal to yield the place to the legitimate heir Munawar Khan, it was besieged in form by a British detachment; the batteries were opened on the 14th December, 1815, and next day the fortress was surrendered at discretion, and taken possession of without the loss of a man. This early surrender was attributed to the effect of the shells among the horse, amounting to about 600, the personal property of the chiefs, who, owing to the precautions taken, and to the Toombudra's being unfordable, could not make their escape.

Travelling distance from Hyderabad, 127 miles; from Madras, 279; and from Seringapatam, 279 miles.—*(Colonel Marriott, Colonel Thompson, Orme, Rennell, &c. &c.)*

GOODOOR.—A town in the Balaghaut Ceded Districts, 17 miles W. S. W. from Carnoul. Lat. 15° 40′ N. long. 77° 47′ E.

BELEMCHEROO.—A small fortress in the Balaghaut Ceded Districts of a compact form, and situated on an eminence about 50 miles N. E. of Gooty. It is surrounded by a ditch, and is supposed to be as defensible as Carnoul. The other

fortresses in the Curnoul territories are Yerragoontha, Ghunnee, Palem, and Kingulee.—*(Chaplin, &c. &c.)*

MOORICONDA.—A village in the Curnoul territories, situated on the south side of the Krishna, 110 miles N. by W. from Cuddapah. Lat. 15° 57′ N. long. 78° 13′ E. This place is at present much reduced, but appears from the ruins remaining to have been at some period a place of greater importance. At present the fort is deserted, and the inhabitants subsist mostly by conveying passengers across the Krishna, which is done in large circular flat baskets covered with hides. The bed of the river here is a fine white sand, in many places so impeded by rocks, that nothing but a pliant basket could effect the passage. Six miles above Mooriconda is the junction of the Toombudra with the Krishna, which, like other junctions, or prayagas, is by the Hindoos esteemed of great sanctity. The waters of the Krishna are here remarkably sweet and clear, and are said to be greatly improved by those of the Toombudra, which are reckoned of a superior quality. In this place are many small places of Hindoo worship, which scarcely deserve the name of temples.—*(Heyne, &c.)*

PERWUTTUM *(Parvatam, the mountain)*.—This place is situated on the south side of the Krishna river, at the north-western extremity of the Curnoul territory, 83 miles S. by E. from Hyderabad. Lat. 16° 12′ N. long. 78° 5′ E. The surrounding country is a wild tract, almost uninhabited except by Chinsuars. The rock of this neighbourhood is granite, in which the red colour predominates. Diamonds are found in this mountainous region, but the labour of procuring them is so great, and the chance of meeting with the veins so uncertain, that the digging for them has been long discontinued.

Here is a remarkable pagoda dedicated to a deity whom the attendant Brahmins call Mallecarjee, in the shewing of whom a great deal of mystery is observed. He is generally exhibited in the back part of the building, by the reflected light of a brass speculum, and of course can only be seen as the flashes fall on him. The idol is probably nothing more than the lingam so much reverenced by the votaries of Siva. The revenues accruing from the resort of pilgrims are collected by a manager, who resides within the enclosure. There is a goddess also worshipped here named Brahma Rumbo. The several pagodas, choultries, courts, &c. are enclosed by a wall 660 feet long, by 510 broad, the walls of which are covered by an infinite variety of sculpture.—*(Mackenzie, &c.)*

NUNDEAL *(or Ghazypoor)*.—A large and populous place, surrounded by a mud wall, and possessing also a mud fort. A small river which runs on the north side supplies the inhabitants with water for irrigation and common uses. Lat. 15° 23′ N. long. 78° 37′ E. 67 miles N. N. W. from Cuddapah.—*(Heyne, &c.)*

BANAGANAPILLY.—This town stands at the northern extremity of the Curnoul plain, which commences at the southern range of hills near Cuddapah. Lat. 15° 18′ N. long. 78° 18′ E. The village of Banaganapilly is built at the foot of a low range of hills, where the diamond mines are situated The surrounding country which is sandy, stony, and barren, rises gently from the river Pennar to within a few miles of Banaganapilly.—*(Heyne, &c.)*

THE DISTRICT OF CUDDAPAH *(Cripa)*.

This is the second large division of the Balaghaut territories, ceded by the Nizam in A. D. 1800, under which head further details on statistical subjects will be found, the particulars noted here being such as have reference more immediately to the western portion of the province. The country from the town of Cuddapah approaching the Krishna is nearly a level, the ascent being rather towards that river. Although the surface generally be considered elevated above that of the sea coast, the heat here during the months of April and May is excessive, the mountains then appearing to glow with fire. The rains set in sooner here than in Mysore, but it happens not unfrequently that the district is visited with a drought, as was the case in 1807, when many thousand head of draught cattle perished for want of sustenance. The great monsoon rains occur here as on the Coromandel coast, and during their prevalence the country is nearly impassable from the softness of the soil. In the months of April and May there are frequent heavy thunderstorms, the coruscations of which are extremely vivid, and the explosions loud. The chief river is the Pennar, and the principal geographical subdivisions of the country are—

1. Cuddapah,
2. Sidout,
3. Gandicotta,
4. Cummum,
5. Dupaud,
6. Gurrumcondah,
7. Punganoor.

Throughout this district during the dry and hot season the water is brackish, but while the rains prevail it is sweet and good; in particular places it has been remarked to continue good throughout the year. The well water in the low country, where the black cotton soil abounds, is always hard, on account of its passing through calcareous strata. Soda is most frequently found on a red ferruginous soil, among the Pennaconda hills, and the eastern ranges which bound the district, the spots most productive of this alkali being for a considerable part of the year moist and swampy. They are also known by their barren aspect, and the black colour the mould exhibits in the morning. When purest, it is collected by the native washermen, and used by them instead of earth, from which cause it has received the name of washermen's earth. It is common likewise on the black cotton soil, where it is found mixed with a great

proportion of common salt, which last is extracted by a set of people called tank diggers by Europeans, but by the natives saltmakers. Salt works of this description are found all over the Cuddapah district, the quantity consequently required from the Coromandel coast is inconsiderable. Saltpetre also abounds, and may be procured by a very simple process. The coco-nut palm is not cultivated in this part of India, nor is the common palmira often seen, the black cotton soil not being adapted for either of these trees.

The diamond mines of Cuddapah are about seven miles N. E. of the town, on both banks of the Pennar river, which here washes the base of a range of hills expanding in several directions. The perpendicular height of the highest range is about 1000 feet above the level of the country, which is not greatly elevated above the sea. The diamond mines near the town of Cuddapah, are said to have been worked for several hundred years, and occasionally diamonds of a considerable size have been found. These mines are surrounded by cultivated fields, and have the appearance of heaps of stones, and of pits half filled with rubbish. The diamonds are always found either in alluvial soil, or in rocks of the latest formation. In seeking for them the gravel is washed and spread out, after which the diamonds, generally very small ones, are discovered by the sparkle. The grounds are rented out by the collector at moderate rates to different speculators, who work them on their own account. When very large diamonds are found, which rarely happens, the government claims one-third of the value. In 1817, the total gross collection of the public revenue in Cuddapah was as follows:

Land revenue	685,701	pagodas.
Salt		
Land customs	43,696	
Exclusive sale of spirits	20,679	
Sundry small branches of revenue	3,230	
Stamps	2,775	
Tobacco monopoly		
Total	759,083	

In 1811, the Madras Revenue Board requested the sanction of government to the disbursement of 150 star pagodas, by the collector of Cuddapah, on account of Hindoo ceremonies to procure rain, to be performed at the different pagodas in that district. The object in sanctioning the performance of these ceremonies, was to inspire the people with confidence, and to encourage them to increased exertions in the processes of agriculture.—*(Heyne, Hodgson, Public MS. Documents, &c. &c.)*

Cuddapah.—The name of this city is sometimes written Kirpa, as well as Cuddapah; but both are corruptions of the Sanscrit word cripa, which signifies mercy. Lat. 14° 32′ N. long. 78° 54′ E. It stands on the banks of the Cuddapah river, which has its source in the hills to the south-east of the town, and has springs of fine water along its whole course. The palace where the Nabobs of Cuddapah formerly resided is still to be seen in a mud fort close to the pettah, at present converted into a court of justice. Within this fort the prison is also situated, and generally contains from 6 to 700 prisoners, condemned to work in irons for periods of from 1 to 14 years, according to the nature of their crimes, which most commonly are burglaries and highway robberies. Among the prisoners are persons of all castes huddled together without distinction, yet here they follow strictly the precepts of their castes respecting diet, and pay great respect to the Brahmin felons, who, however depraved and criminal, are always treated with more lenity than the others by the prison attendants. The untried prisoners and debtors are kept separate, of the latter description there are very few; indeed all sorts of felons and debtors are so well provided for, that their condition is envied by many of their acquaintance on the outside of the premises. Sentence of death is usually received with perfect unconcern, and the delinquent generally requests to be indulged with some tobacco and a good curry. These luxuries he appears to enjoy with great satisfaction, and after having finished his meal, washed his mouth, scrubbed his teeth, smoked some tobacco, and gone through certain trifling ceremonies, he proceeds to receive the execution of his sentence.

Cuddapah was for many years the capital of an independent Patan state, which survived the destruction of the Deccanny kingdoms, and many old Patan families still remain, who speak the Hindostany dialect with remarkable purity. In the adjacent country large quantities of sugar and jagory are made, but it is not a place of much active commerce. Travelling distance from Madras, 153 miles; from Seringapatam, 220; from Hyderabad, 230 miles.—*(Heyne, MSS. &c. &c. &c.)*

Pennar River.—The Pennar river rises among the Nundydroog hills in Mysore, where on account of its northerly course it is called the Uttara Pinakani. It receives a great part of its waters from the Pennaconda hills, after which it winds with a very shallow bed towards the Gandicotta hills, passing through a very narrow break in them. It then proceeds to the eastern ranges, which it enters about five miles above Cuddapah, from whence it flows through the Nellore district into the sea. The channel is generally sandy, but also rocky in many parts to the east and west of Gandicotta. In the hot season, where the stream is very

low, the water is brackish, with a taste of lime; and throughout Cuddapah it is usually so shallow, that there are few days it is not fordable.—*(Heyne, &c.)*

Door.—A village in the Cuddapah district, 29 miles N. W. from the town of Cuddapah. Lat. 14° 48′ N. long. 78° 43′ E. Prior to the acquisition of this territory by the British government, this neighbourhood was greatly infested by robbers, who found refuge among the hills, and in the Curnoul country, and attacked large villages in the open day. These depredations, which originated from a ruinous system of government, have since been altogether suppressed.

Dupaud.—A small subdivision of the Balaghaut Ceded Districts, situated at the north-eastern extremity towards Guntoor. It is traversed by the Gondegam river, but contains no town of note except Dupaud, which stands in lat. 15° 58′ N. long. 79° 23′ E. 61 miles N. W. from Ongole. Within this tract copper ore of the best quality has been discovered. The place lies to the north of Cummum, and is in many respects more favourably situated than Colastry, as the adjacent hills have abundance of wood, and as the spot is on the route of the lamballies, or itinerant merchants, from the interior to the sea coast, who might barter their cotton for copper, which in the Nizam's country is an article in great request. *(Heyne, &c. &c.)*

Doornaul.—A town in the Balaghaut Ceded Districts, 74 miles N. W. from Ongole. Lat. 16° 1′ N. long. 79° 9′ E.

Cummum.—A hilly division of the Balaghaut Ceded Territories, comprehended in the district of Cuddapah, and situated between the 15th and 16th degrees of north latitude. It contains no river of magnitude, nor any remarkable town except Cummum, the capital, which stands in lat. 15° 37′ N. long. 70° 10′ E. 56 miles N. W. from Ongole.

Cottacotta.—A town in the Balaghaut Ceded Territories, 56 miles N. from Cuddapah. Lat. 15° 21′ N. long. 78° 54′ E.

Gandicotta *(or Ganjicotta)*.—A subdivision of the Balaghaut Ceded Territories, situated about the 15th degree of north latitude. It is intersected by the Pennar river, which penetrates through a gap in the Gandicotta hills into the plain of Cuddapah. The break or chasm in these mountains, appears to have resulted from some violent convulsion of nature, as it is very narrow, and the opposite sides are almost perpendicular. On the southern precipice is the fort of Gandicotta, which has communicated its name to a range of hills, of a barren aspect, and almost destitute of trees. The town and fort of Gandicotta are situated in lat. 14° 51′ N. long. 78° 22′ E. 43 miles N. W. from Cuddapah. It is at present a place of no importance, although formerly noted for its strength, and the vicinity of a diamond mine. In the immediate neighbourhood the waters

of the Pennar are abstracted for the purposes of irrigation, being conducted to the fields in channels cut in various directions.—*(Heyne, Rennell, &c.)*

SIDOUT *(Siddhavat).*—A hilly district in the Balaghaut Ceded Territories, situated among the Eastern Ghauts between the 14th and 15th degrees of north latitude. Its surface is rocky and mountainous, but interspersed with fertile vallies, watered by perennial streams from the hills. It is also traversed in part by the river Pennar, the bed of which, during the hot and dry season, is planted with melons, which when ripe are sent to the Coromandel coast, where they are greatly esteemed. The best have rough skins, and are about the size of an apple. In this part of the British dominions, many of the Rajas, Poligars, and other native chiefs, have lost their estates since the sovereignty was transferred in 1800. Among these persons is the Chitiohel Raja, whose family was formerly in possession of the country from the neighbourhood of Sidout to the Balpally pass. The general language is the Telinga.—*(Heyne, Newnham, &c.)*

SIDOUT.—The town of Sidout is situated in a valley, about 12 miles to the eastward of Cuddapah, and on the road to it there is a ghaut, and likewise a broad river (the Pennaur) to be passed, which last is at certain seasons of the year unfordable. Lat. 14° 30′ N. long. 79° 2′ E. On the south side of the river Pennaur, the range of hills extends along close to the bank; and about one mile and a half distant from the northern face of the fort there runs a chain of mountains, which continues, with very little interruption, as far as Perwuttum, and into the Nizam's territories. The river here at the driest season contains a small current, sufficient for the customary ablutions of the Hindoos, who have several small temples; and the gateways to the east and west are ornamented with stone choultries.

The walls round the fort are of stone, high, and in a state of sufficient repair, and there is a rampart of some breadth all round the interior. The gateways to the westward remain open, but the one on the eastern side, beyond which is a modern work, said to have been erected by the French, has been built up. There is a good ditch round three sides of the fort, which can be filled in the rainy season, when the river is full. The fortifications of Sidout are said to have been originally erected by the Matlawar or Chitiohel Rajas, and appear originally to have been a fortified pagoda, dedicated to Siddheswara Swami, but only fragments of the religious building now remain. It became the residence of the Nabobs of Cuddapah on their being threatened by the Mysore power, as besides the strength of the fort, (which is however commanded by some of the neighbouring hills,) the country generally is of difficult access. The town surrounding the fort was then extensive, and it continued a populous and thriving place until the removal of the collector's office to Cuddapah, which took place not long

ago. Haleem Khan, the last Nabob of the Maive line, resided here, when Hyder took the fort, and carried the family of the Nabob into captivity. The town has the reputation of being healthily situated, and is rather a favourite residence with the natives. The tomb in the inner fort is held in great reverence by the Mahommedans, and both it and its mosque are favourable specimens of Mussulmaun architecture.—(*Newnham, &c.*)

RACHOUTY.—A town in the Balaghaut Ceded Districts, 27 miles south from Cuddapah. Lat. 14° 9′ N. long. 78° 52′ E.

GURRUMCONDAH.—A hilly district, in the Balaghaut Ceded Territories, situated between the 13th and 14th degrees of north latitude, and at present comprehended in the collectorate of Cuddapah.—This tract of country lies near the verge of the Eastern Ghauts, and presents a mountainous surface, rather thinly inhabited, but very productive under suitable cultivation. It is watered by many torrents from the hills, but has no river of magnitude.

GURRUMCONDAH.—A strong hill fort, the capital of the preceding district, situated in lat. 13° 46′ N. long. 78° 34′ E. 130 miles N. W. from Madras. This fortress, in 1791, was besieged by the Nizam's army, assisted by a small British detachment, which stormed the lower fort without much loss, and was afterwards ordered south to join the grand army. A body of troops was left to garrison the lower fort, and blockade the upper, under the command of one of the Nizam's generals, who was soon afterwards attacked by Hyder Saheb, Tippoo's eldest son, totally routed, and slain. After supplying the upper fort with necessaries, Hyder Saheb retired, having fully accomplished the object for which he had been detached.—(*MSS. &c.*)

DALMACHERRY.—A town in the Balaghaut Ceded Districts, 100 miles N. W. from Madras. Lat. 13° 38′ N. long. 78° 57′ E.

PUNGANOOR (*Punganur*).—A fortified town, with a small district attached, two-thirds of which were acquired by the British government in 1799. Lat. 13° 21′ N. long. 78° 3′ E. 47 miles N. W. from Vellore. The pollam of Punganoor is divided into eight summuts, which contain 69 mauzahs, or large villages, and 675 muzrahs, or dependant hamlets. This estate had been ten years under the management of the collector; but in 1816, it was resolved by the Madras presidency, that the sum which had been collected during the above period, should constitute the basis of a permanent assessment. The gross collections of ten years amounted to 334,873 pagodas; the net land revenue, after deducting charges, to 211,876 pagodas. The Punganoor pollam had been assumed to ascertain its value, not in consequence of any misconduct on the part of the Poligar; the value had been ascertained, the restoration of it, therefore, to his entire controul, became a measure of strict justice. Prior, however, to the carrying this transfer into exe-

cution, the villages were rented to their respective inhabitants for ten years, so that for the length of time specified the Poligar would be precluded from exacting more than the sums expressed in their several leases. The waste lands were comprehended in these leases, and during their existence made over to the inhabitants who rented the villages.

In all the districts, throughout the Balaghaut Ceded Territories, which are distinguished as dry grain districts, the whole extent of land in each village not cultivated, and not occupied by hills, very thick jungle, or other obstructions, may be considered as waste capable of being reclaimed, and in such cases the waste must often greatly surpass in extent the quantity of land under cultivation during any specific year. But it appears chimerical, under the acknowledged poverty of the cultivators, and their destitution of capital, to calculate on any material addition to the land revenue, from high, unirrigated and very extensive wastes, which are certainly to be found in every district of India south of the Krishna. If, in the course of years, the increase of capital and population call for extended cultivation, it may then be seasonably effected, and the present assessment on the lands under tillage be rendered less burthensome. In all dry grain districts it is the practice of the cultivators to change their lands annually, or periodically, and to occupy fallow or waste, in order that the land which has been impoverished may recover its fertility by remaining at rest. The custom of the native governments (too long followed by the British) was, to endeavour to create an increase of revenue by a forced cultivation, so that, while much land was under tillage, none was well cultivated.

In India waste land is intrinsically of no value, except for pasturage in favourable climates and situations, where it is possible to turn it to some account. Near a populous town it comes in demand for building purposes, or for the appropriation of an overflowing commercial capital, but in the provincial parts there exists little or no surplus stock or capital, which is the great deficit. In the course of the revenue transactions, it has been found, that, when individuals propose to occupy wastes, it is always for the sake of the profit expected to be realized during the first five or ten years, especially when it is proposed to clear jungle ground; and this apparent improvement is generally effected by abstracting stock and labour from land where it might have been more profitably applied. It is notorious also, that where the government is supportable, the peasantry seldom emigrate for the sake of occupying waste; otherwise the vicinity of Calcutta would not present the greatest extent of jungly wilderness (the Sunderbunds) in Hindostan. When cultivators do migrate from one district to another, it commonly proceeds, either from their being unable to pay their rents (being called on for old balances), or because that tract of country where

they resided had suffered, either from sickness or from a long drought. The labouring agricultural classes will endure much distress before they migrate, and few can afford to abandon their old lands to cultivate waste, (unless it be woodland newly cleared, and the clearing is expensive,) which is generally unproductive for the first year or two, and is acknowledged to be, in every country, less productive than land under the usual course of crops.

If applications for lands came from emigrants from provinces not under the British government, or from particular persons not before cultivators, the settling of such persons on waste land would be an accession of so much stock to the district; but an emigration from one British province to another, would not increase the aggregate revenue, although in their new domicile they do settle on and cultivate waste lands. In fact, if an accurate balance could be struck, it is probable that the gain to the revenue, from the occupation of land actually waste throughout the south of India, would be found to be very inconsiderable.—*(Madras Revenue Board, C. R. Ross, &c. &c.)*

THE PROVINCE OF MYSORE.

(MAHESASURA.)

A LARGE province in the south of India, situated principally between the 11th and 15th degrees of north latitude, and surrounded by the British territories under the Madras presidency. In length it may be estimated at 210 miles by 140 the average breadth. The whole of this country is enclosed by the Eastern and Western Ghauts, and consists of a high table land nearly 3000 feet above the level of the sea, from which rise many lofty hills and clusters of hills, containing the sources of almost all the rivers that intersect and fertilize the low countries. The elevation varies at different places; at Peddanaik Durgum pass, barometrical observations gave 1907 feet, at Baitamangalum 2435, and at Bangalore 2807, at Hurryhur 1831, while the same mode of calculation assigns to Sivagunga, the highest mountain in Mysore, an altitude of 4600 feet. The descent proceeding northward is very perceptible. At Sera, on the high ground near to the Mahommedan mausoleum, the height is only about 2223 above the level of the sea, which in a distance of 84 miles gives a declension of 584 feet. The climate in this elevated region is temperate and healthy to a degree unknown in any other tract of the like extent within the tropics. The monsoons or boisterous periodical rains, which at different times deluge the coasts of Coromandel and Malabar, have their force broken by the ghauts or mountains, and from either side extend to the interior in frequent showers, which though sometimes heavy are seldom of long continuance, and preserve both the temperature of the climate and the verdure of the fields throughout the year.

To enter the Mysore country there are several passes, such as the Mugglee, the Palicaud, the Amboor, the Changama, and the Attoor; but these passes, while they facilitated the operations of Hyder, when invading the Carnatic from the Barramahal valley, were not attended with any similar advantages to the invaders of his country: for as the only roads practicable united in Palicaud, which leads to Oossoor, he had but one entrance from the Mysore territories to defend. The rock which forms the basis of this whole country is a kind of sienite, composed for the most part of four ingredients, quartz, feltspar, hornblende, and

mica. Common salt occurs in considerable abundance on the surface of the red soil, where it effloresces during the dry season. Carbonate of soda is also found, especially among the Chitteldroog hills, but considerably mixed with common salt. The principal rivers are the Cavery, the Toombudra, the Vedavati, the Bhadri, the Arkanati, the Pennar, Palar, and Panaur, but, except the Cavery, none of these rivers attain to any magnitude until they quit the limits of the province. There are no lakes in the northern parts of Mysore, but many large tanks and artificial reservoirs in the higher grounds. The water in these being rain water is always sweet, and is on that account preferred by the natives to that of wells, which is frequently brackish.

The dominions of the Mysore Raja are at present divided into three great districts or subayenas, called the Patana (or Seringapatam), the Nagara (or Bednore), and the Chatracal (or Chitteldroog) subayenas. The Patana division is by far the largest, and contains alone a greater extent of territory than was originally subject to the Mysore Raja's family. It comprehends 91 subdivisions and was formerly under the immediate inspection of the Dewan or prime minister. In addition to this territory, since his connexion with the British government, he has acquired the Chatracal subayena containing 13, and the Nagara containing 19 subdivisions, each of which is superintended by a Soubahdar. The chief towns are Seringapatam, Bangalore, Bednore, Chitteldroog, Sera.

From the remains of hedges, and other signs, the Mysore province appears at some remote period to have been in a much higher state of cultivation than it at present exhibits, although rapidly recovering. When land here is once brought into cultivation for rice, it is universally considered as having arrived at the highest possible degree of improvement, and all attempts to render it more productive by a succession of crops neglected as superfluous. Throughout India generally there are three modes of sowing the seed of rice, from which proceed three modes of cultivation. In the first way the seed is sown dry on the fields which are to bring it to maturity, this is called dry seed cultivation. In the second the seed is made to vegetate before it is sown, and the field when fitted to receive it is converted to a puddle, which is called sprouted cultivation. In the third kind of cultivation the seed is sown very thick in a small plot of ground, and when it has shot up a foot high the young rice is transplanted into the field where it is to ripen, which is called cultivating by transplantation. The higher fields are cultivated after the dry seed manner of sowing, the lower grounds are reserved for the sprouted and transplanted cultivations. These various modes of cultivating rice give the farmer a great advantage, as by dividing the labour over a great part of the year, fewer hands and less stock are required to till the same extent of ground, than if there were one seed time and one harvest.

Besides rice the lands produce the following articles, the chicadu, the dodada, the phaseolus mungo, the dolichos catsjang, the sesamum orientale, and the sugar cane, for which a black clay is reckoned the best soil. The crop of raggy, or cynosurus corocanus, is by far the most important of any raised on the dry field, and supplies all the lower ranks of society with their common food. On the Coromandel coast it is the poorest classes alone that subsist on this species of grain; but here it is the staff of life for the whole community. Wheat is cultivated in gardens, or in the rich soil of the beds of the tanks which have been exhausted for the purposes of irrigation, but the whole quantity raised is very small. The ricinus palma Christi is cultivated, and produces abundance of castor oil, which is used for the lamp, given to milch buffaloes, and for a variety of other purposes. In the sugar cultivation, the West Indian planters appear to have a decided advantage over those of Hindostan in climate, soil, carriage, and skill, both in agriculture and mechanics; but the enormous price of labour compared with that of Hindostan brings them nearer to an equality.

The betel leaf tree thrives best in low grounds where it can have a supply of water, which at particular seasons is raised from the reservoirs by machines called yatams. About Colar the poppy is cultivated both for making opium and on account of the seed, which is much used in the sweet cakes that are eaten by the higher ranks of the natives. Tobacco is not generally raised, and is reckoned inferior to that which comes from the low country. The coco-nut palm in this province begins to produce when seven or eight years old, and lives so long that its duration, among such bad chronologists as the natives, cannot readily be ascertained. The young trees of a good quality will give 100 nuts annually, and they come forward at all seasons of the year. In some parts of the country, to the south of Chitteldroog, clumps of these trees appear everywhere, and in several vallies are so numerous as to resemble forests. The success with which this palm is raised in the centre of Mysore, refutes the old opinion that it will only thrive on the sea coast, but it appears in every situation to require a soil impregnated with salt. The English use but one name for the juices of all the different palm trees of India, and call them toddy, which seems to be a corruption of tari, the Mahommedan name for the juice of the palmira or borassus flabelliformis. The natives on the contrary have distinct names for each kind of juice, in the qualities of which there is a considerable difference. The grass-roots are here of great length, and being very tenacious of life, sprout at every joint, and of course are difficult to remove. Owing also to the extreme imperfection of their instruments, and want of strength in their cattle, the fields in Mysore are very imperfectly cleared. After six or eight ploughings in all directions, numerous small bushes remain as erect as before the labour com-

menced, while the plough has not penetrated three inches deep. The latter has neither coulter nor mould-board to divide and turn over the soil. In Mysore considerable attention is paid to the manuring of the soil. Every farmer collects a heap from the dung and litter of his cattle, intermixed with the ashes and soil of their houses; but they do not employ the soil of towns. Two crops of rice are seldom taken from the same field in one year. In some parts of Mysore the first quality of land will produce from 47 to 49 bushels, the second quality from 35 to 42; and the third quality from 17 to 24 bushels of rice in the husk. It is usually preserved in the husk, and will keep two years without deterioration, and four without being unfit for use.

In India it is a commonly received opinion, that when the supply of water is adequate, ground can never be in such good heart as when regularly cultivated by a succession of rice crops. In all old reservoirs a great part is filled up by the deposition from the water, and when a village has been deserted for some time, unless the mound break down, the tanks in general become obliterated. In many parts of Mysore the wells contain what the natives call salt water; at Bangalore particularly there are several, some of them are situated very near wells that are perfectly fresh, which is to be accounted for from the vertical position of the strata. The farmers here have not long leases, but it is not usual to change the tenant so long as he pays the rent. When a farmer runs away for arrears of rent or oppression, and goes into the bounds of a neighbouring amildar, it is not customary in any native government to give him up, which is a considerable check on arbitrary conduct, as a very unreasonable amildar would soon be deserted.

The cattle reared in the vicinity of Seringapatam are cows, buffaloes, sheep, and the long legged goat. The natives of this country, and of India generally, seldom use butter in the manner Europeans do, but prefer what is called ghee, not only because it keeps better, but also on account of its having more taste and smell. In order to collect a quantity sufficient for making ghee, the butter is often kept two or three days, which in a warm climate renders it rancid. After a sufficient quantity has been collected, it is melted in an earthen pot and boiled until all the water has evaporated, when it is poured into pots and kept for use. The native breed of horses here, as in most parts of India, is a small, ill shaped vicious poney, although considerable pains were taken by Hyder and Tippoo to introduce a better kind, but without success; and their cavalry continued always very ill mounted. Above the Ghauts asses are a cattle very much used. The breed is very small, no pains being taken to improve it, or to keep it from growing worse; and the natives never use the milk. Swine were once very common in Mysore, but Tippoo succeeded in banishing them from the neigh-

bourhood of the capital. The sheep are of three varieties as to colour—red, white, and black. The Mysore province abounds with iron ore, but it is worked in a very slovenly manner. At the iron works near Chinnarayana Durga, the smelters procure from the ore about 47 per cent. of malleable iron; but as usual in Hindostan, it is very impure. At the smelting houses the buildings are so mean that they go for nothing in the expense, and at the beginning of the season are put up by the workmen in the course of a day.

The three large divisions of this province named Patana, Nagara, and Chatracal, are under the inspection of an officer of rank, or Soubahdar. Each subdivision is managed by an Amildar, who is an officer of justice, police, and revenue; but his authority is very much limited. These Amildars have under them a sufficient number of accountants, who in the Karnataca language are called Parputties, and the villages under them are managed by Gaudas and Shanabogas, called by the Mahommedans Potails and Curnums, which two offices are properly hereditary. The Gauda is the representative of the Amildar, and the Shanaboga of the village accountant. The Amildars, Parputties, and Shanabogas, are almost universally Brahmins; the Gaudas are all Sudras. Mysore, upon the whole, is but thinly inhabited, and not to be compared with Bengal, or the adjacent provinces. In consequence of incessant wars and calamities prior to the final conquest in 1799, many districts, formerly well peopled, do not yet exhibit the vestige of a human being. In 1761, it was ravaged by Bunee Visajee Pundit; in 1765, 1767, and 1770, by the Peshwa Madhurow; in 1771 by Trimbuck Row; in 1774 by Ragoonauth Row; in 1776 and 1786, by Hurry Punt Phurkia; and lastly, in 1791 and 1792, it sustained most merciless ravages from the troops of Purseram Bhow.

In 1799, when the conquest of Mysore was finally achieved by the army under General Harris, the new administration established by the British government commenced its proceedings by proclaiming an unqualified remission of all revenue balances, and the restoration of the ancient Hindoo assessment on the lands. In 1804, the number of families in the Mysore Raja's territories was estimated at 482,612, and the total inhabitants at 2,171,754; since which time, having enjoyed uninterrupted tranquillity, they have no doubt greatly increased. Of these families there does not appear to have been more than 17,000 of the Mahommedan religion, which is very extraordinary, considering that it had been 38 years under zealous sovereigns of that faith. The Brahmin families were 25,370; the Lingait 72,627; and the Jain 2063. In A. D. 1804, the gross revenue of the Mysore Raja's state was 2,581,550 pagodas. Accounts in Mysore are kept in Canter Raya pagodas, and the seer is the standard of weight. Cloth and timber are usually measured by the purchaser's cubit, which may be

considered in all nations as 18 inches on an average. Notwithstanding the despotic authority of the last sultan, Tippoo, he was never able to establish a uniformity of weights and measures. In this country and throughout India generally, a great deal of bullion is lost to the world by being buried, as when the owners get old and stupid, they forget where their treasures are hidden; and sometimes when they do know, die without divulging the secret.

Since the conquest, several excellent roads have been formed to facilitate the conveyance of troops, guns, and stores, and have greatly redounded to the reputation of the minister Purneah, by whom they were constructed. Like many other institutions in the south of India, they contribute to the ease and pleasure of travellers, especially European ones, and also to the advantage of government; but many years must pass away before commerce could either make or keep such roads in repair. A turnpike, or toll, would not defray the expense, unless it were taken on the guns, stores, and arrack of the army; it is consequently unjust to compel the neighbouring peasantry either to make or repair the high-ways. It may be said, that at one season of the year the peasantry have nothing else to do; but to make them work gratuitously on the roads, is to levy an extra assessment in labour instead of money. A military road is meant to facilitate the march of armies for the general defence; a general assessment ought consequently to be made to defray the expense; the treasury, therefore, and not the unfortunate villagers who happen to be in the tract through which the great road is to be carried, should furnish the funds from whence the charge is to be defrayed. In India, a corvée is always productive of much oppression. If an extra assessment of either land or labour be once admitted, the door to abuse and petty tyranny is spread open. Besides this, the people of the villages through which they pass, have no more to do with them than others 500 miles off, except that they are more exposed to the inconveniencies that travellers and detachments invariably occasion. In England where the king has lost his privilege of purveyance, a village gets rich by becoming a stage on a great road; but in India the reverse happens, and a village is infinitely molested and impoverished by the applications, or rather the exactions of troops and travellers.

Mysore having submitted to the Mahommedan yoke at a very recent period compared with the rest of Hindostan, retains the primitive Hindoo manners and customs in considerable purity. From persons of this faith, information is best collected where a considerable number of them are collected together; when a few are present they are afraid of reflections from those who are absent, and in general Hindoos are rather inclined to have matters of business publicly discussed. In this country, the person who receives charity is always considered

of higher rank than the donor; but by charity must be understood something given to a person asking for it in the name of God, as having dedicated himself to a religious life. When sick, Hindoos often make a vow to subsist by begging for a certain number of days after they recover.

When two parties in a village have a dispute, one of them very frequently has recourse to an expedient by which both suffer; and this is the killing of a jack-ass in the streets, which would insure the immediate desolation of the place, where no Hindoo would sojourn another night unless by compulsion. Even the adversaries of the party who killed the ass, would think themselves bound in honour to fly. The natives also have recourse to a similar remedy when they think themselves oppressed by government in matters of caste. The monkies and squirrels are here very destructive, but it is reckoned criminal to kill them. The proprietors of gardens used formerly to hire a particular class of men, who took these animals in nets, and then by stealth conveyed them into the gardens of some distant village; but as the people there had recourse to the same expedient, all parties became tired of the practice.

The washerman of every village, whose function is hereditary, washes all the farmer's cloths, and according to the number of persons in each family, receives a regulated proportion of the crop. They also wash the cloths of the Panchanga, or village astrologer, who (they say), in return, visits them occasionally, and tells them some lies, for that he is never at the trouble of predicting the truth except to those who are rich. The Whallia are here considered the very lowest, yet they are extremely desirous of keeping up the purity of the breed, and never intermarry but with the daughters of families, with whose descent, from long vicinity, they are well acquainted. Everywhere in Mysore and Carnata the palanquin bearers are of Telinga origin. Their hereditary chiefs are called Pedda Bui, which appellation, among the Europeans at Madras, is bestowed on the head bearer of every gentleman's seat. The dress of the females in Mysore is very becoming, and they possess in general fine forms: the men are mostly stout and healthy, and rather taller than the natives of Coromandel, with complexions a tinge fairer. In the villages near Seringapatam, a great proportion of the farmers eat pork; but, although the river Cavery abounds with fish, very few are caught by the natives, who are not partial to this species of food. In this province, as in Hindostan generally, the hour consists of the 60th part of a day, or 24 minutes; and the natives compute distances by an hour's travelling, called at Madras a Malabar mile. The Hindoos seldom erect magnificent buildings, and the Mahommedan chiefs under Tippoo were too uncertain of their property to lay out much on houses. Every thing they acquired was, in general, immediately expended on dress, equipage, and amuse-

ment, which accounts for there being in reality no private buildings in Mysore of any grandeur.

Owing to the practice of polygamy, very few of the females in this country live in a state of celibacy, except young widows of high caste who cannot marry again. These, however, are numerous, as matches between old men and mere children are very frequent. The comfort of having children is, in general, all the pleasure that married women of high rank enjoy in India. Where polygamy prevails, love is but little known; or if it does possess a man, he is usually captivated by some artful dancing girl, and not by any of his wives. In common cases, a man may marry as many wives as he can maintain or procure; and here the first is not difficult, the women being extremely industrious both in the field and at spinning. With a few exceptions the females are not confined, but on marriage they adopt the religious forms of their husbands. Among some castes widows cannot marry again, and were expected to burn themselves alive with their husbands; but the practice is now become obsolete. In every part of India a man's marrying his uncle's daughter is looked upon as incestuous.

The division and subdivision of caste throughout Hindostan is infinite. The Brahmins assert, that they are divided into at least 2000 tribes, which never intermarry, although permitted to do so without infringing their caste. In Mysore they are distinguished into three principal sects.—1st. the Smartal; 2dly, the Sri Vaishnavam; and 3dly, the Madual. The Nairs of Malabar, like the Khayastas of Bengal, are of the highest class of Sudras. A great majority of the Hindoo castes are allowed by their religion to eat animal food, and a considerable number to drink spirituous liquors. In the country around Seringapatam, the division of the people into what are called the right and the left hand sides is productive of considerable effect. The first comprehends nine castes, the last 18. The circumstances that add dignity to a caste in this country are—its being restricted from the pleasures of the table; the following of no useful employment, and being dedicated to what are here called piety and learning. Every man endeavours as much as possible to assume the appearance of these perfections; and among the inhabitants of Mysore a hypocritical cant is a very prevailing fashion.

The males of the Mysore Raja's family are said to be divided into two great branches, the Raja Bundas, and the Collalays, who intermarry. The head of the first is the Curtur, or sovereign; and of the last, the Dalawai. Some of the males of each family are of Vishnu's side, and some of them of Siva's; but none wear the Linga, and all acknowledge the Brahmins as their gooroos, or spiritual guides. The Curtur, immediately on ascending the throne, whatever religion he may have been educated in, always adopts the ceremonies at least of

the Sri Vaishnavam. On the contrary, the ladies of both families wear the linga, reject the authority of the Brahmins, and are under the spiritual guidance of the Jangamas. This arrangement among other nations would be considered extraordinary, but among Hindoos it is not uncommon. With this religious sect a man is reckoned good who prays constantly, bestows great alms on religious mendicants, and who makes tanks, reservoirs, choultries, and gardens. To be absorbed into the substance of their gods, is supposed by the Hindoos to be the greatest possible felicity, and only happens to particular favourites. The rich among the lower castes procure absolution of their sins by giving charity to the Brahmins; the poor not having this resource must trust to the mercy of God.

The Mysore Raja's family traces its origin to the Yadava tribe, which boasts among its eminent characters, Krishna the celebrated Hindoo Apollo, and at a remote period had its residence at Dwaraca, in the peninsula of Gujerat. The first sovereign on record is Cham Raj, who ascended the throne in A. D. 1507; but he may be considered as having been merely a Wadeyar, or governor of a small district.

Tim Raj reigned in 1548, and added some small territories to his dominions.

Heere Cham Raj reigned in 1571, and died in 1576. He was succeeded by Betad Wadeyar, his cousin, who was supplanted in the government by his younger brother, Raj Wadeyar. This sovereign appears to have been the greatest conqueror of the Mysore family, and more than doubled the extent of his dominions. In 1610, he acquired the important fortress of Seringapatam, from the viceroy on the part of the falling Bijanagur dynasty. He was succeeded by his grandson,

Cham Raj, who added considerably to the Mysore territories and died in 1637.

Immadee Raj, the posthumous son of Raj Wadeyar, was his successor, and was poisoned at the expiration of a year by his dalawai, or prime minister.

Canty Revy Narsa Raj, the son of Betad Cham Raj, was the next sovereign of Mysore, and was the first prince who established a mint and coined hoons (pagodas) and fanams, still called after his name. He reigned from 1639 to 1659.

Dud Deo Raj was his successor and reigned until 1672, during which time he made many conquests from the neighbouring Wadeyars and Naiks.

Chick Deo Raj ascended the throne in 1672 and died in 1704. This prince completed the subjugation of the turbulent Wadeyars, made a new land-assessment, which in a great measure still subsists, and destroyed the Jungum priests. His prime minister for 14 years was a Jain pundit. Among other places he acquired Bangalore by purchase.

Canty Raj, son of the last sovereign, ascended the throne in 1704. Having been born deaf and dumb, he was surnamed Mook Arsoo, or the dumb sovereign. In this reign began the influence of the Dalawais or prime ministers, which ever after kept the Rajas in the condition of mere pageants. He died in 1714, and was succeeded by

Dud Kishen Raj, whose Dalawai was Deo Raj. He died in 1731, and was succeeded by Cham Raj, whose chief ministers were Deo Raj and Nunseraj. These deposed and imprisoned him in 1734, and placed on the throne

Chick Kishen Raj, whose ministers were Deo Raj and the younger Nunseraj, who undertook the long siege of Trichinopoly, where he was baffled by Major Lawrence. In this reign appeared Hyder Ali Khan, who afterwards became supreme monarch of Mysore and many adjacent provinces. He was 27 years of age before he entered the military service, in which he afterwards made so distinguished a figure, and was through life unable either to read or write. His career began about 1749, but it was A. D. 1755 before he had his first separate command, when he was sent by the Dalawai Nunseraj to subdue Dindigal, which he effected.

In 1760, Hyder assumed sovereign power, having banished Nunseraj his patron, and retaining the Raja as a pageant. The same year he was expelled from Seringapatam by his own Dewan, Cundee Row; but in 1761 he reinstated himself, and ever after held the government with a firm hand. In 1763 he conquered Bednore, Soonda and Canara; and in 1766 Calicut and the greatest part of Malabar. This year the nominal Raja died, and Hyder ordered his oldest son to be installed as his successor, with the usual formalities. In 1771, Hyder was totally defeated by Madhurow the Peshwa of the Maharattas, but soon recovered his power and possessions. In 1780, he invaded the lower Carnatic, which he desolated with fire and sword, carrying his ravages to the gates of Madras. By the firmness and exertions of Mr. Hastings, and the military talents of Sir Eyre Coote, his progress was arrested; but being powerfully assisted by the French, he was enabled to carry on an indecisive warfare until the 9th of December, 1782, when he died, leaving the throne to his son Tippoo, who had already established reputation as a general.

This prince was born in 1753, while his father served in the Carnatic, and was named after Tippoo Sultan, a celebrated Mahommedan devotee of Arcot, where his mausoleum still continues a favourite resort of the pious, and for whom Hyder had a particular veneration. This ascetic, like other sofies, or pure abstracted saints, assumed the royal designation of Shah or Sultan, as the conqueror or spiritual lord of his passions; in the Canarese, Tippoo signifies a tiger. Kurreem Saheb, Tippoo's elder brother, was set aside as a madman, who occa-

sionally had lucid intervals, but in general his intellects were those of a child, with the obstinacy of a mule, both depending greatly on the quantity of opium or bang he had taken. Pursuing the steps of his father, Tippoo prosecuted the war until the 11th of March, 1784, when being deprived of the co-operation of his French allies by the peace in Europe, he concluded a treaty on extremely honourable terms. From the above date he was occupied in harassing and subduing his neighbours until 1790, when he made an unprovoked attack on the Raja of Travancore, who called on the British government for the assistance stipulated by treaties. A war commenced in consequence, which terminated on the 16th of March, 1792, in a peace concluded by Lord Cornwallis under the walls of Seringapatam, which deprived him of one half of his dominions, and rendered the other of uncertain tenure. To recover his lost power, and gratify his hatred to the British nation, he solicited the alliance of the French Republic and of Zemaun Shah, and endeavoured to excite disaffection and rebellion among the Mahommedan natives of the British provinces. A second war ensued, which for him had a fatal conclusion. On the 4th of May, 1799, Seringapatam, his capital, was stormed by the army under General Harris, when he fell by an unknown hand, and with him terminated the Mahommedan dynasty of Mysore, having lasted 38 years. This sovereign had certainly considerable talents, but he wanted the prudence and common sense of his father Hyder. He succeeded best in attaching to himself the lower classes of Mahommedans, and he possessed all the cant, bigotry, and zeal necessary for effecting that object. None of his Mahommedan soldiers entered the British service, although many suffered extreme poverty, and they still revere his memory, considering him as a martyr fallen in the defence of their religion.

On the 22d of June, 1799, the British government raised to the throne Maha Raja Krishna Udiaver (then six years of age), a legitimate descendant of the ancient Mysore family, which had been superseded first by the Dalawais, or prime ministers, and afterwards by Hyder and his son. By a subsidiary treaty concluded with him on the 8th of July, it was stipulated that the Company should maintain a military force for the defence of Mysore against all invaders, for which the Raja should pay an annual subsidy of seven lacks of pagodas. In extraordinary cases of warfare the expenses to be amicably contributed, the friends and enemies of the one being considered as standing in the same relation to the other. To conduct the government during the Raja's minority, an experienced native, named Purneah, who had distinguished himself as chief finance minister under Tippoo, was appointed Dewan; and under his able management the country continued to advance in prosperity with unprecedented rapidity. The surviving members of Tippoo's family were for some years kept in custody

at Vellore, where they were allowed a liberal allowance and every practicable indulgence, but in consequence of the part they took in instigating the mutiny and massacre at that fortress in 1806, they were removed to Bengal, where, in the morning of the 30th of April, 1811, Mohi ud Deen, the third and only legitimate son of the late Tippoo Sultan, put an end to his existence by shooting himself with a gun, a rare instance of suicide among Mahommedans. In 1812, Padishah Begum, the first and only surviving wife of Tippoo, who had originally declined receiving any allowance from the British government, was reduced to great distress, owing to the failure of the remittances which she had been accustomed to receive from her brother Gholaum Enam Hossein Khan, known at Madras by the name of the Pondicherry Nabob. Suffering severely in this state of poverty, she expressed herself desirous of accepting the pension formerly offered her, and which she had probably refused, more from the suggestions of her brother, than from any disinclination of her own. The paymaster at Vellore was in consequence directed to pay her the established stipend of 200 rupees per month, and cloth money to the amount of 150 rupees per annum. One of the first bodies of regular Pindaries was formed, and nominally headed, by the son of Kurreem Saheb, who had been seduced away by a northern Brahmin soon after the fall of Seringapatam, and whose intellects were even more deranged than those of his father. His name, however, as the nephew of Tippoo Sultan, was sufficient to attract a numerous band of plunderers, but they were put down along with the other corps of depredators in the campaign of 1818. In April of the same year, Moiz ud Deen, another of Tippoo's sons, died at Calcutta of the cholera morbus.

In 1812, the Mysore Raja Krishna Udiaver, having attained the age of 19, evinced a strong desire to assume the active charge of his dominions, which so incensed the Dewan Purneah, who had hitherto had the whole management, that he used insulting expressions to the Raja, for which he was reprimanded by the acting Resident. This rupture proceeded to such an extremity, that a cordial reconciliation appeared impossible, and the Raja having not only attained a mature age, but shewn considerable talents for business, and moderation of disposition, it was determined to invest him with the whole power to which he was entitled by the original treaty of federal alliance in 1799. This arrangement was accordingly carried into execution, but the old Dewan, whose temper was imperious, and who had been long accustomed to govern, did not long survive what he considered a degradation. The same year he had a paralytic stroke which affected his understanding, and he shortly after quitted this life altogether. On this event the Raja continued the stipends to his family, cancelled a debt due to his own treasury by the Dewan of six lacks of pagodas (£240,000), and in every

respect manifested a degree of liberality and magnanimity highly honourable to his character.—(*F. Buchanan, Wilks, Dirom, Sir John Malcolm, Thackeray, Public MS. Documents, Heyne, &c. &c. &c.*)

SERINGAPATAM (*Sri Ranga Patana*).—A city in the province of Mysore, of which it is the modern capital. Lat. 12° 25′ N. long. 76° 45′ E. This city is placed at the upper end of an island surrounded by the Cavery, which is here a large and rapid river, having a very extensive channel impeded by rocks and fragments of granite. The island of Seringapatam has been found by actual survey to be about four miles in length, by one and a half in breadth, across the middle part, where the ground also is highest, as it from thence slopes to the north. The country in the neighbourhood rises gradually on both sides of the river, and for some distance from the town is finely watered by excellent canals, which, having been taken from the river, follow the windings of the hills, and, as they advance horizontally to the eastward, send off branches to water the intermediate space. The water is forced into the sources of these canals by dams thrown across the river, and formed of large blocks of granite, the whole being of prodigious strength, and executed at a vast expense. Seringapatam and all the country north and north-easterly, approaching the Ceded Districts, is a valley, more than 1000 feet below the table land round Bangalore, descending as we advance to the northward.

In this province Seringapatam is commonly called Patana or the city; but the name by which it is distinguished in the maps is a corruption of Sri Ranga Patana, an epithet of Vishnu, the preserving power. The fort occupies about a mile at the west end of the island, and is an immense, unfinished, injudicious mass of building. In fortifying Seringapatam, Tippoo retained the long straight walls and square bastions of the Hindoos, while his glacis was in many parts so high and steep as to shelter the assailants. The pettah, or suburbs, is built on the middle and highest part of the island, and is about half a mile square. Hyder's palace, named the Laul Baugh, occupies the east end of the island, and although built of mud displays considerable elegance, and is a very handsome native structure. Adjoining is the mausoleum of Hyder, where rests all that was royal of this Mahommedan dynasty, consisting of Hyder himself, his wife and Tippoo, who lie under tombs of black marble, elevated about 18 inches from the ground. These tombs are covered with rich cloths at the expense of the British government, and the establishment of priests to offer up prayers, and of musicians to perform the Nobut, is retained as formerly. The palace in the city is a very large building, surrounded by a massy and lofty wall of stone and mud, and outwardly of a mean appearance, a description applicable to every public edifice in Seringapatam. These are now greatly degraded from their ancient dignity:

Hyder's palace is the residence of a surgeon; his seraglio an European hospital: Tippoo's seraglio is a barrack for artillery; his private apartments are occupied by the Resident, and his public by European troops. All these buildings have a very heavy appearance externally for the want of windows, and, although considered excellent accommodation by the Mahommedan chiefs, are ill suited to Europeans, being close shut up and inconvenient. The streets are also very narrow and confused.

In 1800, according to the register of houses, the fort or city contained 4163 houses, and 5499 families; and the suburbs 2216 houses, with 3335 families. At five inhabitants to each house, we may estimate the population of the city to be 20,815, and of the suburbs, 11,080; in all, 31,895 persons, independent of a strong garrison and its numerous followers. It is probable that in Tippoo's reign the island of Seringapatam contained 150,000 inhabitants; but many have been attracted to the Raja's residence at Mysore, and many Mahommedans who originally came from the lower Carnatic, since the destruction of Hyder's dynasty, have returned there. The manufactures of Seringapatam and its vicinity were never considerable, principally military stores and camp equipage. Timber is here very dear, being mostly brought by land carriage from the Western Ghauts. Excellent meat and good vegetables are to be had in abundance, but bread being dear, the European soldiers are obliged to eat rice. In 1817, the total gross collection of the public revenue was a follows:—

Land revenue	2,047 star pagodas.
Salt	
Land customs	9,840
Exclusive sale of spirits (abkarry)	7,070
Sundry small branches of revenue	401
Stamps	268
Tobacco monopoly	
Total	19,628

On the night of the 6th of February, 1792, Lord Cornwallis attacked Tippoo's fortified camp, under the walls of Seringapatam, within a bound hedge, strengthened by redoubts, and amounting to 40,000 infantry, besides a large body of cavalry. For this attack he selected 2800 Europeans, and 5900 native infantry, but without artillery. The attack was completely successful, and 80 guns were taken, with the loss of 535 men killed and wounded. The Sultan's loss in the battle is said to have been 4000, but the desertion was so great after the overthrow, that his army was reduced in number at least 20,000. On the 24th of February, preliminaries of peace were settled with Tippoo, who relinquished

half his dominions, and paid three crores and 30 lacks of rupees (about three millions and a half sterling) in bullion. Lord Cornwallis gave up to the troops his whole share of prize-money, amounting to £47,244, and General Medows (the next in command) his, amounting to £14,997. On this occasion the force brought against the Mysore sovereign was one of the most formidable ever seen in Hindostan. On the 16th of March, 1792, the British army above the Ghauts amounted in all to 11,000 Europeans, 31,600 natives, and 190 pieces of ordnance. The Maharatta's, the Nizam's, the Raja of Travancore, and the Coorg Raja's forces, amounted to about 40,000 men, of whom 30,000 were cavalry. Towards the conclusion of this siege, allowing four camp followers to each soldier, the total number of persons attached to the camps of the confederates exceeded 400,000.

The bullocks attached to the army and employed in bringing supplies amounted to half a million, requiring one man to every three bullocks; there were also several hundred elephants, and many thousand camels, with their attendants. Every horse in the cavalry and in the army, besides the trooper or rider, has two attendants, one who cleans and takes care of him, the other the grass cutter who provides his forage. The palanquin and litter carriers for the sick were a numerous class. Field officers, including the people who carry or have charge of their baggage, cannot have less than 40, captains 20, and subalterns 10 servants. The soldiers have a cook to each mess, and the sepoys, most of whom are married, have many of them, as well as their followers, their families in camp. The bazar people or merchants, their servants, and adventurers who follow the army for the chance of plunder, are a great many. Early in the war some of the sepoys were prevailed on to send back their families, and arrangements were made to reduce the number of followers; but these measures tended to create desertion, and increase distress. While marching there are no towns to be depended on for supplies, and an army in India not only carries with it most of the means of subsistence for several months, but many articles of merchandize; the scene altogether resembling more the migration of a nation guarded by troops, than the advance of an army to subdue an enemy.

In 1799, war being again declared, Seringapatam was stormed on the 4th of May, about two o'clock in the afternoon, by the army under General Harris, the garrison amounted to about 8000 men, of whom a great proportion was slain. Tippoo was killed under a gateway, probably by a party of the 12th Regiment of Foot; but this important event was not actually known until sometime after it had happened. No individual ever appeared to claim the honour of having slain the Sultan, nor was it ever discovered who had obtained possession of his valuable necklace of pearls. Among the arrangements consequent to the sur-

render of Seringapatam, the British government obtained permanent possession of the island, which has ever since been kept in good condition and strongly garrisoned. In the opinion of a competent judge (Sir Samuel Auchmuty) this fortress controuls the provinces of Malabar and Canara, as from hence a force of any magnitude might pour down on any enemy who might forcibly establish himself there. The open country of Coimbatoor, and the districts of Trichinopoly and Tanjore are also within the range of its command, and besides the importance attached to it by the natives, it would serve as a rallying point on the frontier, and cover the rich countries below the Ghauts The great objection to Seringapatam as a garrison town is its insalubrity, fever being endemic; but all Mysore is subject to agues, and the casualties here have of late been rather on the decrease.

Travelling distance from Madras, 290 miles; from Hyderabad, 406; from Poona, 525; from Bombay, 622; from Nagpoor, 727; from Calcutta, 1170; and from Delhi, 1321 miles.—*(F. Buchanan, Dirom, Lord Valentia, Rennell, Sir S. Auchmuty, Lambton, &c. &c. &c.)*

MYSORE.—The residence of the Mysore Raja, and ancient capital of the province. Lat. 12° 19′ N. long. 76° 42′ E. This place is about nine miles distant from Seringapatam, and in the same valley; but in a more elevated situation, and probably more healthy. Tippoo, to destroy every vestige of the dynasty which his father had deposed, removed the town to a small eminence, about one mile from the old site, and gave it a new name, as was his custom. After having completed it he discovered that there was no water, and that the place was not habitable. The war with the British in 1799, put an end to the work; for the Raja on his restoration immediately began to carry off the materials to their former station. The new town which has arisen near the seat of government, in 1802, was about a mile long, and consisted then of one principal street. The Raja's fort is well built, and kept in tolerably good order.

In 1524, the fort at Mysore was either built or repaired, and the new name assigned to it of Maheshasoor, now contracted to Mysore. Prior to this era it was named Purragurry. Mahesh-asoor is the name of a buffaloe-headed monster, whose overthrow constitutes one of the most celebrated exploits of the goddess Cali. In the year 1593, it was taken by the Adil Shahee sovereigns of Bejapoor, at which date it belonged to Nectadari Naik.—*(Lord Valentia, Wilks, Ferishta, &c.)*

CAVERY RIVER *(Caveri)*.—This is the most useful river in the south of India, for above the Ghauts it fertilizes the Mysore, while the Carnatic below owes its chief productions to the water it distributes. It rises in the Coorg country near the Malabar coast, passes through Mysore, Coimbatoor, and the Carnatic

below the Ghauts, and after a widing course of nearly 400 miles falls into the sea through various mouths in the province of Tanjore. The channel while above the mountains is stony, and its banks nowhere deep. Not far from Ryacottah it is precipitated abruptly, but after it enters the Carnatic it glides along quietly until it mingles with the sea. For the first and principal supply of water in the month of May, it depends on the rain that falls among the Western Ghaut Mountains. Its tributary streams collect the waters of the eastern and southern parts of Mysore in June and July, and during the latter part of the year it is again filled by the monsoon rains on the coast of Coromandel.

Opposite to Trichinopoly in the Carnatic, the Cavery separates into two branches, and forms the island of Seringham. About 13 miles to the eastward of the point of separation the branches again approach, but the northern branch is at this place 20 feet lower than the southern. The northern branch is permitted to run waste to the sea, and is named the Coleroon; but the southern, which retains the name of Cavery, has been led into a variety of channels by the skill and industry of the early Hindoos, to irrigate the province of Tanjore, and is the cause of its extraordinary fertility. Near to the east end of the island of Seringham is formed an immense mound, to prevent the waters of the Cavery descending into the Coleroon. The coming of the fresh water from the interior, is everywhere celebrated with festivities by the natives of the Carnatic, who consider the river as one of their most beneficent deities.—(*Wilks, Heyne, &c.*)

TUNGA.—This small river has its source among the Western Ghauts, from whence it flows in a northerly direction, until it joins the river mentioned below at Hooly Onore.

BUDRA RIVER (*Bhadra, excellent*).—This river has its source in a hilly district of the Mysore province, not far from the frontiers of Coorg, from whence it flows in a northerly direction until it joins the Tunga river; the junction of the two forming the Tungabhadra, or Toombudra river.

VADAVATI RIVER.—This river has its source in the Mysore province, near the Bababooden hills, from whence it flows almost due north, until after a course of about 200 miles, including the windings, it joins the Toombudra, 20 miles above Adoni. It is also named the Hajini and Pajini.

BEDNORE (*Beidururu*).—A district in the north-western extremity of the Mysore Raja's territories, situated on the summit of that range of western hills which overlooks the provinces of Canara and Malabar, and is named the Western Ghauts. These mountains elevated from 4 to 5000 feet above the level of the sea, present to the west a surface in many places perpendicular to the horizon, and by their height intercept the clouds of the western monsoon. Nine rainy months in the year are usually calculated upon in this climate, and for six of that

number it is customary to make the same preparatory arrangements for provision (water excepted), as are adopted in a ship proceeding on a voyage. This extraordinary moisture is not only favourable to the growth of the peculiar products of the province, but covers the face of the country with timber of great stature, and underwood scarcely to be penetrated.

The exports from Bednore consist chiefly of pepper, betel nut, sandal wood, and cardamoms. The imports are salt, rice, coco nuts, oil, turmeric, and cotton cloths. The roads being bad, most of the goods are carried to Mangalore by porters, the most important article being betel nut. The difference of elevation makes this climate a month later than it is on the sea coast. The cattle, like those below the Western Ghauts, are remarkably small. The country breeds more than is required for its cultivation, and a considerable surplus is annually exported to the sea coast. The horses are indifferent, but might be improved by sending a few stallions into the district. When conquered by Hyder in 1762, the Bednore dominions extended over the maritime province now named Canara, and to the east over a tract of more open country, extending to Sunta Bednore, and Hoolukera, within 20 miles of Chitteldroog.—(*Wilks, F. Buchanan, &c.*)

BEDNORE.—The capital of the preceding district, situated in lat. 13° 50′ N. long. 75° 6′ E. It was originally named Biderhully, or bamboo village, until the seat of government was transferred from Ikery, after which time it was named Bideruru, or bamboo place. On this removal, the whole revenue of the country being expended here, Bednore immediately became a city of great magnitude and commerce, and is said to have then contained 20,000 houses, besides huts, defended by a circle of woods, hills, and fortified defiles. When taken by Hyder in 1763, it was estimated at eight miles in circumference, and the plunder realized was reported (by native authorities) at 12 millions sterling. Being, like his son Tippoo, a great changer of names, he called it Hydernuggur, and it remained unmolested until 1783, when it was taken and plundered by a detachment of Bombay troops under General Matthews, but they were afterwards attacked by Tippoo, assisted by a French corps, and all destroyed or made prisoners. At Tippoo's death Bednore still contained 1500 houses besides huts, and it has since greatly recovered, being a convenient thoroughfare for goods. During the Ranny's government, 100 families of Concan Christians settled at Bednore, and subsisted chiefly by distilling and vending spirituous liquors. Tippoo carried them all to Seringapatam.

Travelling distance from Seringapatam, 187 miles; from Madras, 445; and from Poona, 382 miles.—(*F. Buchanan, Wilks, Rennell, &c.*)

COWL DURGA (*Covil Durga*).—A town and fort in the Mysore Raja's territories, district of Bednore. Lat. 13° 37′ N. long. 75° 11′ E. Hodalla, which

lies in the neighbourhood, was formerly the residence of a family of Poligars, who were hereditary flute players to the sovereigns of Bijanagur.

BESSELY GHAUT *(Bisavali-ghat)*.—A pass through the western range of mountains, leading from the Mysore into the maritime province of Canara.

CHICKAMOGLOOR.—A town in the Mysore territories, 85 miles N. W. from Seringapatam. Lat. 13° 18′ N. long. 75° 54′ E.

IKERY.—The ruins of a town of great note in the Mysore province, 18 miles north from Bednore. Lat. 14° 7′ N. long. 75° 7′ E. Near to these tumuli, on the south bank of the Varadi, which is here a small stream, stands a well-built town named Sagar, which carries on a considerable trade. During the time that Ikery was the residence of the princes descended from Sadasiva, it was a very large place, and by the natives it is said, with their usual exaggeration, to have contained 100,000 houses. Like Soonda the ruins of its walls are of very considerable extent, and formed three concentric enclosures rather than fortifications. No town at present remains here, but the devastation was not occasioned by any political calamity; the court having removed from hence to Bednore, the people soon followed. Ikery continued the nominal capital, the Rajas were called by its name, and the coins were supposed to be struck there, although in point of fact the mint was removed. The pagodas struck since the conquest of Mysore and Bednore are still denominated Ikery pagodas. The country from hence to Ghenaser Gulli is so barren, that it does not even answer the purposes of pasture. *(F. Buchanan, &c.)*

SIMOGA *(Siva Mogay)*.—A town in the Mysore Raja's territories, 122 miles N. W. from Seringapatam. Lat. 13° 56′ N. long. 75° 41′ E. The fortifications of this place are not strong. The river Tunga in the rains washes the eastern wall, on which face there is no ditch. Each angle of the fort has a cavalier tower, and there are three small towers in each face of the curtain, where a number of jinjals and swivels are mounted; but the rampart is too narrow for large guns. In this neighbourhood the manufacture of cotton cloth begins; for there is none fabricated to the westward. The wet lands here are generally of a light soil, and at the entrance into the open country the laterite seems to terminate. The breed of cattle in this vicinity begins to improve, when compared with that to the west. During Hyder's reign he brought carpenters to Simoga, from Mangalore, and built a number of lighters of about eight tons burthen, but they proved of no sort of use.

In 1790, on the plain near to this place, a battle was fought between Purseram Bhow and Mahommed Reza, commonly called the Binky Nabob, or burning lord; being, on account of his activity, generally employed by the Sultan to

waste the country. In this action the Maharattas had scarcely any thing to do, the whole brunt of the engagement falling on the Bombay detachment under Captain Little, which at the commencement of the battle mustered only 750 men. The enemy's force never was accurately ascertained, but probably approached 10,000 men. At this time Simoga contained 6000 houses, the whole of which were destroyed by the Maharattas, the women ravished, and the handsomest carried away. Such of the men as fell into the hands of the Maharattas were killed, and of those who escaped the sword a large proportion perished by hunger. These ruffians did not even spare the Kudali Swami, who is the gooroo (high priest) of all the Maharatta Brahmins of the Smartal sect, and by them considered as an actual incarnation of the deity. They plundered and burned his matam or college, which so enraged the pontiff, that he threatened them with excommunication, and was only pacified by a present from the Peshwa of 400,000 rupees; half of which Tippoo extorted from him and paid to Lord Cornwallis, on account of the fine imposed at the treaty of Seringapatam. This unfortunate city was again completely plundered in 1798; but having since enjoyed a respite of 20 years from the ravages of war, it has considerably recovered its wealth and population.—*(F. Buchanan, Moor, &c. &c.)*

TUDURA.—A village in the Mysore territories, situated on the west bank of the Tunga river. Lat. 13° 40′ N. long. 75° 25′ E.

HOOLY ONORE.—A town in the Mysore Raja's territories, 120 miles N. W. from Seringapatam. Lat. 14° N. long. 75° 48′ E. The fort here is of a square form, with towers at the angles, and two on each face; but it is not on the whole a strong place. The pettah is extensive and tolerably well built, and enclosed by a bad wall and ditch. During the rains the river Budra washes the western wall of the fort. In 1792, Hooly Onore was taken by the detachment under Captain Little, and completely sacked and destroyed by the Maharattas who got all the plunder although they had had none of the fighting. Prior to the Maharatta invasion the adjacent country was remarkably well peopled and cultivated. An officer of that rapacious nation describing it, said it was so thickly settled that every evening when the Maharatta army encamped, they could count ten villages in flames, the work of the previous day.—*(Moor, &c.)*

HURRYHUR *(Hari Hara)*.—A town in the Mysore Raja's territories, 42 miles N. W. from Chitteldroog, situated on the east side of the Toombudra. Lat. 14° 31′ N. long. 75° 59′ E. From barometrical observations the height of Hurryhur has been estimated at 1831 feet above the level of Madras. The cultivation in the neighbourhood is that of dry grains, and the exports cotton and cotton thread.

MYCONDA.—A town in the Mysore Raja's territories, 20 miles N. W. from

Chitteldroog. Lat. 14° 16′ N. long. 76° 13′ E. The fort of Myconda is reckoned of importance, being situated at the entrance of a pass from the north-westward, into the valley of Chitteldroog, which it is intended to defend.—*(Moor, &c.)*

RAMDROOG *(Rama Durga)*.—A hill fort in the Mysore Raja's territories, 20 miles N. E. from Chitteldroog. Lat. 14° 22′ N. long. 76° 40′ E.

GOODECOTTA.—A town and small district in the Mysore territories, 44 miles N. by E. from Chitteldroog. Lat. 14° 47′ N. long. 76° 42 E.

MULKAMARROOR.—A town and small district in the Mysore territories, 41 miles N. N. E. from Chitteldroog. Lat. 14° 41′ N. long. 76° 50′ E.

TULLUCK.—A town in the Mysore territories, 25 miles N. N. E. from Chitteldroog. Lat. 14° 24′ N. long. 76° 51′ E.

CANCOUPA.—A town and small district in the Mysore territories, 21 miles N. by W. from Chitteldroog. Lat. 14° 30′ N. long. 76° 23′ E.

ANAJE.—A town in the Mysore territories, having a small district attached, 27 miles N.W. from Chitteldroog. Lat. 14° 27′ N. long. 76° 13′ E.

DODAIREE.—A town and small district in the Mysore territories, 22 miles E. by N. from Chitteldroog. Lat. 14° 16′ N. long. 76° 48′ E.

NIDGULL.—A town and small district in the Mysore territories, 45 miles E. from Chitteldroog. Lat. 14° 10′ N. long. 77° 10′ E.

CHITTELDROOG *(Chitra Durga)*.—A town and fortress belonging to the Mysore Raja, the capital of a district. Lat. 14° 4′ N. long. 76° 30′ E. By the natives it is named Sitala Durga, which signifies the spotted castle, and also Chattracal, which means the umbrella rock. It is everywhere surrounded by low, rocky, bare hills, on one of which stands the droog or fortress, formerly the residence of the Poligar of the country. In the year 1776, Hyder gained it by treachery, at which time the town was very large. It is still a considerable place, and as a fortress one of the strongest in India. According to the usual style of Indian fortified rocks, it is surrounded by several walls, one within the other. The works on the hill are still strong, and the lower fort, although in some parts weak, is generally of respectable strength,—nor, if carried by an enemy, would it materially advance his subsequent operations against the summit. This fortress connects the great southern line of defence, extending from Madras to the Malabar coast, with the advanced line of fortifications in the Balaghaut Ceded Territories.

The plain of Chitteldroog consists of a black soil, and is 10 miles from north to south, and four from east to west, but owing to a deficiency of water, the quantity of rice land is small. To reach the water the wells must be made deep, and what is procured is of a bad quality. This may in part be attributed to the common nastiness of the Hindoos, who wash their clothes, bodies, and

cattle in the same tanks and wells from whence they take their own beverage. The whole neighbouring country is reckoned unhealthy, although it is perfectly dry and clear. The natives assert, that every country is unhealthy in which the black soil called eray abounds. The chiefship of villages here is an hereditary officer, as is usual through the Mysore Raja's possessions, and he acts as priest to the village god. Almost every village has a peculiar deity of this kind, and most of them are believed to be of destructive propensities. The natives propitiate their good offices by putting an iron hook through the skin under their shoulder blades, by which they are suspended to a moveable transverse beam, and swung round for a considerable time. At the conclusion of the last Mysore war, in 1799, in consequence of repeated ravages and calamities, many districts of the Mysore province, formerly well peopled, were totally laid waste, and scarcely exhibited a vestige of population. Chitteldroog suffered in a pre-eminent degree, and was deprived of the great mass of its inhabitants. Travelling distance from Seringapatam 151; from Madras 335 miles.—*(F. Buchanan, Wilks, Sir S. Auchmuty, Moor, Rennell, &c. &c.)*

HERRIOOR *(Heriuru)*.—A town in the Mysore Raja's territories, situated on the east side of the Vadavati river. Lat. 13° 56′ N. long. 74° 43′ E.

PENCONDAH.—A town in the Mysore territories, 73 miles N. from Bangalore. Lat. 14° 4′ N. long. 77° 45′ E.

PAUGHUR.—A town and small district in the Mysore territories, 60 miles E. from Chitteldroog. Lat. 14° 6′ N. long. 77° 22′ E.

RUTTENGERRY *(Ratnaghiri)*.—A town in the Mysore territories, 54 miles S. E. from Chitteldroog. Lat. 13° 50′ N. long. 77° 13′ E.

MUTEODU.—A small town in the Mysore Raja's territories, containing about 200 houses. Lat. 13° 39′ N. long. 76° 25′ E. At this place there is a manufacture of the glass used for making the rings which the native women wear round their wrists. The glass is very coarse and opaque, and is of five colours, black, green, red, blue, and yellow; the first being most in demand. All the materials are found in the neighbourhood, and great quantities of the glass is bought by the bangry (ring) makers to the westward. During the hot season soda is found, in the form of a white efflorescence, on the adjacent sandy fields. The European glass is considered by the ring manufacturers as useless as our cast iron; for neither of these substances is in a state upon which the fires of the natives can have any effect.—*(F. Buchanan, &c.)*

BULLUM.—A small district, situated about lat. 13° N. above the Western Ghauts, partly comprehended in the British jurisdiction of Canara, and partly in the territories of the Mysore Raja. The external appearance of the three divisions, of Bullum, Coorg, and Bednore, nearly resemble each other, being all

composed of high hills and deep vallies. The mountains are mostly bare, while the ravines are covered with jungle, and in many places by primeval forests, inhabited by a great variety of wild animals. In fact, although nominally under subjection to the former sovereigns of Mysore, it never was effectually conquered until military roads were made through it by the Duke of Wellington in 1801-2. The duration of the rains, which commence about the middle of May and continue until November, give rise to a multitude of rivers, which flow in various directions the whole year. The waters that decline from these elevated regions, to the westward, proceed to the Indian Ocean, through the provinces of Malabar and Canara. Bullum contains no town or even village of consequence. There are two roads through the country from the eastward; the one most generally frequented leads down Bessely Ghaut to the north of the Soobramani Mountain; the other passes Munzurabad, and down the Cessel Ghaut.—*(Public Journals, &c. &c.)*

MUNJERABAD.—A village in the Bullum district, 70 miles N.W. from Seringapatam. Lat. 12° 55′ N. long. 75° 53′ E.

BAILURU.—A town in the territory of the Mysore Raja, situated in lat. 12° 55′ N. long. 76° 3′ E. Cochineal to the amount of about 1500 pounds weight is made here, upon nopals raised by the farmers as a fence round their gardens. The insect is of the inferior kind which had been introduced into India, and the plant is the cactus, which is aboriginal in the country.—*(F. Buchanan, &c.)*

MUGGANAYAKANA COTAY.—A village in the Mysore territories district of Hagalwadi. Lat. 13° 8′ N. long. 76° 58′ E. During the war of 1790, it was besieged for two months by a force consisting of 2000 of Purseram Bhow's Maharattas, with one gun, which they fired several times, but never succeeded in hitting the place. In A. D. 1800, it contained about 200 houses, and was fortified with a mud wall.

TURIVAKARAY.—A town in the Mysore Raja's territories, 52 miles N. from Seringapatam. Lat. 13° 10′ N. long. 76° 43′ E. This place consists of an outer and inner fort, strongly defended by a ditch and mud wall, with suburb at a little distance, containing about 700 houses.

CHICANACKHULLY *(Chicanayacana-hully)*.—A large square town in the Mysore territories, strongly fortified with mud walls, cavaliers at the angles, and in the centre a square citadel, fortified in the same manner. Lat. 13° 25′ N. long. 76° 40′ E. 67 miles N. from Seringapatam.

SERA *(Sira)*.—A town in the Mysore Raja's territories, 92 miles N. by E. from Seringapatam. Lat. 13° 44′ N. long. 76° 58′ E. The climate in this district is such that there seldom falls as much rain as is required to raise a full crop. In favourable years, the greater part of the watered land is sown with rice; but

in dry seasons, a little only of this grain is raised, and the cultivation principally consists of transplanted raggy, wheat, jola, and navony, which articles require less water. The merchants of Sera trade with the Nizam's country, the Maharattas, and to Bednore, Seringapatam and Bangalore. The grand article for exportation here is copra, or dried kernel of the coco nut.

This place was first conquered by the Bejapoor Mahommedan government, in 1644, and was afterwards, for a short time, the seat of a Mahommedan principality, which ruled a considerable extent of country, and was at its greatest prosperity under Dilawur Khan, immediately before it was conquered by Hyder, at which time, the natives assert it to have contained 50,000 houses. Since that period it has suffered many calamities from Tippoo and the Maharattas, and in 1800, scarcely contained 3000 houses. In the vicinity of Sera all the villages were strongly fortified, when it was conquered by the British. Prior to that event, the district experienced frequent famines, during which the inhabitants were in the practice of plundering each other to support life. In war also they found these fortifications, however feeble against ordnance, sufficiently strong to resist the irregular depredatory cavalry, who seldom carried fire-arms. In defending these villages the inhabitants employed few weapons except stones, which both men and women here throw with great force, boldness, and dexterity. The descent of the country proceeding northward from Bangalore is very perceptible. At Sera, on the high ground near the Mahommedan mausoleum, the height by barometrical measurement has been estimated at 2223 feet above the level of the sea, which in the distance of 84 miles, gives a declension of about 500 feet. The soil about Sera contains common salt, and on that account is favourable to the growth of coco-nut trees, of which there are large plantations in the vallies.—*(F. Buchanan, Moor, Heyne, &c.)*

MUDGHERRY DROOG *(Madhu-giri Durga)*.—A town and hill fort in the Mysore Raja's territories, 55 miles N. by W. from Bangalore. Lat. 13° 40′ N. long. 77° 15′ E.

MADIGHESHY DROOG.—A fortress in the Mysore Raja's territories, 50 miles S. E. from Chitteldroog. Lat. 13° 50′ N. long. 77° 13′ E. It stands on a rock of very difficult access, at the base of which is a fortified town, which in A. D. 1800, contained about 200 houses.

DODA BAILEA.—A fortified village in the Mysore Raja's territories, 24 miles N. N. W. from Bangalore. Lat. 13° 15′ N. long. 77° 25′ E.

PEDDA BALAPOOR.—A town in the Mysore Raja's territories, 23 miles north from Bangalore. Lat. 13° 17′ N. long. 77° 37′ E. By the Mahommedans this place is named Burrah Balapoor, in the Telinga, Pedda Balapoor, and in the Carnata, Doda Balapoor, by the English, Great Balapoor, and occasionally by the natives, Peddabalabaram. The fort, although entirely built of mud, is

large and strong; one side is surrounded by gardens, and the other by the town of Balapoor, which contained, in 1800, above 2000 houses, protected by a mud wall and a hedge.

NUNDYDROOG *(Nandidurga)*.—A strong hill fort in the Mysore Raja's territories, 31 miles N. by E. from Bangalore. Lat. 13° 22′ N. long. 77° 44′ E. This place is built on the summit of a mountain, about 1700 feet high, of which three fourths of its circumference is inaccessible. In 1791, the fortress ranked in point of strength next to Severndroog, Chitteldroog, and Kistnagherry, and was then taken by storm by a detachment under the command of Major Gowdie, after an obstinate defence of three weeks. When Hyder took it from the Maharattas, it was after a tedious blockade of three years. Among the hills of Nundydroog there is much fertile land, at present covered with bamboos and useless trees, but quite capable of cultivation. Near to this place, among the hills of Chinrayaconda, the Pennar river (called in Sanscrit Uttara Pinakani) has its source. This river runs towards the north, and the Palar, which also springs from near Nundy, runs to the south. These hills may therefore be looked upon as the highest part of the country in the centre of the land south of the Krishna. The sources of the Cavery and Toombudra rivers towards the western side are probably higher.—*(Dirom, F. Buchanan, &c.)*

CHICA BALAPOOR.—A town in the Mysore Raja's territories, also named Chinabalabaram, 36 miles N. by E. from Bangalore. Lat. 13° 26′ N. long. 77° 47′ E. Sugar candy is made here equal to that of China, and the clayed sugar is very white and fine; but the art being a secret, it is sold so dear, that the Chinese sugar candy can be purchased cheaper at Seringapatam, than this is on the very spot where it is produced.—*(F. Buchanan, &c.)*

JUNGUNCOTTA.—A town and small district in the Mysore Raja's territories, 28 miles N. E. from Bangalore. Lat. 13° 15′ N. long. 77° 54′ E.

COLAR.—A district in the eastern extremity of the Mysore Raja's dominions, bordering on the British territories, and situated between the 13th and 14th degrees of north latitude. In some low moist parts of this district, salt is made during the dry season, by scraping off the surface of the earth, and collecting it in heaps, from which the salt is extracted. The grain of the salt is large, and consists of well formed cubes, mixed with much earthy impurity. The natives of Colar plant many aloes (agare vivipara) in their hedges, and use the leaves for making cordage. In the country round Colar, the irrigated land is watered entirely from reservoirs. Rich men build them to acquire a reputation, and are allowed a certain profit also, according to the extent of land they irrigate. Gold dust is found in various parts of this country, particularly nine miles east of Boodicotta, at a village named Marcoopum. The area of the country impregnated with gold, is estimated at 130 square miles. The prevalent language

about Tayculum is the Karnataca, called by the English the Canarese.—*(F. Buchanan, 5th Register, &c.)*

COLAR.—The capital of the preceding district, 40 miles E. N. E. from Bangalore. Lat. 13° 8′ N. long. 78° 12′ E. This town has a strong mud fort with two very lofty walls, and in the town a cavalier of stone that rises high above them. In 1800 it contained above 700 houses, many of which were inhabited by weavers. Colar was the birth place of Hyder. His son Tippoo erected a handsome monument for him; and near it a mosque and college of Moullahs or Mahommedan priests, with a proper establishment of musicians, were endowed to pray for his soul; the whole of which is still continued at the expense of the British government. The gardens here, besides the usual fruits, contain cabbage, artichokes, and grapes. The trade and manufactures of Colar were entirely ruined by Tippoo, it being in the immediate vicinity of his enemy's dominion with whom he would allow of no communication whatever. Both however are rapidly on the increase. On a hill north from the town, was formerly a hill fort, in which for some time resided Cossin Khan, the general of Aurengzebe, who, towards the end of the 17th century, made the first regular Mahommedan establishment in this quarter of the Upper Carnatic.—*(Lord Valentia, F. Buchanan, &c.)*

VAKALEER *(or Waculeray)*.—A small town in the Mysore Raja's territories, 9 miles S. W. of Colar. Lat. 13° 4′ N. long. 78° 6′ E.

WALURU.—A town in the Mysore Raja's territories, situated in the neighbourhood of Bangalore. In 1800 it contained 500 houses, and was one of the richest and best built on this frontier above the Ghauts, but it is badly supplied with water. The chief manufacture here is cotton cloth, which the inhabitants can afford to sell very cheap. In the adjacent country many coarse blankets are woven from the wool which their flocks produce. The sheep are shorn twice every year, once in the cold and once in the rainy season, and 12 sheep furnish sufficient wool to make a blanket six cubits long and three broad. Here also are distilleries of country rum, in which the bark of the mimosa is an ingredient. Their mode of condensing the liquor is very rude, and the spirit never being rectified by a second distillation is execrable. The soil of some of the gardens is remarkably deep, as where wells have been dug it exceeds 20 feet in thickness. A gardener is in this place a separate profession from that of a farmer, and is considered of inferior rank.

DEONELLA *(or Deonhully)*.—A town in the Mysore territories, 23 miles N. N. E. from Bangalore. Lat. 13° 14′ N. long. 77° 47′ E. Near to this town is a sect, a subdivision of the Murresoo Wocul caste, every woman of which, previous to piercing the ears of her eldest daughter, preparatory to her being betrothed in marriage, must undergo the amputation of the first joints of the third

and fourth fingers of the right hand. The operation is performed by the blacksmith of the village, who, having placed the finger on a block, with a chisel performs the amputation. If the girl to be betrothed be motherless, and the mother of the boy has not before undergone the operation, it is incumbent on her to lose the two joints above mentioned. In three districts this caste occupy above 2000 houses, and for the origin of this strange ceremony they relate a long legendary tale.—*(F. Buchanan, &c.)*

Oosoor.—A town in the Mysore territories, 25 miles S. S. E. from Bangalore. Lat. 12° 42′ N. long. 77° 52′ E. This place surrendered without resistance in 1791, to a detachment under Major Gowdie, although sufficiently strong for a defence.

Ankosgerry.—A town in the Mysore territories, 40 miles S. E. from Bangalore. Lat. 12° 39′ N. long. 78° 8′ E.

Annicul.—A town in the Mysore territories, 20 miles S. S. E. from Bangalore. Lat. 12° 40′ N. long. 77° 45′ E.

Bangalore *(Bangaluru)*.—A large fortified town in the Mysore Raja's territories, 70 miles N. E. from Seringapatam. Lat. 12° 57′ N. long. 77° 38′ E. The table land in the neighbourhood of Bangalore and towards Ooscotta is more than 3000 feet above the level of the sea. The fall to the north of Bangalore is very rapid after passing Nundydroog; and the summit of Paughur, which rises high from its base, is nearly on a level with the table land at Bangalore. In the country west of Bangalore, after passing the range of hills on which Severndroog, Paughur, and other elevated stations, are situated, the surface has a sudden descent, and continues low considerably to the west of Seringapatam, where it begins again to ascend, approaching the mountains called the Western Ghauts. In A. D. 1800, the thermometer at this place never rose higher than 82°, or fell below 56° of Fahrenheit.

At Bangalore and in the adjacent country, Indian hemp, gunny, or crotolaria juncea, is a considerable production, from which a coarse but very strong sackcloth is made. Castor oil is procured indifferently either from the large or small varieties of the ricinus. It is the common lamp oil of the country, and also used in medicine. The gardens made by Hyder and Tippoo are extensive, and divided into square plots separated by walks. The Mahommedan fashion is to have a separate piece of ground allotted to each kind of plant. Thus one plot is entirely filled with rose trees, another with pomegranates, and so forth. In this climate the cypress and vine grow luxuriantly, the apple and the peach both produce fruit, strawberries also are raised in the Sultan's gardens, and probably most European fruits and vegetables would, in so elevated a region, arrive at perfection. Some oak and pine plants, introduced from the Cape of Good Hope, appear to thrive well.

The fort, constructed by Hyder after the best fashion of Mahommedan architecture, was destroyed by his son Tippoo after he found how little it was fitted to resist British armies, but in 1802 it was repaired by the late Dewan Purneah. During Hyder's reign Bangalore was very populous. Tippoo began its misfortunes by prohibiting trade with the dominions of Arcot and Hyderabad, because he detested the possessors of both countries. He then sent large quantities of goods, which he forced the merchants to take at a high rate. These oppressions greatly injured the place; but it was still populous, and many individuals were rich, when Lord Cornwallis arrived before it in great distress from want of provisions. This reduced him to the necessity of giving the assault immediately, and the town was consequently plundered. In 1805, however, it had so rapidly recovered from its state of depression, that the number of inhabitants was estimated at 60,000. Below the Western Ghauts the people of Bangalore principally trade with the inhabitants of Mangalore, here named Codeal or Cowdal. To that place cotton cloths are sent from hence, both white and coloured are manufactured in the neighbourhood; the returns are raw silk and silk cloths. The trade to Calicut was formerly considerable, but latterly much reduced. The chief import from the Nizam and Maharatta territories is cotton wool, which is very considerable, and some coarse cotton thread; the returns from Bangalore are made mostly in money, with some few cotton and silk cloths.

The imports from the Company's territories in the Lower Carnatic are salt, sulphur, tin, lead, zinc, copper, European steel, paints, and glue; indigo, nutmegs, cloves, camphor, and benjamin; raw silk and silk cloths; English woollens, cloths, canvas, and blankets; English and native paper; English hardware, glass ware, and looking-glasses; china, sugar candy, Bengal sugar, dates, and almonds. The returns from Bangalore are chiefly betel nut, sandal wood, black pepper, true cardamoms, shicai, and tamarinds. The balance of money is generally due by the low country merchant. Tanjore merchants bring hither pearls, and take away money.

At Bangalore betel nut is the most considerable article of trade, and next to that the country black pepper and sandal wood. Many cumlies or black blankets are sold here. A kind of drug merchants, named Gandhaki, trade to a considerable amount. There is a great deal of salt brought from the Lower Carnatic, as none but the poorest people will eat that made in the country. Goods of all sorts are transported on the backs of bullocks, which animals, when employed in carriage, are always shod with light iron shoes. The salt and grain carriers generally use asses or a very poor sort of bullock, which get nothing to eat except what they pick up by the road side. The cloths made here being entirely for country use, and never having been exported to Europe, are made of different sizes to adapt them to the dresses of the natives. The Hindoos seldom employ

tailors, but wrap round their bodies the cloth as it comes from the loom. The silk weavers make cloth of a very strong fabric of the silk that is imported in a raw state, but which may in time be raised in the country. The introduction of the silk worm has not yet succeeded in the Lower Carnatic, but there is reason to believe the country above the Ghauts, having a more temperate climate, will be found more suitable. There is a small duty levied here on every loom, which is gradually diminished on those who keep many. At the weekly markets the cotton is bought up by the poor women of all castes except the Brahmin, for these never spin, nor do their husbands ever plough the soil. The women of all other castes spin, and at the weekly markets sell the thread to the weavers.

At Bangalore there are many inhabitants of the Mahommedan religion, and owing to the change of government many of them suffering great distress. Above the Ghauts the leprosy, in which the skin becomes white, is very common among the natives. The persons troubled with it enjoy in every other respect good health, and their children are like those of other people. The only year used above the Ghauts is the Chandramanam or lunar year, by which among the Brahmins all religious ceremonies are performed. At Bangalore the Christian era of 1800 corresponded with the year 4893 of the Cali-yug, and 1722 of Salivahanam, which is in universal use in the south of India. This place was first acquired by the Mysore state in 1687, during the reign of Chick Deo Raj, and was stormed by the army under Lord Cornwallis in 1791. Travelling distance from Seringapatam 74 miles; from Madras 215; and from Hyderabad 352 miles.—*(F. Buchanan, Wilks, Lord Valentia, Lambton, A. H. Hamilton, &c.)*

OOTRÁDURGUM *(Utara Durga, the northern fort)*.—A town in the Mysore territories, 48 miles N. E. from Seringapatam. Lat. 12° 57′ N. long. 77° 12′ E.

MAGGERI.—A town in the Mysore Raja's territories, 22 miles west from Bangalore. Lat. 12° 57′ N. long. 77° 19′ E. In this hilly tract of country there are many iron forges, the metal being procured partly from the black sand which is found in the rainy season in the channels of all the torrents of the country, and partly from an ore that is found at Ghettipoor in great abundance. During the four months of heavy rains, four men are able to collect as much sand as a furnace can smelt for the remainder of the year. Steel is also manufactured here. In the adjacent woods round Maggeri and Severndroog the sandal wood of the English merchants is found. When the tree is cut, the common size of it at the root is nine inches diameter; but only one-third of the tree is valuable, the remainder being white wood and totally devoid of smell. The wood is found to be of the best quality in trees that have grown on a rocky soil. The bottom of the stem, under ground, immediately above the division into roots, is the most

valuable part of the tree. There are also a few teak trees in this neighbourhood, but in general this valuable timber does not grow of a sufficient size for use.—*(F. Buchanan, &c.)*

SEVERNDROOG *(Suvarna Durga, the golden fortress)*.—A strong hill fort in the Mysore Raja's territories, 20 miles W. by S. from Bangalore. Lat. 12° 53′ N. long. 77° 20′ E. This fortress is surrounded by a forest of natural wood or jungle, several miles in depth, thickened with clumps of planted bamboos, to render it impenetrable. It is impossible to invest or blockade Severndroog closely, the rock forming a base of eight or ten miles in circumference, which, with the jungle and lesser hills that surround it, include a circle of 20 miles. From this base it is reckoned to rise half a mile in perpendicular height. The huge mountain has further the advantage of being divided above by a chasm which separates the upper part into two hills, each with their defences forming distinct citadels, and capable of being maintained independent of the lower works. This stupendous fortress, so difficult to approach, is no less famed for its noxious atmosphere, occasioned by the surrounding hills and woods, than for its wonderful size and strength.

Severndroog was besieged during the first war with Tippoo, in 1791, by the British forces, when, after breaching the outer wall, the troops advanced to the storm, Lord Cornwallis in person superintending the attack. On the appearance of the Europeans advancing, the garrison, being seized with an unaccountable panic, fled, and the breach was carried without meeting or even overtaking the enemy. The main body of the latter endeavoured to gain the western hill, which had they effected, the siege must have been recommenced; but a small party of the 52d and 71st Regiments pressed so hard upon them, that they entered the different barriers along with them, and gained possession of the top of the mountain. Above one hundred of the enemy were killed on the western hill, and many fell down the precipices in attempting to escape from the assailants. Thus, in less than one hour, in open day, this fortress, hitherto deemed impregnable, was stormed without the loss of a man, only one private soldier having been wounded in the assault.—*(Dirom, &c.)*

OOSCOTTA.—A small town in the Mysore Raja's territories, 16 miles N. E. from Bangalore. Lat. 13° 5′ N. long. 77° 51′ E. This is a neat little town, separated by a valley from a hill fort. Here, as in other parts of Mysore, the small river has been converted into a tank by a lofty mound carried across the valley.

RAMGERRY *(Rama-giri)*.—A small town in the Mysore territories, 48 miles N. E. from Seringapatam. Lat. 12° 43′ N. long. 77° 25′ E. Lac is produced on several of the neighbouring hills, upon the tree called jala, but cattle is the

principal object of the people around this place. In all diseases of the ox kind, the grand remedy is actual cautery fancifully applied in different places. Although the killing of an animal of the cow kind is considered by the Hindoos as actual murder, there is no creature whose sufferings exceed those of the labouring cattle in Hindostan. The usual price here of a middling ox five years old, some years back, used to be 16s. 9d. sterling.

In this hilly tract there is a wild race of men called by the other natives Cad' Eligara, but who call themselves Cat Chensa. They subsist on game, wild roots, herbs, and fruits, and a little grain purchased from the farmers in the plains, which they are enabled to do by collecting some drugs, wax, and honey. Their language is a dialect of the Tamul, with occasionally a few Carnata or Telinga words intermixed.—*(F. Buchanan, &c.)*

CHINAPATAM.—An open town in the Mysore territories, containing about 1000 houses, with a handsome stone fort at a little distance. Lat. 13° 36′ N. long. 77° 17′ E. 39 miles E. N. E. from Seringapatam. At this place there is a small manufactory of glass, and another of steel wire for the strings of musical instruments, which last are reckoned the best in India. A family at Chinapatam has the art of making very fine white sugar, which formerly was kept for the sole use of the court at Seringapatam. Such monopolies of good things were favourite practices with the arbitrary governments of Seringapatam.—*(F. Buchanan, &c.)*

MALAVILLY *(Malayavali)*.—A town in the Mysore Raja's territories, 26 miles E. from Seringapatam. Lat. 12° 23′ N. long. 77° 7′ E. This is a large mud fort separated into two portions by a transverse wall, and was given as a jaghire with the adjacent country to Tippoo by his father Hyder. About two miles S. W. from Malavilly is a large reservoir, where, during the last war, Tippoo had an action with General Harris, in which he was defeated. After the battle he sent and destroyed the place, but above 500 houses have since been rebuilt. Near to Malavilly iron ore is smelted, from whence Seringapatam receives its chief supply.—*(F. Buchanan, &c.)*

TONURU *(or Yadavapuri)*.—A town in the Mysore, near to which are still to be seen the remains of the wall of an ancient city, which indicate that they must have once been of great extent. The reservoir is also a very great work, and is said to have been formed by Rama Anuja, about the year 1000 of the Christian era. It is made by an embankment between two mountains, which Tippoo attempted to destroy by cutting a trench through the mound, in the hope (it is said) of finding treasure at the bottom. The tank was repaired after his overthrow, and the town has in consequence much recovered.—*(F. Buchanan, &c.)*

MAILCOTTA *(Mailcotay)*.—A town in the Mysore Raja's territories, situated

on a high rocky hill, commanding a view of the valley watered by the Cavery, 17 miles N. from Seringapatam. Lat. 12° 39′ N. long. 76° 42′ E. Here is one of the most celebrated places of Hindoo worship, as having been honoured with the actual presence of an avatar, or incarnation of Vishnu as Narasingha, or the man lion, under which character he founded one of the temples. It is also one of the principal seats of the Ori Vaishnavam Brahmins. The large temple is a square building of great dimensions, and entirely surrounded by a colonade; but it is a mean piece of architecture outwardly. The columns are of very rude workmanship and only six feet high. The structure as it stands, is said to have been put into its present form by Rama Anuja Acharya, who is generally supposed to have lived about A. D. 1000.

The tank is a very fine one, and surrounded by buildings for the accommodation of religious persons. The natives believe that every year the waters of the Ganges are miraculously conveyed to it by subterraneous passages. The jewels belonging to the great temple are very valuable, and even Tippoo Sultan was afraid to seize them.—*(F. Buchanan, &c.)*

NAGAMANGALUM.—A large square mud fort in the Mysore territories, 26 miles N. by E. from Seringapatam, containing a square citadel in its centre. Lat. 12° 48′ N. long. 76° 48′ E.

SRAVANA BELGULA.—A village in the territories of the Mysore Raja, 33 miles N. by W. from Seringapatam. Lat. 12° 51′ N. long. 76° 42′ E. This place is celebrated as being the principal seat of the Jain worship, once so prevalent over the south of India. Near to the village are two rocky hills, one of which, named Indra-betta, is a temple of the kind named Busty, and a high place with a statue of Gomuta Raya, 70 feet 3 inches in height. The Duke of Wellington, who visited this place, was of opinion that the rock had been cut down until nothing but the image remained.

The Jains constitute a sect of Hindoos differing in some important tenets from the Brahminical, but following in other respects similar practices. The essential character of Hindoo institutions is the distribution of the people into four great tribes. The Jainas admit the same division into four tribes, Brahmins, Khetries, Vaisyas, and Sudras, and perform like ceremonies from the birth of a male until his marriage They observe similar fasts, and practise still more strictly the received maxims of refraining from injury to any sentient being. They appear to recognize as subordinate deities, some, if not all the gods of the prevailing sects; but do not worship in particular the five principal gods of these sects, nor address prayers, nor perform sacrifices to the sun or fire. They differ also from the Brahminical Hindoos in assigning the highest place to certain deified saints, who, according to their creed, have successively become superior

gods. Another doctrine in which they materially disagree with the orthodox Hindoos is the rejection of the Vedas, the divine authority of which they deny.

In this particular the Jainas agree with the Buddhists, or Sangatas, who equally deny the divine authority of the Vedas, and who in a similar manner worship certain pre-eminent saints, admitting likewise, has subordinate deities, the whole pantheon of the orthodox Hindoos. These two sects (the Jains and the Buddhists) differ in regard to the history of the personages whom they have deified; and it may hence be concluded that they had distinct founders, but the original notion seems to have been the same. All agree in the belief of transmigration. Jaina priests usually wear a broom adapted to sweep insects out of the way, lest they should tread on the minutest being. In Hindostan, the Jainas are usually called Syauras, but distinguish themselves into Sravacas (Shrawuks) and Yatis, or laity and clergy.

Parswa, or Parswanath, the 23d deified saint of the Jainas, and who perhaps was the founder of the sect, was born in the suburbs of Benares, and died at the age of 100 years, on mount Samet at Parsonauth, among the hills bordering Bengal and Bahar. Some of the other sanctified places of the Jains are Papapuri, near Rajagriha in Bahar; Champapuri, near Boglipoor; Chandravati, distant 10 miles from Benares; and the ancient city of Hastinapoor in the Delhi province; also Satrunjaya, said to be situated in the west of India. The mythology of the orthodox or Brahminical Hindoos, their present chronology adapted to astronomical periods, their legendary tales and their mystical allegories, are abundantly absurd; but the Jainas and Buddhists greatly surpass them in monstrous exaggerations of the same kind.

This village (Sravana Belgula) is wholly inhabited by Jainas, who differ considerably from those of Tulava (Canara). They assert that the Bunts of Tulava are Vaisyas, and will not acknowledge that any Sudras belong to their sect. On the Bengal side of India, the Jains are mostly of the Vaisya caste, and in the Mysore are wholly addicted to trade and merchandize. They are now thinly scattered all over India, being nowhere numerous except in Canara.—*(Colebrooke, F. Buchanan, Mackenzie, &c.)*

ALLAMBADY.—A town in the Mysore province, 74 miles E. S. E. from Seringapatam. Lat. 12° 8′ N. long. 77° 47′ E.

CHINRAYPATAM *(Chin Raya Patam)*.—A town in the Mysore Raja's territories, 37 miles N. by W. from Seringapatam. Lat. 12° 52′ N. long. 76° 29′ E.

TOORAVAKAIRY.—A town in the Mysore territories, 52 miles N. from Seringapatam. Lat. 13° 10′ N. long. 76° 43′ E.

PERIAPATAM *(Priya Patana)*.—A town in the Mysore Raja's territories, towards the borders of the Coorg country, 37 miles west from Seringapatam. Lat. 12° 22′ N. long. 76° 11′ E. This city and domain formerly belonged to a poligar family named Nandiraj. About 160 years ago the chief was attacked by Chica Deva Raya, the Curtur of Mysore, and finding himself unable to resist so powerful an enemy, he killed his wives and children, and then rushed into the midst of his enemies, where he died. The desolation of this country appears to have arisen from its being a frontier, between the sovereigns of Mysore and Coorg. On the approach of General Abercrombie's army in 1790, Tippoo ordered both the town and fort to be destroyed. The fortifications are now quite ruinous, and in the inner fort there are no inhabitants except some tigers. The surrounding country is beautiful, but at the time it was conquered by the British did not contain one-fourth the number of inhabitants necessary for its cultivation. The natives in the vicinity declare they have never seen ice or snow on the top even of the highest hills. Bettadapoor, a hill about 15 miles north of Periapatam, is probably about 2000 feet above the level of the surrounding country, which has been conjectured to be 4000 feet above the level of the sea. Periapatam, in the time of peace, is an entrepot of trade between the Coorg and Mysore principalities.

Sandal wood grows on the skirts of the forests. It is a strong soil that produces the best sandal wood, which in 12 years attains the most suitable size for being cut. Among the trees are abundance of teak. Hegodu Deva Cotay, about 20 miles to the south of Periapatam, is one of the most considerable districts for the production of sandal wood. To prepare the sandal wood, the billets should be buried in dry ground for two months, during which time the white ants will eat up all the outer wood without touching the heart, which is the sandal. The deeper the colour, the higher the perfume; but the root sandal is the best. The largest billets are sent to China, and the middle-sized billets used in India. The chops, fragments, and smaller assortment of billets, are best for the Arabian market, and from them the essential oil is distilled. The whole sandal wood of Hindostan is now in the possession of the British government and the Mysore Raja, and as it is an article of luxury, it is a very legitimate subject of monopoly.—*(F. Buchanan, &c.)*

HUMPAPURA.—An open village in the Mysore Raja's territories, situated on the banks of the Kapini river, which in the rainy season is here 60 yards wide, and at all seasons contains running water. Lat. 12° 10′ N. long. 76° 33′ E. 23 miles south from Seringapatam.

NARSINGPOOR *(Narasinghapura)*.—This town stands on the banks of the

Cavery river immediately below its junction with the Kapini, 21 miles S. E. from Seringapatam. Lat. 12° 13′ N. long. 76° 55′ E. In 1800 it contained above 300 houses. A few miles further down, the Cavery in the month of October is a large and deep river, flowing with a gentle stream about a quarter of a mile in width. In the hot season it is fordable, but after heavy rains it rises above its level in October, 10 or 12 feet perpendicular, and completely fills the channel. The only ferry boats here are what are called dories, which are baskets of a circular form, eight or ten feet in diameter, and covered with leather. *(F. Buchanan, &c.)*

THE PROVINCE OF COIMBATOOR.

(COIAMATURU).

A SMALL province in the south of India, situated above the Eastern Ghaut mountains, about the 11th degree of north latitude. To the north it is bounded by the Mysore territories; on the south by Dindigul; on the east it has Salem and Trichinopoly; and on the west the province of Malabar. Under this collectorate are included the divisions of Caroor, Satimangalum and Daraporam; and the whole province may be reckoned from north to south 50 miles by about 45 from east to west. The table land, or rather the general height of the low country in Coimbatoor, for it is much undulated, is about 900 feet above the level of the sea; and towards Tinnevelly it falls to between 4 and 500 feet; but to the northward it shoots up to a prodigious elevation: the Kumbetarine hill (lat. 11° 35′ N. long. 77° 20′ E.) being reckoned by Colonel Lambton 5548 feet above the level of the Ocean. Above 40 miles due west from Daraporam, there is an opening in the Western Ghaut chain of mountains, named the Pălighaut Cherry pass, which is in width, at its eastern extremity, seven miles, and in length at least 31 miles. This pass is shaped like a funnel, being more than double the width at the end which opens towards the Malabar coast, as compared with the end contiguous to the Coimbatoor district. It is nearly on a level with the lands on either side of the Ghauts, so that there is a free passage for the north-west and south-west winds from the Malabar coast. The distance of the eastern opening from the western sea, at the nearest point, is about 70 miles.

Coimbatoor is watered by several rivers; the most considerable is the Cavery, which is filled by both monsoons; by the S. W. in June, July, and August, and by the north-east in October, November, and December. In December and January the thermometer ranges here from 62° to 80° in the shade, in May from 79° to 97°; yet the climate is pleasant. Towards the end of January, and in February, the dews fall heavily, and near the mountains the morning fogs continue until nine o'clock. In the month of March, rain is very uncommon: upon the whole the climate of the Coimbatoor district may be described as healthy, yet at certain seasons the high lands are dangerous. The soil is in general dry; but in the vicinity of the hills, and also in some of the southern portions, there

is much low marshy ground; and although the territory may be described in general terms as an open country, it is in many places diversified with woods, wastes, and jungles. From its great elevation, the soil of Coimbatoor is generally dry, and well adapted for the dry grain cultivation.

In North Coimbatoor, near Mulu and Coleagala, the cultivation is equal to any in India, and consists chiefly of rice fields watered by large reservoirs. The summit of the Eastern Ghaut mountains in this quarter are from 1500 to 2000 feet above the level of the upper country, which is here very beautiful, and in a better state of cultivation than the Mysore. The tanks are numerous, but mostly in ruins; and although fertile, this part of the province is but thinly inhabited, and the hills produce but little timber. In this mountainous tract there are two rainy seasons; the first is in the month following the vernal equinox, and the second lasts the two months before and the two months after the autumnal equinox. The people in the neighbourhood consider the ox as a living god, who gives them their bread; and in every village there are one or two bulls, to whom monthly or weekly worship is performed; and when one of them dies he is buried with great ceremony. From Candhully to Mahally, in North Coimbatoor, much of the country has been formerly cultivated, but is now waste. The strata of the Ghauts in this quarter run north and south, and are vertical. Being much intersected with fissures, they are of little use in building.

Near to the town of Coimbatoor the soil is in general good, and tolerably clear of rocks and stones. The hedges are few, and the country remarkably bare of trees. In this neighbourhood all kinds of soils are cultivated for gardens, and the variety occasions some difference in their value; but the depth below the surface at which the water stands is the chief cause of the variation of the rent. In some gardens the water is within eight cubits of the surface; in others so deep as 18. The bagait, or gardens watered by machines, called capilly and yatam, are of great importance, as this mode of cultivation enables a small extent of ground to support many persons and to pay a high rent; it is also less liable to fail for want of rain. Taking the whole province of Coimbatoor together, the average of the wet cultivation is little more than three per cent. of the total cultivation. Many sheep are bred throughout the district, especially in the Aranasi division. The hills west of the town are inhabited by the Malasir, Mudagar, Eriligaru, and Todear castes.

In South Coimbatoor the rice grounds along the banks of the Amaravati are extensive and fully cultivated; further on, the soil becomes poor, has many large projecting rocks, and but few enclosures. Throughout the whole province there are earths impregnated with muriatic salts, and others with nitrates, both of

which have occasionally been made into culinary salt and saltpetre. This earth seems to contain nitre ready formed, as no potash is added to it by the manufacturers. Most of the well-water has a saline taste. With respect to the useful arts, the inhabitants of Coimbatoor appear to be as far behind those of Mysore in intelligence as these last are behind the natives of Madras and Calcutta; yet on the whole they appear to enjoy comparative comfort. The towns are in general well built, and some of them, such as Coimbatoor, Daraporam, Bhavany, and Caroor, large and populous. The houses are, for the most part, well raised, and their roofs having a considerable slope the inhabitants suffer but little from the heavy rains. As is the case in most parts of Bengal where arts have not been introduced by foreigners, the only one that has been carried to tolerable perfection is weaving. The Vaylalars here are a numerous tribe of the Tamul race, and esteemed of pure Sudra caste.

The province of Coimbatoor in ancient times was named Kanjam, and came under the dominion of the Mysore Rajas about 165 years ago. It now forms one of the collectorships under the Madras presidency, having been ceded to the British government in 1799. In the years 1809, 10, and 11, an epidemic fever prevailed, which destroyed a great number of the inhabitants and threatened to depopulate the whole district. From the 1st of January, 1810, to the 30th of April, 1811, there died in this collectorate 12,458 males, and 9993 females, or 22,451, out of a total population estimated at 596,606 persons. In 1817, the gross collection of the public revenue was as follows;

Land revenue	581,995	star pagodas.
Salt		
Land customs	35,224	
Exclusive sale of spirits (abkarry)	6,169	
Sundry small branches of revenue		
Stamps	2,786	
Tobacco monopoly	40,719	
Total	666,894	

(*F. Buchanan, Hodgson, Medical Report, Lambton, &c. &c.*)

AMARAVATI RIVER.—A small river which flows past the town and fortress of Caroor in the Coimbatoor district, on which account it is usually termed the Caroor river. After a short course it joins the Cavery about ten miles below Caroor.

BHAVANI RIVER.—A river of the Coimbatoor district, which flows past the town of Sattimungalum and afterwards joins the Cavery at Bhavani Kudal.

COIMBATOOR.—The capital of the preceding province, situated in lat. 10° 52′ N.

long. 77° 5′ E. 112 miles S. by E. from Seringapatam. This city suffered much by the frequent wars between the British and Mysore states, but has greatly recovered. In 1801, it contained only 2000 houses, although in Hyder's reign it had double the number. The town stands high and dry, clear of the Palighautcherry pass, and is tolerably built, but the well-water is considered brackish, and supposed by the natives to cause the cutaneous diseases which are common among the poorer classes. There is a mosque here which was built by Tippoo, who sometimes made Coimbatoor the place of his residence; at present it is the head quarters of a cavalry regiment. The exports from hence are tobacco, cotton, wool, thread, cloth, sugar, jagory, capsicums, onions, betel leaf, and jiva and danga, two carminative seeds. In the neighbourhood of Penura, two miles from Coimbatoor, both culinary salt and saltpetre are procured by lixiviating the soil. At Topumbetta, about five miles north from Coimbatoor, iron is smelted from black sand. Cotton, both raw and spun, is exported in considerable quantities to the Malabar province. At Perura is a celebrated temple dedicated to Siva, called Mail (high) Chittumbra, to distinguish it from another Chittumbra near to Pondicherry. The idol is said to have placed itself here many years ago; but it is only 3000 years since the temple was erected over it by a Raja of Madura. The building is highly ornamented after the Hindoo fashion, but the whole is utterly destitute of elegance. The figures are not only extremely rude, but some of them indecent. When Tippoo issued a general order for the destruction of all idolatrous buildings, he excepted only this and the temples of Mailcotta and Seringapatam.

The hereditary chief of Coimbatoor is of the Vaylalar tribe; the present, by his own account, being the 20th in descent from the founder of the town. The family originally paid tribute to the Rajas of Madura. In the year 1783, Coimbatoor was taken from Tippoo by the southern army, but restored at the peace in 1784. In the war of 1790, it was early taken possession of by the British troops, but afterwards besieged by those of Tippoo, who were repulsed in an attempt to storm it by a weak garrison under Lieutenant Chalmers. Subsequently it surrendered to Cummer ud Deen Khan, Tippoo's general, and the garrison, in breach of the capitulation, detained prisoners until the general peace of 1792. Along with the province it was transferred to the British government in A. D. 1799. Travelling distance from Madras, 306 miles; from Seringapatam, 122 miles.—(*F. Buchanan, Dirom, Fullarton, Rennell, Medical Reports, &c.*)

The Three Naads.—The low country of Coimbatoor is separated from Malabar and Wynaad, by a mountainous region 30 miles in length and 16 in breadth, comprehending an area of about 500 square miles. This elevated tract is divided into three Naads, or countries, viz. the Paungnaad, the Todiernaad, and the

Maiknaad. The name given to the whole country is Nil Gemis, or the Blue Mountains, which designation however belongs properly to but one part of the range, and more especially to a remarkably high peak. The exact height of this tract has not yet been accurately ascertained, but it probably exceeds any to the south of the Chumbul, and certainly looks down on all the surrounding countries. It was visited by a party of Europeans in January, 1819, who found the cold so severe as to freeze the water in their pitchers to the thickness of half an inch, while the thermometer in the adjacent low country rose to 84°. All over the mountainous and intervening vallies, raspberries, red and white, and strawberries were growing in abundance, as also white roses, marigolds, balsams, black pepper, and particular sorts of bastard cinnamon. The soil is remarkably fertile, and capable of yielding two crops in the year; the chief productions are wheat, barley, opium, garlic, mustard, and different kinds of millets. In January, 1819, notwithstanding the severity of the season, peas and poppies were found in full blossom, the frost not appearing to have any ill effect on the vegetation. The vallies are singularly well irrigated, being crossed by hill streams in almost every direction, some chalybeate, and others of a temperature exceeding that of the atmosphere. These streams are perennial, and empty themselves into the Bhavani river on the one side and into the Magar on the other.

The Three Naads are inhabited by three classes of persons, whose languages, manners, and customs are entirely distinct; viz. the Todevies, the Koties, and the Bergies. The two first are considered aborigines of the hills, and the Todevies of a caste superior to the Koties. The Todevies are exclusively herdsmen, without fixed habitations, wandering about from pasture to pasture with their herds of buffaloes. Their huts are of a semicircular form, strongly built with bamboos and mud, having a hole near the ground sufficiently large for their own ingress, and for the egress of the smoke. It is said that all the males of a family have only one wife among them, but no mention is made in what manner the surplus females are disposed of. The men are described as being stout and athletic, with strongly marked faces and handsome features; the women very much the reverse, yet with the European caste of countenance. Both sexes are fair in comparison with their neighbours, which, in addition to an expression of visage unusual in India, may have given rise to the report long prevalent, that a white race of inhabitants existed among these mountains. Every individual of these tribes go bare headed and footed at all seasons, it being contrary to their customs to wear either turban or sandal. They also permit the hair of their hands and beards to grow without restraint.

The Koties have no resemblance in appearance to the Todevies, and, except that both classes go without covering head or foot, their manners and customs

are also dissimilar. The persons of the Koties are more diminutive, their complexions darker, and their features much less expressive. They are cultivators and artizans, as well as musicians and dancers. The Bergies are the principal cultivators and landholders, and are supposed to have migrated from the Mysore about 300 years ago, and to have obtained their lands from the Todevies, to whom they still pay a few handfuls of grain for each field. The language of the Bergies is a dialect of the Canarese, that of the Todevies and Koties is supposed to be a dialect of the Tumul; but it is a singular fact that the Todevies cannot speak the language of the Koties, nor the Koties of the Todevies, and that both of their languages are unintelligible to the Bergies. Although the soil and climate of these hills appear so well adapted for sheep, there are none; but black cattle are numerous, and possess more bone and substance than those seen in the low country. The Todevies have numerous flocks of buffaloes, and subsist principally by them. The domestic fowls are uncommonly large, and game is abundant, especially a reddish coloured hare. Wolves have been seen here, and the inhabitants assert that the tiger harbours among the hills.—*(Public Journals, &c.)*

Daraporam.—A populous town in the Coimbatoor province, situated in a fine, high, open country, with the river Amaravati at the distance of about half a mile. Lat. 10° 37′ N. long. 77° 35′ E. 139 miles S. S. E. from Seringapatam. Daraporam is about 40 miles distant from the great mountains that run south, and about 15 from the Verapatchery or Pilney hills, in the Dindigul province. At this place there is a large mud fort, and in the vicinity are two fine canals that water much rice land in a good state of cultivation. The principal article raised here is tobacco, and a crop of grain is afterwards taken from the same ground. The town and fort were taken from Tippoo by the southern army in June, 1783, but restored to him at the peace of 1784. In 1805, it was the head quarters of a military corps.—*(F. Buchanan, Fullarton, Medical Reports, &c.)*

Animalaya *(Ani Malaya, or the Elephant hill)*.—A town in the Coimbatoor province, 23 miles S. E. from Palighautcherry. Lat. 10° 31′ N. long. 77° 1′ E. This place contains 400 houses, and is situated on the west side of the river Alima. It is a common thoroughfare between Malabar and the southern part of the Carnatic, being placed opposite to the wide passage, that is, between the southern end of the Ghauts of Karnata and the hills that run north from Cape Comorin. The Madura Rajas, formerly lords of the country, built a fort close to the river, which having fallen to ruins, the materials were removed by the Mysore Rajas, and a new fort built at some distance to the westward. The Animalaya poligars are 12 in number. The greater part of the dry field in the neighbourhood is now overgrown with woods; the country having been much

devastated by the Nairs. The exclusive privilege of collecting drugs in the hills south from Animalaya is here rented to a particular person. The elephants are increasing in number, owing to their not having been hunted for some years past. The forests are very extensive and contain abundance of teak and other valuable timber, but unfortunately it is too remote from water carriage to permit its exportation.—*(F. Buchanan, &c.)*

PALACHY *(Palasi)*.—A town in South Coimbatoor, 16 miles S. by E. from the town of Coimbatoor. Lat. 10° 39′ N. long. 77° 6′ E. This place contains a small temple and about 300 houses, with a small fort adjacent, and from this point the streams run east and west to the Coromandel and Malabar coasts. In the vicinity of Palachy, during the year 1800, a pot was dug up containing a great many coins of Augustus and Tiberius. They were of two kinds, but all of the same value, each weighing 56 grains.

ARAVACOURCHY.—A small town in the Coimbatoor district, 54 miles W. by S. from Trichinopoly. Lat. 10° 41′ N. long. 77° 54′ E. This place was formerly inhabited by a person of the Bayda caste, named Arava, the name signifying the seat of Arava. It afterwards became subject to Madura, and then to Mysore, the Curtur or sovereign of which built near the town a neat fort, and gave it the name of Vijaya Mangalam, by the Mahommedans pronounced Bijamangle. About the end of Hyder's reign an English army took the fort, at which time the town was destroyed. In 1800 it contained above 300 houses, the inhabitants of which mostly spoke the Tamul language.—*(F. Buchanan, &c.)*

CAROOR *(Carur)*.—This is a large and handsome town with wide and handsome streets, and contains a considerable population. It stands on a rising ground in an open dry country, on the north side of the Amaravati river, and not far from the Cavery. Lat. 10° 53′ N. long. 78° 4′ E. 52 miles W. by N. from Trichinopoly. At a little distance from the town is a neat fort with a large temple, the spire over the gate way of which is 88 feet in height, length at the base 64 feet, breadth 52 feet. The pagoda was destroyed by mines when besieged by Colonel Long in 1781, and the fort abandoned in 1801. The supply of water in the Amaravati river does not last the whole year, so that in some seasons there is only one crop of rice. Near its banks the rice grounds are extensive and fully cultivated. This river was the ancient boundary between the dominions of Mysore and Trichinopoly; and this conterminal situation, under the security of a strong fort, and its rule over a rich and extensive district, rendered it a place of great mercantile resort and opulence. It was taken during the Carnatic war of 1760, and probably before that event no European troops had ever advanced so far west inland. It is 74 miles distant from the Western Ghauts and 30 from the Pilny mountains.—*(F. Buchanan, A. H. Hamilton, Orme, Medical Reports, &c.)*

BHAVANI KUDAL.—A town in the Coimbatoor district, 58 miles N. E. from the town of Coimbatoor. Lat. 11° 26′ N. long. 77° 44′ E. This town stands at the conflux of the Bhavani and the Cavery, on which account it is much resorted to by the Hindoos, who consider it a place of more than common sanctity. To the south east, towards Sunkerry Droog, there is a good deal of jungle, and it is rocky to the southward. Along the banks of the Cavery lies an extensive flat peninsular country, and to the north-west are the rich and picturesque banks of the Bhavani. The town is not so large as Coimbatoor, but it is well built, and, notwithstanding its peninsular-site, dry and comfortable. Here are two celebrated temples, the one dedicated to Vishnu and the other to Siva, which last was built by a poligar named Guttimodaly, who held all the neighbouring countries as a feudatory under the Raja of Madura. At that period the dominions of the latter, including Salem, Trichinopoly, and all the country south of Sholia or Tanjore, were called by the general title of Angaraca, and comprehended the two countries of Chera and Pandava. At Apogadal, 10 miles from this place, a sandy loam is reckoned most favourable for the cultivation of rice; and according to its four qualities lets for £4 : 2 : 3, £3 : 12*s.* and £3 : 4*s.* per acre. Inferior soils let so low as 18*s.* per acre.—*(Medical Reports, F. Buchanan, &c.)*

NERINJAPETTAH.—A small town in the northern division of Coimbatoor, 88 miles S. E. from Seringapatam. Lat. 11° 40′ N. long. 77° 48′ E. This place is situated on the west bank of the Cavery, which here begins to rise about the 26th of May, and is at its highest from the 13th of July until the 13th of August, before the rainy season commences. As this advances it decreases in size, but does not become fordable until after the 11th of January. Among the hills in this neighbourhood are many black bears, which are very harmless animals, living chiefly on white ants, wild fruit, and that of the palmira.—*(F. Buchanan, &c.)*

EROAD *(Erodu)*.—A town in the Coimbatoor province, 55 miles N. E. from the town of Coimbatoor. Lat. 11° 21′ N. long. 77° 45′ E. During the government of Hyder the suburbs of Eroad contained about 3000 houses, Tippoo's reign reduced them one-third, and all that remained were destroyed during the invasion under General Meadows. It has greatly recovered since, and, in 1801, contained above 400, with a battalion of sepoys in the large mud fort. The canal passing Eroad from the Bhavani is an excellent work, and waters a narrow space of ground 15 Malabar hours' journey in length. The best land here lets for £2 : 7*s.* per acre, and the worst at 11*s.* 4*d.* The dry field is from 5*s.* 10*d.* to 1*s.* 6*d.* per acre.—*(F. Buchanan, &c.)*

SIVANA SAMUDRA.—An island formed by the Cavery in North Coimbatoor, about nine miles in length by one in breadth, and remarkable for an uncommonly

grand cataract. There are here the ruins of a bridge across the Cavery communicating with the island, which is formed of large columns of black granite, each about 2 feet in diameter and 20 feet in length. This magnificent work was formerly 300 yards in length, but is now nearly destroyed. Directly opposite was the southern gate of a wall that surrounded the city, to which there was a flight of steps. The interior is now a jungle of long grass, with many banyan trees of great size, and the principal street may still be traced, extending from north to south about one mile in length. There are also the ruins of many Hindoo temples, great and small, and much sculpture of various sorts. In one apartment there is a statue of Vishnu seven feet long, in the best style of Indian carving. The figure is thick, with a pyramidical cap, the eyes closed, and seven cobra capella snakes form a canopy over his head. The apartments are small and dark, and must be examined with torches, the principal statue being in the remotest chamber.

The nearest station to the cataract is distant about a mile from the northern gateway. The fall is about 150 feet, but unless in the rainy season the body of water is not sufficient to make it impressive, and the descent is interrupted by numerous projecting rocks. During the height of the floods it must be an imposing spectacle. The surrounding scenery is wild, and the vicinity exhibits marks of the impetuosity of the torrent. The island is in general rocky, and the land although fit for dry grains is but little cultivated; three miles from the upper end of the island, at Birra Chuki, is another waterfall.—*(Salt, F. Buchanan, &c.)*

SATIMANGALUM.—A town in the northern district of Coimbatoor, 46 miles N. by E. from the town of Coimbatoor. Lat. 11° 31′ N. long. 77° 16′ E. The fort at this place is large and constructed of uncut stone, and has a garrison, but contains few houses. The pettah or town is scattered over the plain at some distance from the fort, and in Hyder's time contained 800 houses, which, in 1801, were reduced to 600. In the town and neighbourhood coarse cotton goods are manufactured from the cotton raised in the surrounding country. Here is a temple of considerable repute dedicated to Vishnu. The fort of Seringapatam is said to have been built about 200 years ago by Trimula Nayaka, a relation of the Madura Raja, who governed this part of the country on behalf of his kinsman. About 50 years afterwards it became subject to Cantareva Narsa, the Curtur of Mysore.—*(F. Buchanan, &c.)*

CAVERYPORAM *(Caveripura)*.—A town in the division of North Coimbatoor, 82 miles S. E. from Seringapatam. Lat. 11° 50′ N. long. 77° 47′ E. This town is situated on the banks of the Cavery, which in the rainy season is here a wide, strong, smooth stream, nowhere fordable; but in the dry season there are many

fords. The country is in general level but stony, and full of rocks even with the surface. The fort of Caveriporam is said to have been built by Guttimodaly, who was poligar of a considerable part of the neighbouring country. In 1801, the suburbs contained 100 houses, with the ruins of a much greater number. There is a custom-house here, this being an entrepot of trade between the countries above and below the Eastern Ghauts. The goods are carried on oxen, and tobacco is the principal article.—(*F. Buchanan, &c.*)

COLLEGAL PETTAH.—A town in the province of Coimbatoor, 31 miles E.S.E. from Seringapatam. Lat. 12° 13′ N. long. 77° 14′ E. This place contains about 600 houses, and has two large temples. It is a mart for the traders between Seringapatam and the country below the Ghauts near the Cavery. In the surrounding country there are above 40 reservoirs, mostly in want of repair. The soil is in general red and fit for the cultivation of raggy and cotton; the neighbourhood also contains a few sandal-wood trees.

SALEM AND THE BARRAMAHAL.

A PROVINCE of the south of India, under the Madras Presidency, situated above the Ghauts, and comprehending within its jurisdiction and collectorate the adjacent territory of Barramahal. At the northern extremity it has the district of Cudappah; on the south, Trichinopoly and Coimbatoor; to the east it is bounded by the Carnatic below the Ghauts; and on the west, by the Raja of Mysore's territories and the district of Coimbatoor. The surface throughout is of great elevation, being placed on the summit of the table land above the Eastern Ghauts. The principal rivers are the Cavery, the Panaur, and the Palar, which penetrate the mountains and proceed through the lower Carnatic to the Bay of Bengal. The principal towns are Salem, Namcul, Ahtoor, Caverypatam, and Kistnagherry.

In this elevated region the principal grains cultivated are India corn and rice; of the first, two crops are occasionally procured in one year from the same field, the earliest in April, the second in September. A considerable quantity of cotton is also annually produced both here and in the adjacent territory of Coimbatoor. In Salem as well as in Chingleput there is abundance of waste land, the possession of which there is reason to believe has added little or nothing to the means of those persons who were induced to become the purchasers of estates, nor in any degree diminished the evil consequences which have resulted from taking the supposed value of it into consideration on assessing permanently the land revenue; for, although 20 years have elapsed since that event, it does not appear that real wastes to any extent have been occupied during so long a period of time. In A. D. 1817, the total gross collection of the public revenue in this district was as follows:—

Land revenue	476,919 pagodas.
Salt	
Land customs	27,991
Exclusive sale of spirits (abkarry)	9,266
Sundry small branches of revenue	1,783
Stamps	3,496
Tobacco monopoly	
Total	519,453

SALEM *(or Chelam)*.—The original capital of the preceding district, situated in lat. 11° 37′ N. long. 78° 13′ E. 114 miles S. E. from Seringapatam. Here are some handsome choultries, and to the S. W. is a mountain reckoned the highest in this part of India. Cotton goods are purchased here for the East India Company's investment, and saltpetre is also to be procured at a moderate price.—*(Heyne, &c.)*

WOMBINELLORE.—A town in the district of Salem, 106 miles S. E. from Seringapatam. Lat. 11° 40′ N. long. 78° 5′ E.

NAMKOOL.—A town and subdivision of the Salem district, 52 miles N. W. from Trichinopoly. Lat. 11° 17′ N. long. 78° 15′ E.

VAYLOOR.—A town in the Salem district, 55 miles W. N. W. from Trichinopoly. Lat. 11° 2′ N. long. 78° 1′ E.

BARRAMAHAL.—A principal subdivision of the Salem jurisdiction, of which it occupies the northern extremity, and consists properly of the following 12 places, which are all in the Hindoo geographical division of Dravida, which is bounded on the west by the Ghauts. These places are Krishnagiri, Jacadeo, Varina Ghada, Maharay Ghada, Bujunga Ghada, Tripatura, Veniambady, Gangana Ghada, Sudarshana Ghada, and Tutucallu. After the fall of Seringapatam, in 1799, several sections of Upper Karnata were annexed to this district, such as the talooks of Denkina Cotay, Hosso Uru, Killamangalum, Ratnagiri, Vincatagiri, Cotay, and that portion of the Allumbady talook which lies to the left of the Cavery, together with the pollams or feudatory lordships of Punganaru, Pedda Nayakana Durga, Bagalaru, Suligiri, and Ankusagiri. All the poligars were restored to their estates and put on a footing similar to that of the zemindars in Bengal. They pay a fixed rent or tribute for their lordships, but have no jurisdiction over the inhabitants.

In these annexed districts the natives of the Barramahal are averse to settle, on account of the coldness of the climate during the rainy season, so that a considerable portion of the land remains uncultivated. In the annexed districts the rice cultivation is not important; dry seeds, kitchen gardens, and plantations of coco nuts and areca palms, are the chief articles cultivated. The manufactures are coarse, and only fitted for the lower classes. In the districts annexed to the Barramahal, the property of the soil is vested in the polyams, and a few small free estates. When a rich man undertakes to construct a reservoir at his own expense, for the irrigation of land, he is allowed to hold in free estate, and by hereditary right, one-fourth of the lands so watered; but he is also bound to keep the reservoir in repair. Tanks of this sort are notoriously kept in better repair than those which the government supports. The reason assigned by the natives is, that they can compel the holder of the free estate to perform his duty, but the

sovereign has no master. It would therefore seem advisable to give rich natives every encouragement to employ their money this way.

On the fall of the Rayaroo of Annagoondy, the Barramahal and Ryacotta, and many other estates, became subject to Jagadeva, the Poligar of Chenapatan, On the overthrow of this family, its territories were divided between the Nabob of Cudapah and the Rajas of Mysore. The former took the Barramahal, and the latter the dominions of the Chenapatan family. Hyder annexed the Barramahal to the dominions of Mysore, and, in 1792, it was ceded to the British government by the treaty of Seringapatam. When ceded, the country was in a very miserable state; but the good effect of a just and moderate government were soon perceptible, while it was under the superintendance of Colonel Alexander Read. In the course of five years the revenues were more than doubled, while the rents were diminished in an equal proportion; and since the introduction of the permanent system, this district has attained a still higher degree of cultivation. Never having been subdued by the Mahommedans until the inroads of the Cudapah Nabob, it still contains a very great proportion (probably nineteen twentieths) of Hindoo inhabitants, but no returns of its total population have ever been transmitted.—*(F. Buchanan, Sydenham, Sir Thomas Munro, 5th Report, &c.)*

COWDULLY.—A town in the Salem district, 48 miles S. E. from Seringapatam. Lat. 12° 3′ N. long. 77° 27′ E.

KISTNAGHERRY *(Krishna Giri)*.—A town and fortress in the Barramahal district, 106 miles E. from Seringapatam. Lat. 12° 30′ N. long. 78° 18′ E. Near to this place the country consists of a plain, in which are scattered high, rocky, insulated mountains, of a very singular and grand appearance. That on which the fort stands is 700 feet in perpendicular height, and so remarkably bare and steep, that it was never taken except by surprize. In November 1791, the British troops were repulsed with considerable loss in an attempt to storm it; but it was subsequently ceded along with the lands attached, when the fortifications were destroyed, the altered condition of the Mysore sovereignty rendering them unnecessary.

Much of the plain in the neighbourhood of Kistnagherry is rice ground, but the soil, although tolerably supplied with moisture, is poor. The road from Ryacotta to Kistnagherry leads mostly through narrow defiles, among hills covered with brushwood, which is also the case from hence to Malapaddy. This last town, although placed in the centre of the Barramahal, never belonged to that province, having been long annexed to Arcot.—*(F. Buchanan, Dirom, Salt, &c.)*

CAVERYPATAM.—A town in the Barramahal district, 109 miles east from Seringapatam. Lat. 12° 22′ N. long. 78° 20′ E.

JAUKDEO *(Jacadeva)*.—A subdivision of the Barramahal, situated above the Eastern Ghauts, yet within the ancient Hindoo geographical subdivision of Dravida.

TRIPATOOR.—A large open village in the Barramahal, 120 miles S. W. from Madras. Lat. 12° 29′ N. long. 78° 39′ E. Here some good houses are to be seen, a species of covering found nowhere else in Carnata, and which probably have been constructed by workmen from Madras, where the natives, through long intercourse with Europeans, have greatly improved in all the arts. At this place an attempt was made by Colonel Read to introduce silk worms and the manufacture of sugar, both of which failed.

RYACOTTA *(Raya Cotay)*.—A town and fortress added to the Barramahal district at the peace granted by the Marquis Cornwallis to Tippoo in 1792. Lat. 12° 28′ N. long. 78° 6′ E. 92 miles from Seringapatam. This place being the chief key to Carnata (the Upper Carnatic or Mysore), pains have been taken to strengthen the works, which consist of a high fortified rock and a fort at the bottom. The air of Ryacotta is so very temperate, on account of its elevation, that even in the hot season the thermometer scarcely ever rises higher than 82° of Fahrenheit, and cherry trees flourish remarkably well. The people of Ryacotta, being on the frontier, speak a mixture of the languages of Carnata, of the Tamuls, and of the Telingas. When it was besieged by Major Gowdie, in 1791, it was known to be too strong by nature to be reduced, if the garrison made a resolute defence; but the governor was so intimidated by the spirited attacks of the detachment, and by a movement of the grand army towards the place, that he capitulated and retired into the British territories. After its surrender it was found to be amply supplied with guns, ammunition, and provisions for its defence; and although Kistnagherry be the principal fort, Ryacotta from its situation may be considered the chief key of the Mysore dominions.—*(F. Buchanan, Dirom, Salt, &c.)*

KELLAMANGALUM *(Killa Mangalam, the prosperous fort)*.—A small town in the districts ceded from Mysore and annexed to the Barramahal. Lat. 12° 35′ N. long. 78° 5′ E.

PINAGRA.—A small town in the Barramahal, 92 miles E. S. E. from Seringapatam. Lat. 12° 5′ N. long. 77° 57′ E.

CHANGAMA.—A town in the Barramahal, 75 miles W. by N. from Pondicherry. Lat. 12° 18′ N. long. 78° 50′ E.

NEEPATOOR.—A town in the Barramahal division, situated on the north bank of the Panaur river, 86 miles W. by N. from Pondicherry. Lat. 12° 5′ N. long. 78° 36′ E.

VENIAMBADY.—A village in the Barramahal, fortified with a mud wall. Lat. 12° 41′ N. 78° 43′ E. 45 miles S.W. from Vellore. This place stands on an island formed by the Palar river, and has a very pleasing appearance, being surrounded with trees, which are scarce in the Barramahal, and situated within a fine plain surrounded by hills. During the rainy season the Palar frequently commits great devastation, and it rises highest when the rains prevail on the coast of Coromandel. There are here two temples of note, one dedicated to Siva and the other to Vishnu. The estate or subdivision of Veniambady comprehends five villages, viz. Veniambady, on an island; Mulputee, Chenampetta, and Meetpalum, on the north side of the Palar; and Govindpoor, on the south side. Mulputee is almost entirely inhabited by Brahmins, and is the most populous; Govindpoor by Lubbee, or Mahommedan merchants. Weavers of the coarse fabric termed gunnies, and of floor mats, are the most numerous classes in Chenampettah, and cultivators at Meetpalum. In Veniambady all the indigenous classes are found.—*(A. H. Hamilton, F. Buchanan, &c.)*

VENCATGHERRY.—A town in the Barramahal district, 54 miles W. by N. from Vellore. Lat. 13° 1′ N. long. 78° 33′ E. This place was formerly the residence of the Pedda Naika poligar, and the ruins of his fort are still conspicuous. It is built on a rising ground, and consists of several enclosures surrounded by walls of stone and mud, flanked with towers and bastions, which rise higher and higher towards the central enclosure, where stood the Raja's dwelling. The inhabitants here are almost all Telingas, or Gentoos as they are named by the English at Madras. The strata here resemble those of the Eastern Ghaut mountains, and iron is procured by melting a species of black sand.—*(F. Buchanan, &c.)*

SAUTGHUR *(or Satghadam)*.—A town in the Barramahal, 106 miles W. by S. from Madras. Lat. 12° 57′ N. long. 78° 48′ N. The situation of this place is picturesque, being surrounded by rocks covered in part with brushwood. The Nabob of the Carnatic has a garden here, which is considered the best in the country, and is let out to some Armenians at Madras. Like most eastern gardens, it is totally destitute of taste or beauty. The trees are planted regularly, and water is conducted in small channels to the root of each. In this neighbourhood the agave Americana grows in great profusion. The surrounding hills are covered with large stones, among which grow many small trees and shrubs, and also a few tamarind and banyan trees of great age and size. The pass or ghaut beyond this place, approaching the Mysore, has been widened and levelled since the conquest of that province, and artillery can at present ascend with little difficulty; but the tranquillity of the whole south of India, now under the Madras Presidency, has rendered this road principally important for commercial purposes.—*(Lord Valentia, &c.)*

THE CARNATIC.

(CARNATA.)

The large province denominated the Carnatic by Europeans comprehends the former dominions and dependancies of the Nabob of Arcot, and extends from the 8th to the 16th degree of north latitude. The northern boundary commences at the southern limit of the Guntoor Circar, defined by the small river Gundegama, which falls into the sea at Moutapilly. From hence it stretches south to Cape Comorin, a distance of about 560 miles, but of unequal breadth, the average being about 75 miles.

The territory south of the river Coleroon is called the Southern Carnatic, and was rather tributary to the Nabobs of Arcot than a real possession. Prior to the British sovereignty it was occupied by numberless Rajas, Poligars, and other petty chiefs, and subdivided into the districts of Tinnevelly, Madura, Marawa, the Poligar's territory, part of Trichinopoly and Tanjore; the principal towns being Tanjore, Trichinopoly, Madura, Tranquebar, Negapatam, Tinnevelly, and Nagore.

The Central Carnatic extends from the Coleroon to the river Pennar, and contained the remainder of Trichinopoly, Volconda, Palamcotta, Ginjee, Wandiwash, Conjee, Vellore, Chingleput, Chandgherry, Serdamilly, and part of Nellore; the chief towns being Madras, Pondicherry, Arcot, Wallajabad, Vellore, Cuddalore, Chingleput, Ginjee, Pulicat, Chandgherry, and Nellore.

The Northern Carnatic extended from the river Pennar to the river Gundagama and the Guntoor Circar, and included the remainder of Nellore, Angole, and some smaller districts; the chief towns being Angole, Carwaree and Samgaum. In ancient times, this last tract formed part of the Hindoo division of Andhra, which reached to the Godavery, and the sovereigns of which, about the beginning of the Christian era, were very powerful in India.

The principal rivers are the Panaur, Palaur, Cavery, and Vaygaroo, all of which have their sources in the table land above the Ghauts. The vast height of these mountains, and their great extent, not only fix the boundaries of the two Carnatics above and below the Ghauts, but by stopping the course of the

winds likewise divide the seasons. The climate of the Carnatic may be considered one of the hottest in India, for although somewhat relieved on the sea coast by the prevalence of the land and sea breezes, yet at the distance of ten or twelve miles inland, the sea breeze arrives late in the evening, and heated by passing over the intermediate tract of country. It is common in May, June, and July, to have occasional showers, and at some period of that time to have three or four days of heavy rain, which cools the air, and enables the cultivation of dry grain to take place. The weather in July, though hot, is cloudy, with strong winds from the west.

The soil of the Carnatic near the sea is composed of sand and loam, sparingly intermixed with the remains of marine animals. The inland parts contain hills of sienite, with a very small proportion of feltspar; the whole soil of the Carnatic appearing to consist of the debris of decomposed sienitic mountains. According to local circumstances, it is either a loam mixed with sand and gravel, and strongly impregnated with iron; or in low and wet places a stiff red loam mixed with vegetable earth and fine sand; on eminences it is sand and gravel. It is also impregnated with common salt, which in dry weather presents on the surface a saline efflorescence. Near Madras the soil is a heavy, sterile, salt loam; along the sea coast, and for some miles inland, at certain depths, marine productions are found, such as cockle and oyster shells. Trees will not thrive in the saline soil near to Madras, which soil, however, is not supposed to extend further than the mount called Little St. Thomas, from whence to Vellore the surface is sandy, and nearly as poor as in the neighbourhood of Madras, but it is more free from saline impregnation.

The general division of the country here is into high and low lands; in the first of which all kinds of small grain are cultivated; on the last, rice, which requires a redundance of moisture. In such districts as have not the advantage of being watered by considerable rivers, or in parts where the water cannot be conveyed from thence to the adjacent fields, tanks are made, which being filled during the periodical rains furnish water for the rice fields and for the cattle in the dry season. Some of these are of great extent, and were originally made by enclosing deep and low situations with a strong mound of earth. Others of less magnitude, for the use of temples, villages, or gardens, are of a quadrangular form, lined with stone, and descending by irregular steps from the margin to the bottom. Raggy is the small grain most cultivated, as it meets a ready market everywhere among the lower classes, who chiefly subsist on it. Sugar is only cultivated in small quantities, the soil not being rich enough for the cane; and indigo is cultivated, but not for exportation. The cotton chiefly raised in this province is the common dwarf cotton (gossypium herbaceum).

Famines and scarcities are much more frequent in the Carnatic and south of India generally than in the Bengal provinces. In all those districts where the permanent system of revenue assessment has been introduced, the condition of the cultivator has been improved; because, although the assessment was originally fixed at one-half of the produce, in the course of time, by improvement, the half is reduced to a third, one-fourth, and even one-fifth of the actual produce.

The only trees that grow spontaneously on the barren parts of the Carnatic are the melea azadirachta and the robinia mitis, the last of which flourishes both on the arid hills of the Carnatic and on the muddy banks of the Ganges. Very little of the soil between Sri Permaturu and Vera Permal Pellay's choultry will, at the usual rent, repay the expense of cultivation, and in the present state of the population, it would not be expedient to let it at low rents, as by that means useful labourers might be taken from more valuable lands. The river water after the rains is here reckoned the best, and next to it the tank water; that which is drawn from wells is called salt by the natives, although the quantity of muriate of soda diffused in it is very small. Springs issuing from the surface are scarcely ever seen on the plains, but are frequent among the mountains and hilly parts.

In the towns, as well as the villages, and along some of the principal high roads, are choultries, in the native language called chauvadi, from which, probably, the English term choultry is derived. The smaller ones are single square rooms, open towards the street, where the roof is supported by large square pillars; in the walls are excavations for lamps, but no windows. The larger ones are handsome and extensive buildings, which have been erected and endowed by the magnificence of the prince, the generosity of some rich individual, or not uncommonly in consequence of some pious vow. A Brahmin resides near, who furnishes the traveller with food and a mat to lie on, and contiguous is a tank or well, for the pilgrims to perform their ablutions. Everywhere within 40 or 50 miles of Madras, such useful buildings are common, and have been erected by rich merchants of that city, but they are generally kept in so dirty a state as to be disgusting to Europeans. The adjacent tank or pond is also equally neglected, for although the natives appear to be less capable of supporting thirst than Europeans, yet they are perfectly indifferent as to the purity of the liquid which they drink up, whether turbid or clear.

There are few countries that can exhibit so many large temples, and other public monuments of wealth and civilization, as the Carnatic, where almost all the pagodas are built of the same form. A large area, which is commonly a square, is enclosed by a wall of 15 or 20 feet high, and in the middle of the area are the temples, which, as if intended to be concealed from public view, are

never raised above the height of the surrounding wall. In the middle of one or more of the sides of this wall is a gateway, over which is built a high tower, not designed as a defence of the pagoda, but as an historical monument of the god to whom it is dedicated, representing the attributes and adventures of these divinities. There were an astonishing number of forts and fortresses formerly in the Carnatic, mostly built of a square form. They are now, in consequence of the long internal tranquillity, rapidly going to decay; but the natural strength of the situations on which they are placed will for ever remain, and point out their former site. Villages and towns, in an open level country, are but of a day in duration compared with fortresses, especially if the latter derive any portion of their strength from their natural situation.

The great mass of the population in this extensive province profess the Hindoo religion of the Brahminical persuasion, the Mahommedans being but thinly scattered over the country, except at the Nabob's court and a few other places. In 1785, there were reckoned to be about 20,000 native Christians of the Roman Catholic sect, and the Christians of all denominations probably amount at present to double that number. The population of the Carnatic, in its most extensive sense, may be estimated still to exceed five millions, although in 1809, 10, and 11, various portions of it suffered from a scarcity and a destructive epidemic fever. The natives, generally, are much inferior in bodily strength to Rajpoots, Seiks, and Mahommedans of Hindostan Proper. In the Lower Carnatic a great proportion of the Brahmins follow secular professions. They almost entirely fill the different offices in the collection of the revenue and administration of justice, and they are exclusively employed as messengers and keepers of choultries. Much of the land is rented by them, but, like the Jews, they seldom put their hands to actual labour, and on no account will they hold the plough. Their farms are chiefly cultivated by slaves of the inferior castes of Sudras and the Punchum Bundum. These last are by far the most industrious people of the country, but the greater part are slaves. So sensible was Hyder of their value, that during his incursions this was the caste he principally endeavoured to carry away. There are a few Mahommedan farmers who possess slaves, but the most numerous class of farmers is composed of Sudras. Some of these possess slaves, but many of them cultivate their farms with their own hands.

The most numerous class of Brahmins (comprehending one half of all the Brahmins of the Lower Carnatic) is of the Smartal sect, who are votaries of Siva, and followers of Sankara Acharya. Throughout both Carnatics, except at Madras, the Brahmins appropriate to themselves a particular quarter of every town, and generally that which is best fortified. A Sudra is not permitted to

dwell in the same street with a Brahmin, while he exacts the same deference from the Whalliaru or Pariar, and other low castes, who generally live in wretched huts in the suburbs. In both the Upper and Lower Carnatics, taking snuff is much more common than in Bengal; smoking, on the contrary, is in great disrepute. The hooka is totally unknown, except among the Mahommedans. The lower classes smoke cigars, but a Brahmin would lose caste by such a practice, and it is considered unbecoming, even among the richer part of the Sudra tribe. Indeed, notwithstanding the great resort of Europeans and other foreigners to the Carnatic, the general Hindoo manners are retained by a vast majority of the inhabitants in wonderful purity. If any person leaving Madras goes to the nearest Hindoo village, not a mile into the country, he is as much removed from European manners and customs as if he were in the centre of Hindostan.

Throughout this province, the quadruped ass is a very common animal. The breed is small as in Bengal, but there is an uncommon variety of colour among them. Some are of the usual ash colour, while others are almost black, in which case the cross on their shoulders disappears. They are kept by five classes of people, who are all of low castes, the higher ranks disdaining the use of so impure an animal. One of these is a wretched caste, named Chensu Carir, who are described as having neither house nor cultivation. One common article of their food is the termes, or white ant. They travel from place to place, conveying their children and baggage on asses. Every man has also a cow instructed like a stalking horse, by means of which he approaches game, and shoots it with arrows. Throughout the southern parts of India, fowls are a common article of diet with the lower castes, whereas in Bengal their use is confined entirely to Mahommedans. In Bengal, ducks and geese are commonly used by the Hindoos, but in the south of India these birds are not at all domesticated, except by Europeans.

From that part of the Carnatic situated between the rivers Palar and Coleroon, the articles of produce or manufactures exported to Madras are chiefly piece goods, consisting mostly of blue cloths, salampores, coarse chintzes, &c. The blue cloths are again exported, as are many of the coloured goods, to the eastern markets. Among other articles sent from this quarter are rum, indigo, grain, and numerous smaller commodities. The imports from Madras are very inconsiderable.

The first irruption of the Mahommedans into the Carnatic was in A. D. 1310, during the reign of Allah ud Deen on the Delhi throne, when he defeated Belal Deo, the Hindoo sovereign of Carnata. After this period occasional tribute was paid to the Deccany princes, and subsequently to the Mogul sovereigns, but

actual possession does not appear to have been taken until towards the conclusion of Aurengzebe's reign, in the commencement of the 18th century. In the year 1717, Nizam ul Mulk obtained possession of the Mogul conquests in the Deccan and south of India, which from that period ceased to form part of the empire.

In 1743, Anwar ud Deen was appointed Nabob of the Carnatic, and of its capital Arcot, by Nizam ul Mulk, the Soubahdar of the Deccan; and in 1754, after severe contests betwixt the different claimants, aided by the French and English East India Companies, his son, Mahommed Ali, was left in possession of that portion of the Carnatic recovered for him by the British arms. In 1763, it was again surrendered to the Nabob Mahommed Ali, after being wrested from the French and their allies, the contest having in all lasted 15 years; and finally, in 1783, the British had again to reconquer it from Hyder Ali and his son Tippoo.

Mahommed Ali died the 13th of October, 1795, and was succeeded by his son Oomdut ul Omra, who died the 15th of July, 1801. Azil um Omra was then raised to the throne, on which he continued until the 2d of August, 1819, when he died of the prevailing epidemic, and was succeeded by Auzum Jah, his oldest legitimate son, who, on the 11th of September, was proclaimed Nabob Soubahdar of the Carnatic. In 1801, the whole of the possessions of the Nabob of Arcot, situated in the Carnatic, with the exception of a small portion reserved by him as the household lands of himself and family, were transferred to the British government by treaty. Of the lands situated in the southern Carnatic, consisting of the Tinnevelly and Manapar pollams, and the two marawars of Ramnad and Shevagunga, and of those situated to the westward, called the western pollams, the Madras presidency had collected the tribute since 1792. In 1795, the pollams of Ramnad came directly under the charge and management of the British government. The remaining portion of the Carnatic territories, acquired by the treaty of 1801, consisted of the districts of Palnaud, Nellore, Ongole, the province of Arcot, the pollams of Chittoor, and the divisions of Sativaid, Tinnevelly, and Madura.

By the conditions of the treaty the Nabob reserved to himself a clear annual revenue of from two to three lacks of pagodas, unincumbered by any charge, the British government undertaking to support a sufficient civil and military force for the protection of the country and the collection of the revenue. A liberal establishment was also provided for the other branches of the family of Mahommed Ali; and the British government undertook to investigate and adjust the real and fictitious claims advanced against his estate, for the liquidation of which a fund, amounting to 340,000 pagodas annually, was appropriated. Com-

missioners both at home and abroad, with suitable establishments, were in consequence appointed, and the examination of the Carnatic debts has been going on ever since 1805; but owing to the perplexed nature of the investigation, and the number of forged documents produced, small progress has as yet been made. Up to the 10th of February, 1819, the aggregate of absolute adjudications in favour of parties was £2,044,201

The aggregate of provisional adjudications in favour of parties	18,055
	£2,062,256
The aggregate of absolute adjudications against the parties, including the portions disallowed in claims favourably adjudicated, was	25,488,616
	£27,550,872

The custom of usurious loans by Europeans to native princes has long been reprobated by the British government, and its sanction withheld, being convinced that nothing could more effectually restrain the ruinous practice, than a steady determination on the part of the Court of Directors and of their governments in India to resist every arrangement, however specious, which might be proposed for their liquidation.

On the transfer of the province, as above related, it was subdivided into the following collectorships, which comprehend also a few districts from the Upper Carnatic; viz.—

1. Nellore and Ongole, including part of the western pollams or zemindaries.
2. The northern division of Arcot, including Sativaid, Pulicat, Coongoody in the Barramahal, part of Balaghaut, and the western pollams or zemindaries.
3. Chingleput, or the Jaghire.
4. The southern division of Arcot, including Cudalore and Pondicherry.
5. Trichinopoly.
6. Tanjore.
7. Dindigul, including Madura, the Manapara pollams, Ramnad and Shevagunga, partly in the Carnatic and partly in the Mysore.
8. Tinnevelly, in the Southern Carnatic.—*(F. Buchanan, Heyne, 5th Report, Sir Thomas Munro, Sir John Malcolm, J. Grant, Rennell, Fra Paolo, &c. &c.)*

Coromandel *(Cholamandala)*.—This coast extends along the east side of the Bay of Bengal, from Point Calymere to the mouth of the Krishna river. The name is properly Chola Mandala. In Sanscrit the primitive meaning of the latter word is orbit or circle, and thence a region or tract of country; and probably it received its name from the Chola dynasty, the ancient sovereigns of Tanjore. In the records of Madras, until 1779, it is written Choramandel.

When the northerly wind or monsoon prevails on the coast of Coromandel and in the bay of Bengal, the southerly wind reigns on the coast of Malabar; and when the northerly wind blows on the latter, the southerly wind prevails on the former coast. The northerly winds are expected on the coast of Coromandel and in the bay of Bengal about the middle of October. The periodical change, which is followed by the rainy season, is called the great monsoon. It is frequently accompanied by violent hurricanes, nor is serene weather expected until the middle of December, and sometimes storms happen so late as the 1st of January. The King's and Company's ships are consequently ordered to quit the coast by the 15th of October. The southerly wind sets in about the middle of April, and the early portion of it is a period of great drought on the Coromandel coast, while partial rains fall on that of Malabar and among the Western Ghauts.

During the continuance of the hot winds the coast of Coromandel is parched up, resembling a barren wilderness, nothing appearing green except the trees. When the rains fall vegetation is restored, the plants revive, and a beautiful verdure is again opened all over the country. It is an observation of the natives on the Coromandel coast, which is confirmed by the experience of many Europeans, that the longer the hot wind blows the healthier are the ensuing months, these winds purifying the air. The coast of Coromandel is generally an open roadsted, without harbours, and there is a considerable difficulty in landing on account of the surf, except at places where proper boats are provided. (*Wilks, Crawfurd, Lind, Kyd, &c.*)

MADRAS (*Mandirraj.*)

A city in the Carnatic province, the capital of the British possessions in the Deccan and south of India. Lat. 13° 5′ N. long. 80° 21′ E. The travelling distance from Calcutta is 1030 miles, and from Bombay 770. The approach to Madras from the sea is very striking; the low flat sandy shores extending to the north and south, and the small hills that are seen inland, the whole exhibiting an appearance of barrenness which is much improved on closer inspection. The beach seems alive with the crowds that cover it. The public offices and store houses erected near the shore are fine buildings, with colonnades to the upper stories, supported on arched bases, covered with the beautiful shell mortar of Madras, hard, smooth, and polished. Within a few yards of the sea, the fortifications of Fort George present an interesting appearance, and at a distance minarets and pagodas are seen mixed with trees and gardens. With all these external advantages it would be difficult to find a worse station for a capital than Madras, situated as it is on the margin of a coast where a rapid

current runs, and against which a tremendous surf beats even in the mildest weather. The site of Pondicherry is in every respect superior, and is placed in a rich and fertile country, besides having the advantage of being to windward, the loss of which was severely felt by the British settlers during the hard-fought wars of the 18th century. But however inconvenient, the expense of removal at this late period precludes all idea of a change.

The boats used for crossing the surf are large and light, and made of very thin planks sewed together, with straw in the seams instead of caulking, which it is supposed would render them too stiff; the great object being to have them as flexible as possible to yield to the waves like leather. When within the influence of the surf, the coxwain stands up and beats time with great agitation with his voice and foot, while the rowers work their oars backwards until overtaken by a strong surf curling up, which sweeps the boat along with frightful violence. Every oar is then plied forwards with the utmost vigour to prevent the wave taking the boat back as it recedes, until at length by a few successive surfs it is dashed high and dry on the beach. The boats belonging to the ships in the roads sometimes proceed to the back of the surf, where they anchor on the outside of it, and wait for the country boats from the beach to convey their passengers on shore. When the weather is so unsettled as to make it dangerous even for the country boats to pass and repass, a flag is displayed at the beach-house to caution all persons on board ship against landing. Large ships generally moor in nine fathoms, with the flagstaff W. N. W. about two miles from the shore. From the beginning of October to the end of December is considered the most dangerous season to remain in the Madras roads.

The fishermen and lower classes employed on the water use a species of floating machine of a very simple construction, named a catamaran. These are formed of two or three light logs of wood, eight or ten feet in length, lashed together with a small piece of wood inserted between them to serve as a stem piece. When ready for the water they hold two men, who with their paddles launch themselves through the surf to fish, or to carry letters or refreshments in small quantities to ships, when no boat can venture out. They wear a pointed cap made of matting, where they secure the letters, which take no damage, however often the men are washed off the catamaran, which they regain by swimming, unless interrupted by a shark. Medals are given to such catamaran men as distinguish themselves by saving persons in danger, or by their care in conveying papers through the surf in dangerous weather.

Madras differs in appearance considerably from Calcutta, having no European town, except a few houses in the fort, the settlers residing entirely in their garden houses, repairing to the fort in the morning for the transaction of busi-

ness, and returning in the afternoon. Fort George, as it now stands, was planned by the celebrated engineer, Mr. Robins, and is a strong handsome fortress, not too large. It is situated within a few yards of the sea, and although not so extensive or of so regular a design as Fort William at Calcutta, yet from the greater facility of relieving it by sea, and the natural advantages of the ground, which leaves the enemy less choice in the manner of conducting his attack, it may on the whole be deemed equal to it, and has the convenience of requiring but a moderate garrison, generally consisting of one European regiment and four battalions of native infantry. In the middle of the present fortress stands the original fortress first erected here, but now mostly converted into government offices, and the town residence of some of the civil servants. To the southward stands the church, at the back of which is the residence of the governor. To the northward of the old fort stands the exchange, on which in 1796 a light house was erected; the light of which is 90 feet above the level of the sea, and may be seen from ships' decks at the distance of 17 miles.

The government house, which is large and handsome, is in the Choultry plain, being situated on the edge of the esplanade; and near to it are Chepauk Gardens, the residence of the Nabob of the Carnatic, which intercept the breeze from the sea and confine the view. The garden houses about Madras are generally only of one story, but of a pleasing style of architecture, having their porticoes and verandas supported by chunamed pillars. The walls are of the same materials, either white or coloured, and the floors are covered with rattan mats. They are surrounded by a field planted with trees and shrubs, which have changed the barren sand of the Carnatic into a rich scene of vegetation, but flowers and fruits are still raised with difficulty. During the hot winds mats made of the roots of the cusa grass, which has a pleasant smell, are placed against the doors and windows and are constantly watered, so that the air which blows through them spreads an agreeable freshness and fragrance throughout the room. The moment, however, the cooling influence of the mats is quitted, the sensation is like entering a furnace, although taking the average of the whole year Madras experiences less extreme heat than Calcutta. In January the lowest is about 70°, and in July the highest about 91°. From a correct register of the weather kept at Madras prior to 1811, it appeared that no rain had fallen there in the month of March during a period of 13 years.

The botanic garden, reared at a vast expense by the late Dr. James Anderson, is now in a sad state of ruin. On the 9th of December, 1807, Madras was visited by a dreadful hurricane, which almost destroyed the garden, and the loss may be considered a national one. Many of the natives were involved in great misery by the storm, but it had a singular effect on one individual. After the

hurricane had subsided, a native woman raised a pile of wood in a gentleman's coach-house, and getting underneath it with her child, had the desperate resolution to set fire to it, and thus burned herself and child to ashes. Among the remaining plants are still to be seen the sago tree, and the nopal, or prickly pear, on which the cochineal insect feeds, and which Dr. Anderson discovered to be an excellent antiscorbutic. It has since been used as such on board of the ships of war on the Indian station. This plant (the nopal) keeps fresh and even continues to vegetate long after it is gathered, and it also makes an excellent pickle for a sea voyage.

The Choultry plain commences about a mile and a quarter S. W. of Fort St. George, from which it is separated by two small rivers. The one, called the river Triplicane, winding from the west, gains the sea about 1000 yards south of the glacis; the other, coming from the N. W. passes the western side of the black town, the extremity of which is high ground, which the river rounds, and continues to the east within 100 yards of the sea, where it washes the foot of the glacis, and then turning to the south, continues parallel with the beach until it joins the mouth and bar of the river Triplicane. The Choultry plain extends two miles to the westward of the enclosures which bound the St. Thomé road, and terminates on the other side at a large body of water called the Meliapoor tank, behind which runs with deep windings the Triplicane river. The road from the mount passes two and a half miles under the mound of the tank, and at its issue into the Choultry plain is a kind of defile formed by the mound on one side, and buildings with brick enclosures on the other.

In the neighbourhood of Madras the soil, when well cultivated, produces a good crop of rice, provided in the wet season the usual quantity of rain falls; and in some places the industry of the natives by irrigation creates a pleasing verdure. The fields yield two crops of rice annually. In appearance the country is almost as level as Bengal, and in general exhibits a naked, brown, dusty plain, with few villages, or any relief for the eye, except a range of abrupt detached hills towards the south. The roads in the immediate vicinity of Madras are excellent and ornamental, being broad and shaded with trees. The huts seen at a little distance from town are covered with tiles, and have a better appearance than those of Bengal; and the inns and choultries, which are common on the roads, evince an attention to travellers not to be found in that watery province. A considerable part of the country, although at present naked, seems capable of raising trees and hedges, and shows symptoms of being in a progressive state of improvement. Near to Condatura the country assumes a very pleasing aspect. Numerous small canals from the Saymbrumbacum tank convey a constant supply of water to most of the neighbouring fields, and fertilize

them without the trouble of machinery; in consequence of which they yield two crops of rice per annum. The cattle in the neighbourhood of Madras are of the species which are common in the Deccan, and are a small breed, but larger than those reared in the southern parts of Bengal. In the vicinity of Madras, buffaloes are generally used in carts, of a smaller size than the Bengal buffaloes.

The society at Madras is more limited than at Calcutta, but the style of living is much the same, except that provisions of all sorts are much less abundant and greatly more expensive. During the cold season there are monthly assemblies, with occasional balls all the year. Among the places of public resort is the Mount road, leading from the fort to St. Thomas's Mount, which is quite smooth, with banyan and white tulip trees planted on each side. Five miles from Fort St. George, on this road, stands a cenotaph to the memory of the Marquis Cornwallis, the erection of which cost a very large sum. It is customary for the ladies and gentlemen of Madras to repair in their gayest equipages, during the cool of the evening, to the Mount road, where they drive slowly about the cenotaph and converse together. But the greatest lounge at this presidency is during visiting hours, from nine o'clock in the morning until eleven, during which interval, the young men go about from house to house, learn and retail the news, and offer their services to execute commissions in the city, to which they must repair for purposes of business. When these functionaries retire, a troop of idlers appears, and remain until tiffin at two o'clock, when the real dinner is eaten. The party then separates, and many withdraw to rest or to read, until five o'clock; about which time the master of the family returns from the fort, when an excursion to the Mount road, and dinner afterwards, finishes the day, unless prolonged by a ball or supper party at night.

On landing at Madras, passengers are immediately surrounded by hundreds of Dobashies, and servants of all kinds pushing for employment. Thse Dobashies undertake to interpret, buy all that is wanted, provide servants, tradesmen, palanquins, and to transact whatever business a stranger requires. At Madras, these interpreters are of three castes of Sudras. The persons of the first caste seem analogous to the Kayastas (or Koits) of Bengal, and are called Canaca-pillays, which by the English is commonly written Canacoply; and this name is by Europeans extended to all persons, whether Brahmins or Sudras, who follow the same profession. The next caste who follow the business of Dobashies are the more learned Goalas, or Yadavas; and the third caste are the Vaylayars of the labouring class. Each of these castes pretends to a superiority of rank over the others. The pride of caste is remarkably prevalent among Hindoos, and there is scarcely a creature so wretched or ignorant, but who on this account

holds in the utmost contempt many persons in easy circumstances and respectable situations. The gradation of the different inferior castes is by no means well ascertained, there being only one point perfectly clear, which is the immeasurable superiority of the Brahmins above the rest of mankind.

Among the charitable institutions at Madras are a male and female orphan asylum, both admirably conducted. The men servants are mostly Hindoos, but a great proportion of the female servants are native Portugueze. Besides French pedlers from Pondicherry, with boxes of lace and artificial flowers, there are a set of Mahommedans who go about selling moco stones, petrified tamarind wood, garnets, coral, mock amber, and a variety of other trinkets. The Madras jugglers are celebrated all over India for their dexterity; the most curious, at the same time the most disgusting, sight, is the swallowing of a sword, in which there is no deception. They commence operations very young; the children beginning the experiment with short bits of bamboo, which are lengthened as the throat and stomach are able to bear them. In 1812, a college was instituted here similar to that established in Calcutta, for the instruction of the young civilians in the country languages, previous to their being nominated to official situations in the interior, the expense of which in 1813 was 32,711 star pagodas.

The black town of Madras stands to the northward of the fort, from which it is separated by a spacious esplanade. It was formerly surrounded by fortifications sufficient to resist the incursions of cavalry, but having long become unnecessary are now neglected. In this town reside the native Armenian and Portugueze merchants, and also many Europeans unconnected with government. Like other native towns it is irregular and confused, being a mixture of brick and bamboo houses, and makes a better appearance at a distance than when closely inspected. In 1794, the total population was vaguely estimated at 300,000 souls, and it does not appear that any attempt at a more accurate computation has been subsequently made. In November, 1803, a navigable canal was opened from the black town to Ennore river, 10,560 yards in length; the greatest breadth at the top 40 feet, and its greatest depth 12 feet. By this channel boats go to Pulicat, from whence Madras is supplied with charcoal.

Owing to the want of a secure port and navigable rivers, the commerce of Madras is much inferior to that of the other two presidencies; but all sorts of Asiatic and European commodities are, however, to be procured. Besides the disadvantages above-mentioned, the Carnatic province, considered generally, is sterile compared with Bengal, and raises none of the staple articles of that province in such quantities, or at so low a price, as to admit of competition in foreign markets. The Company's staple article is piece goods. Meat, poultry, fish, and other refreshments for shipping, are to be procured here; but they are

neither of so good a quality nor so cheap, as in Bengal. Wood and fuel are rather scarce, and in proportion dear. The Madras market having in 1812 been relieved from certain restraints before imposed on it, the good effects were instantaneously experienced, the supply having greatly increased in quantity (especially of poultry) while the price diminished; the natural consequences followed of an increased consumption and steady demand. The water is of a very good quality, and supplied to ships by native boats at established prices. On account of the dearness of provisions, wages are considerably higher here than in Calcutta; but few servants are kept, comparatively, yet the work is quite as well done. Household servants receive from two to five pagodas per month, and the hire of a palanquin is $4\frac{1}{2}$ pagodas per month; for the field service, a set of bearers receive each two pagodas per month; but at the presidency $1\frac{3}{4}$ pagodas each.

Until 1818, the public and private accounts at Madras were kept in star pagodas, fanams, and cash, but from the commencement of that year the Court of Directors ordered that the rupee should in future constitute the standard coin of the presidency, and that all future engagements of the government, and the pay and allowances of their servants, should be adjusted at the rate of 350 rupees per star pagoda. The new silver currency consists of rupees, quarter rupees, double annas, and annas; besides which a gold coinage has been issued under the very barbarous appellation of gold rupees (rupee meaning silver exclusively), and a copper coinage at the rate of 12 pice for one anna. Formerly 80 cash made one fanam, and from 42 to 46 fanams one star pagoda. Cash pieces are small copper coin struck in England and sent to Madras, bearing the date of 1803, and having their value marked on each of them. In 1813, the pound sterling of Great Britain was reckoned at 2 pagodas 21 fanams at the Madras custom-house; the Bengal sicca rupee 325 per 100 star pagodas; and the Bombay rupee 350 per star pagoda. The origin of the term pagoda has never been satisfactorily ascertained. By the English in the Carnatic, it is a name given to a Hindoo temple, and also to a gold coin called varaha or varahun by the Hindoos, and hoon by the Mahommedans.

Total gross collection of the public revenues of Madras city in 1817:

Land revenue	13,363 star pagodas.
Salt	15,901
Land customs	153,043
Exclusive sale of spirits (abkarry)	94,122
Sundry small branches of revenue	2,938
Stamps	1,634
Tobacco monopoly	
Total	281,003

In 1813, the charges defrayed at this presidency and its subordinates by the East India Company for the management of their trade, so far as the same could be distinguished from the civil and other charges respectively, were star pagodas 227,588. In 1811-12, the total amount of the exports, exclusive of treasure from Madras and the ports under the Madras presidency, in private trade, amounted to . . . . 12,869,049 Arcot rupees.

Ditto . Ditto . Ditto of imports . .	12,039,679	
Balance in favour of the export trade	829,370	

The whole quantity of treasure imported into Madras between the 1st of January, 1811, and the 30th of April, 1812, amounted to 2,662,438 Arcot rupees.

Imported at the subordinate ports . . .	1,513,591
Total . .	4,176,029

In the official year 1811-12, the value of the investment exported by the East India Company was 4,489,282 Arcot rupees.

A supreme court of justice is established at Madras on the model of that at Fort William in Bengal. It consists of a chief justice and three other judges, who are barristers of not less than five years standing, appointed by the king. The salary of the chief justice is £6000 per annum, and of the puisne judges £5000 each, paid at the rate of 8 shillings per star pagoda. After seven years service in India, if the judges of the supreme court return to Europe, the king is authorized to order pensions to be paid them out of the territorial revenues in the following proportions: to the chief judge not more than £1600 per annum, and to the junior judges not more than £1200 per annum. The law practitioners attached to the court are eight attornies and six barristers.

This part of the coast of Coromandel was probably visited at an earlier period by the English, but they possessed no fixed establishment until A. D. 1639, in which year, on the 1st of March, a grant was received from the descendant of the Hindoo dynasty of Bijanagur, then reigning at Chandergherry, for the erection of a fort. This document from Sree Rung Rayeel expressly enjoins, that the town and fort to be erected at Madras shall be called after his own name, Sree Runga Rayapatam; but the local governor or Naik, Damerla Vencatadri, who first invited Mr. Francis Day, the chief of Armagon, to remove to Madras, had previously intimated to him, that he would have the new English establishment founded in the name of his father Chenappa, and the name of Chenappa-patam continues to be universally applied to the town of Madras, by the natives of that division of the south of India named Dravida. In consequence of this permission, without waiting for instructions from the Court of

Directors, Mr. Day proceeded with great alacrity to the construction of a fortress, which in India is soon surrounded by a town. The latter he allowed to retain its Indian appellation, but the former he named Fort George. The territory granted extended five miles along shore and one inland.

In 1644, the money expended on the fortifications amounted to £2294, and it was computed that £2000 more would be requisite, and a garrison of 100 soldiers, to render the station impregnable to the native powers. The garrison appears afterwards to have been much diminished, as in 1652 there were only 26 soldiers in the fortress. In 1653, the agent and council of Madras were raised to the rank of a presidency. In 1654, the Court of Directors ordered the president and council at Fort George to reduce their civil establishment to two factors and a guard of ten soldiers. In 1661, Sir Edward Winter was appointed agent at Madras, but in 1665 was suspended, and Mr. George Foxcroft appointed to succeed him. On the arrival of the latter, Sir Edward Winter seized and imprisoned him, and kept possession of Fort George until the 22d of August, 1668, when he delivered it up to commissioners from England, on condition of receiving a full pardon for all offences. Mr. Foxcroft then assumed the government, which he filled until 1671, when he embarked for Europe, and was succeeded by Sir William Langhorn. This year the sovereign of the Carnatic made over to the Company his moiety of the customs at Madras for a fixed rent of 1200 pagodas per annum. In 1676, the pay of a European soldier at Madras was 21s. per month, in full for provisions and necessaries of every kind.

In 1680, Mr. William Gifford was appointed governor of Fort St. George, and in 1683, he was appointed president both of Madras and Bengal. In 1686, he was dismissed, and Mr. Yule appointed president of Fort George only. On the 12th December, 1687, the population of the city of Madras, Fort George, and the villages within the Company's boundaries, was reported in the public letter to be 300,000 persons. In 1691, Mr. Yule was dismissed, and Mr. Higginson appointed his successor. In 1696, Mr. Thomas Pitt was appointed governor, in which year the revenue produced by taxes at Madras amounted to 40,000 pagodas. In 1701, Mr. President Pitt expressed his fears that the natives would bribe the Arab fleet to assist them in blockading the garrison. In 1702, Madras was besieged by Daoud Khan, Aurengzebe's general, who said he had orders to demolish it altogether. Up to 1703, gunpowder formed one of the articles of the outward bound investment, but about this period the manufacture of it was so much improved at Madras as to preclude the necessity of sending any more. In 1708, the governor, Mr. President Pitt was much alarmed by a dispute among the natives about precedence—one party described as the right hand caste, and

the other as the left hand caste; each threatening to leave the place and retire to St. Thomé, if superiority were not granted.

From the junction of the rival East India Companies in 1708, we have no authentic annals of Madras until 1744, when it was besieged by the French from the Mauritius, under M. de la Bourdonnais; at which period it was estimated that the native inhabitants, residing within the Company's limits, amounted to 250,000 persons. The English colony did not exceed 300 men, and of these 200 only were soldiers of the garrison. On the 7th of September, the French began to bombard the town, and on the 10th it was surrendered. There was not a man killed in the French camp during the siege; four or five English were killed in the town by the explosion of the bombs, which likewise destroyed two or three houses. From this period it is useful to contemplate the progress made by the British in Hindostan both in the science and spirit of war. The plunder realized by the French was about £200,000, and the town was by the capitulation ransomed for £440,000, which agreement was subsequently broken by M. Dupleix, and all the British inhabitants of every description compelled to abandon the place.

At the peace of Aix la Chapelle, Madras was restored, and evacuated by the French in August, 1749, when it was found in a very improved condition. The buildings within the White Town had suffered no alteration, but the bastions and batteries in that quarter had been enlarged and strengthened. The French had entirely demolished that part of the Black Town situated within 300 yards of the White, in which space had stood the buildings belonging to the most opulent Armenian and Indian merchants. With the ruins they formed an excellent glacis, which covered the north side of the White Town, and they likewise had thrown up another on the south side. The defences of the town, however, still remained much inferior to those of Fort St. David, where the East India Company ordered the presidency to continue.

Although improved, Fort St. George was incapable of making a considerable resistance against a regular European force; yet in this condition it was allowed to remain until 1756, when the apprehension of another attack from the French, compelled the governor and council to strengthen the fortifications. About 4000 labourers of different descriptions were consequently employed, and continued to work until driven away by the approach of the French under M. Lally in 1758. On the 12th December, that year, the last of the troops from the different outposts entered the fort, and completed the force with which Madras was to sustain the siege. The whole of the European military, including officers, with 64 topasses and 80 Caffres, amounted to 1758 men; the sepoys 2220 men, the European inhabitants not military were 150, and they were appropriated

without distinction to serve out stores and provisions to the garrison. The council of the presidency, by an unanimous vote, committed the defence of the siege to the governor, Mr. Pigot, recommending him to consult Colonel Lawrence on all occasions.

The siege commenced on the 17th of December, 1758, and was prosecuted with the utmost skill, vigour, and bravery, on both sides, until the 17th of February, when the French were obliged to raise the siege with such precipitation that they had not time to destroy the black town or remove their sick. They took with them about one quarter part of the stores, but left behind 52 pieces of cannon and 150 barrels of gunpowder. During the siege the fort fired 26,554 rounds from their cannon, 7502 shells from their mortars, and threw 1990 hand grenades; the musquetry expended 200,000 cartridges. In these services were used 1768 barrels of gunpowder; 30 pieces of cannon and five mortars had been dismounted from the works.—As many of the enemy's cannon balls were gathered in the works, or about the defences of the fort, or found within the black town, as the garrison had expended. The enemy threw 8000 shells of all sorts; of which by far the great number were directed against the buildings, so that scarce a house remained that was not open to the heavens.

While the siege lasted 13 officers were killed, 2 died, 14 wounded; and 4 taken prisoners; in all 33. Of European troops 198 were killed, 52 died in the hospitals, 20 deserted, 122 were taken prisoners, and 167 wounded; in all 579. Of the sepoys and Lascars 114 were killed, including officers, 232 wounded; and 440 deserted. The loss of men sustained by the French army was never exactly ascertained. Their force at the commencement of the siege was 3500 Europeans, 2000 sepoys, and 2000 native and European cavalry.

Since that memorable period Madras has suffered from no external attacks, although approached very near by Hyder in 1767 and 1781; but the strength of the works is wholly beyond the utmost effort of native tactics, and blockade need not be apprehended while the sea is open. From being the head of a petty territory, five miles long by one broad, it is now the capital of an extensive region, comprehending all India south of the Krishna, and a considerable portion of the Deccan, some account of which will be found in the next article, under the title of MADRAS PRESIDENCY. From A. D. 1747, the succession of governors took place according to the following abstract:

Charles Floyer, Esq. succeeded to the government of Fort St. David (then the principal town) and Madras, on the 15th of April 1747.

12th January, 1749, succeeded by Thomas Saunders, Esq.

14th January, 1755, George Pigot, Esq.

14th November, 1763, Robert Palk, Esq.

25th January, 1767, Charles Bourchier, Esq.

31st December, 1770, Josias Dupré, Esq.

2d February, 1773, Alexander Wynch, Esq.

11th December, 1775, Lord Pigot, who was violently removed by a majority of the council, on the 24th August, 1776, and his place taken by George Stratton, Esq. who was suspended by order from the Court of Directors on the 11th June, 1777, and Lord Pigot restored, but he died on the 10th of May, 1777.

31st August, 1777, Mr. Whitehill arrived at Fort George with the Court's orders respecting Lord Pigot, and took upon himself the government.

8th February, 1778, Thomas Rumbold, Esq. arrived at Fort George and assumed the government. He departed for Europe in April, 1780, and was succeeded by Mr. Whitehill, who was suspended by the orders of the Governor General on the 10th October, 1780, and in consequence Charles Smith, Esq. succeeded in the beginning of November, 1780.

22d June, 1781, Lord Macartney took charge of the government, and on the 1st of June, 1785, resigned to Alexander Davidson, Esq. as the senior civil servant. He continued in office until the

6th April, 1786, when Sir Archibald Campbell took charge of the government, which he occupied until the 1st of February, 1789, when he resigned in favour of Mr. John Holland, who, on the 13th February, 1790, resigned in favour of Mr. Edward John Holland, whose administration lasted only one week.

20th February, 1790, Major General Medows took charge of the government, which, on the

1st August, 1792, he resigned to Sir Charles Oakley, who continued until the

7th September, 1794, when Lord Hobart took charge of the government.

1st February, 1798, General Harris succeeded Lord Hobart, and continued until the

21st August, 1798, when Lord Clive took charge of the government, and on the

30th August, 1803, was succeeded by Lord William Bentinck.

11th September, 1807, William Petrie, Esq. took charge of the government until the

24th December, 1807, when Sir George Hilaro Barlow arrived, and continued until the

21st May, 1813, when he was succeeded by the Honourable John Abercrombie, who, on the

16th September, 1819, was succeeded by The Honourable Hugh Elliott.

On the 11th August, 1819, a resolution was passed by the Court of Directors, appointing Major General Sir Thomas Munro, K. C. B. to the government of Madras, for which presidency he sailed towards the conclusion of the same year.—*(Parliamentary Reports, M. Graham, Milburn, Bruce, F. Buchanan, Public MS. Documents, Wilks, Lord Valentia, Rennell, R. Grant, &c. &c.)*

THE MADRAS PRESIDENCY.

The territories subject to the presidency of Fort George, or Madras, comprehend the whole of Hindostan south of the Krishna river, together with some tracts, acquired since the expulsion of Bajerow, to the north of that river, and also a large province of the Deccan named the Northern Circars. These are under the direct management and controul of the British government; but the above boundaries include, besides, three princes, who collect the revenues, and exercise a certain degree of power in the internal management of their respective states, although with reference to external politics they are wholly subordinate to the British power, are protected by a subsidiary force, and furnish large annual contributions. The princes above alluded to are the Rajas of Mysore, Travancore, and Cochin. The rest of this extensive region is under the immediate jurisdiction of the Governor and Council at Madras, and for the administration of justice and collection of the revenue has been subdivided into the following districts, viz.

Northern Circars.

1. Ganjam.
2. Vizagapatam.
3. Rajamundry.
4. Masulipatam.
5. Guntoor, including Palnaud, with part of the Carnatic.

The Carnatic.

6. Nellore and Ongole, including part of the Western Pollams or zemindaries.
7. Northern division of Arcot, including Sativaid, Pulicat, Coongoody in the Barramahal, part of Balaghaut, and of the Western pollams.
8. Chingleput or the Jaghire.
9. Southern division of Arcot, including Cuddalore.
10. Trichinopoly.
11. Tanjore.

MYSORE AND CARNATIC.

12. Dindigul, including the Manapara Pollams, Ramnad, and Shevagunga, forming part of the Southern Carnatic.

SOUTHERN CARNATIC.

13. Tinnevelly.

MYSORE CONQUESTS.

14. Bellary.
15. Cuddapah.
16. Seringapatam.
17. Salem and Barramahal.
18. Coimbatoor.
19. Canara.
20. Malabar.
21. Madras.

The limits of these districts are almost in every instance coextensive with the local jurisdiction of the zillah courts of justice, and the aggregate square contents of the whole may be roughly estimated at 166,000 square miles. Besides the zillah courts for the administration of justice there are four courts of circuit, viz. the centre division, the northern division, the southern division, and the western division.

The provinces subject to the government of Fort George, with the exception of Canara, Malabar, and other districts, in which traces of private property still existed when they came under the British government, exhibited nearly the same system of landed property and revenue policy. The land was the property of government, and of the ryots or cultivators; but where the share of government absorbed nearly the whole of the landlord's rents, the ryots possessed little more interest in the soil than that of hereditary tenancy. The country was divided into villages. A village (in this part of India), geographically, is a tract of country comprising some hundreds or thousands of acres of arable and waste land; politically, a village is a little republic or corporation, having within itself its municipal officers and corporate artificers. Its boundaries are seldom altered, and though sometimes injured and even desolated by war, famine, and epidemics, the same name, boundaries, interests, and even families, continue for ages. The government share of the crops was generally received from rice lands in kind, at rates varying from 40 to 60 per cent. of the gross produce, after deducting certain portions distributed before the threshing commences. The share of government from dry grain land was generally received in cash, varying with the produce.

The following short statement will shew in what parts of the country the permanent settlement has been carried into effect, and at what periods it has been extended in particular districts.

ANCIENT TERRITORY.

Districts.	When permanently assessed.
The Jaghire	1801-2
The Northern Circars	1802-3 & 1804-5

MODERN TERRITORY.

Salem, Western pollams, Chittoor pollams, Southern pollams,	1802-3
Ramnad	1803-4
Kistnagherry	1804-5
Dindigul	1804-5

ANCIENT TERRITORY.

Trivendaporam, Jaghire villages,	1806-7

Country not permanently assessed in 1811.

MODERN TERRITORY.

Malabar.
Canara.
Coimbatoor.
Balaghaut Ceded Districts.

IN THE CARNATIC.

Tanjore.
Palnaud.
Nellore and Ongole
Arcot, northern and southern division.
Sativaid.
Trichinopoly.
Madura.
Tinnevelly Circar lands.

Ten years ago the total population of these provinces was computed to exceed 12,000,000 of inhabitants, an estimate probably then greatly within the mark, and certainly at present, after such a period, of uninterrupted peace, much more so, notwithstanding the occasional prevalence of epidemic distempers. In the computation above referred to, the inhabitants subject to the Rajas of Mysore, Travancore, and Cochin are not included.

Besides the land revenue, the other sources from whence the public receipts of the Madras government are drawn consist of the government customs both by sea and land; the latter being levied on the articles of inland trade, on their transit through the country, and on their entrance into particular towns; of a monopoly of the sale and manufacture of salt; of the licensed sale of toddy and arrack; and, in some parts of the country, of the licensed sale of betel and tobacco, and of stamp duties and fees on judicial proceedings. The mode and principles, according to which these branches of the public resources are conducted are similar to those which obtain under the Bengal government. The collectors, to whom is confided, under the superintendance of the presidency, the local management of the revenues, are 21 in number, exclusive of assistant collectorships. The following table is an abstract of the total gross public revenue under the Madras presidency for the year 1816-17, leaving out the fractional parts.

TOTAL GROSS COLLECTION OF THE PUBLIC REVENUE UNDER THE PRESIDENCY OF FORT GEORGE.

NAMES OF THE COLLECTORSHIPS.	Collection for Fusly 1226, or from the 12th July, 1816, to the 11th of July, 1817.							
	Land Revenue.	Salt.	Land Customs.	Exclusive Sale of Spirits, Abkarry.	Sundry small branches of Revenue.	Stamps.	Tobacco Monopoly.	TOTAL.
	Star Pagodas.	Star Pagodas.	Star Pagodas.	Star Pagodas.	Star Pagodas.	Star Pagodas.	Star Pagodas.	Star Pagodas.
1. Ganjam	243,225	46,235	8,986	12,720	„	1,787	„	312,956
2. Vizagapatam	364,911	33,036	17,152	14,014	„	3,023	„	432,138
Dutch possessions in ditto	„	„	432	„	„	„	„	432
3. Rajamundry	568,462	67,023	21,947	11,361	655	5,099	„	674,550
French and Dutch possessions in do.	2,626	1,173	1,463	1,118	366	„	„	6,748
4. Masulipatam	276,538	24,661	43,654	30,314	4,292	6,583	„	386,043
5. Guntoor, including Palnaud	302,406	60,772	25,067	381	16,845	3,756	„	412,738
6. Chingleput	304,016	77,310	16,084	11,273	1,740	2,608	„	413,034
Dutch possessions in ditto	1,346	„	369	248	66	„	„	2,031
7. Salem and Barramahal	476,919	„	27,991	9,266	1,783	3,496	„	519,458
8. Madura	437,986	35,557	54,633	9,063	985	3,109	„	541,335
9. Nellore and Ongole	547,053	99,603	50,755	6,917	259	3,939	„	688,528
10. Northern division of Arcot	659,889	„	40,811	22,208	5,875	5,540	„	734,325
Dutch possessions in ditto	„	„	„	625	110	„	„	735
11. Southern division of Arcot	528,811	48,334	43,613	13,408	9,542	4,243	„	647,954
Pondicherry in ditto	1,120	5,030	4,186	2,441	210	„	„	12,988
12. Tanjore	936,032	60,434	66,096	8,548	6,083	9,346	„	1,086,641
Foreign possessions in ditto	521	4,000	1,093	261	23	„	„	5,899
13. Trichinopoly	439,123	„	40,554	8,347	1,658	4,055	„	493,739
14. Tinnevelly	480,261	45,615	30,663	3,294	„	4,296	„	564,131
Dutch possessions in ditto	„	„	„	„	7,291	„	„	7,291
15. Bellary	814,972	„	75,333	80,357	2,171	8,386	„	981,221
16. Cuddapah	685,701	„	43,696	20,679	3,230	5,775	„	759,063
17. Coimbatoor	581,995	„	35,224	6,169	„	2,786	40,719	666,894
18. Canara	494,528	60,039	77,931	9,795	7,471	4,340	63,979	718,085
19. Malabar province	487,054	52,508	18,572	18,592	14,811	5,805	79,700	677,045
French and Dutch possessions in do.	2,187	„	„	698	547	„	„	3,432
20. Seringapatam	2,047	„	9,840	7,070	401	268	„	19,628
21. Madras	13,363	15,901	153,043	94,122	2,938	1,634	„	281,603
TOTAL	9,653,101	737,239	889,200	406,910	89,363	89,886	184,398	12,050,099

An account of the Revenues and Charges of the Madras Presidency for the year 1816-17.

Mint duties	32,819 pagodas.
Post office collections	48,562
Stamp duties	95,421
Judicial fees, fines, &c.	53,784
Farms and licences of exclusive privilege of ancient possessions	209,827
Customs of ancient possessions	484,689
Land and sayer revenue of ancient possessions, including the Circar and Jaghire lands	2,120,932
Land revenue and customs from the Carnatic . . .	3,321,110
Ditto ditto from Tanjore	1,063,598

Land revenue and customs from the ceded and conquered provinces in Mysore, Malabar, &c.	2,778,108	pagodas.
Ditto ditto in the country ceded by the Nizam	1,782,462	
Sale of salt in ancient possessions	334,781	
Subsidy from Mysore	7,000,000	
Ditto Travancore	223,745	
Ditto Cochin	78,860	
Marine: receipt for boats, light-house, &c.	19,921	
Total revenue	13,348,619	
At 8s. per pagoda	£5,339,448	
Deduct charges	5,103,194	
Net revenue	£236,254	

Charges.

Mint charges	42,259	pagodas.
Post office charges	61,990	
Charges of the civil establishment	689,814	
Stamp office charges	9,157	
Total civil charges	803,220	
Judicial charges, viz. supreme court of judicature and law charges	132,370	
Charges of the Sudder and Zillah courts of police	537,000	
Total judicial (ancient possessions)	669,370	
Charges collecting the customs in (ancient possessions)	117,813	
Ditto revenues ditto	571,817	
Carnatic—Charges collecting the revenues and customs, judicial, &c. charges	1,022,906	
Tanjore, ditto ditto	444,889	
Ceded and conquered provinces, ditto ditto	636,689	
Countries ceded by the Nizam, ditto ditto	238,321	
Salt, advances and charges, in ancient possessions	43,496	
Military charges	8,011,174	
Buildings and fortifications	159,713	
Marine charges	38,583	
Total charges	12,757,985	
At 8s. per pagoda	£5,103,194	

The estimated revenue of the Madras Presidency for 1817-18 amounted to	13,018,810	pagodas.
The estimated charges of ditto ditto . . .	13,699,221	
Surplus charges by estimate . .	680,411	

An account of the territorial debts owing at the Madras Presidency, on the 31st of October, 1817:—

At 6 per cent. interest	£2,358,183
At 8 per cent. ditto	17,600
	2,375,783
Debts not bearing interest	821,344
Total . .	£3,197,127

The Company is possessed of property to a considerable amount, which, from not being considered as available, is not usually inserted among the assets. This property consists of plate, household furniture, guns on the ramparts, arms, and military stores; to which might be added the buildings.

In 1810, the sum estimated to have been expended on buildings and fortifications was	£1,840,682
Plate, furniture, plantations, farms, vessels, stores, &c. &c. . .	447,798
	£2,288,480

In 1811, the number of civil servants on the Madras establishment was 206, in 1818, 241. In 1811, the regular troops of all descriptions under the Madras presidency, amounted to 50,456, and the officers to 1347. No distinct return of the Madras army up to the present date could be procured; but in 1818, the military officers had increased to 1504, and the medical officers were 183. In 1813, the European inhabitants not in the service, residing within the limits of the Madras presidency, were estimated at only 170, which appears greatly under the real number.

In a military point of view, the great line of defence of the territories under the Madras presidency may be considered as beginning at Fort St. George and extending to Vellore, Bangalore, Seringapatam, and, passing through Wynaad, descends the Western Ghauts to Tellichery. On this line there are strong fortresses, capable of containing every description of military stores and equipment, as well as magazines of provisions. The advanced line of fortification is in the Balaghaut Ceded Districts and north of Mysore, comprehending Chitteldroog, Bellary, and Gooty. Another frontier line of posts, which covers the Northern Circars and a large portion of the Nizam's dominions, commences at

Masulipatam and extends in a northerly direction by Ellore and Hyderabad to Jalna, where it is taken up by the Bombay army, and extends across the Deccan by Serroor and Poona to Bombay.

Since the completion of the arrangements for the government of the extensive territories subject to this presidency, one circumstance has peculiarly contributed to improve the condition of the great body of the natives, which is, the vigour and efficiency of the administration, neither permitting nor acknowledging divided rights of sovereignty, but keeping every other power in due subordination. The beneficial operation of this decided conduct has been greatly felt in Bengal, but much more on the coast of Coromandel, arising from the greater degree in which a turbulent and warlike spirit pervaded the zemindars, the poligars, and other chiefs. While they maintained their military retainers and establishments, they not only bid defiance to government, but were constantly carrying on petty wars against each other, by which the fields of the cultivator were overrun and laid waste, his crops destroyed, and whatever other property he possessed fell a sacrifice to the predatory bands of the contending parties. At present there exists not, unless in the hills of the Northern Circars, and in a few other places, any military force kept up by individuals. The unruly and restless spirit of the poligar is gradually giving way to the peaceable habits of the landholder, and the peasant is enabled to pursue the cultivation of his fields without danger or apprehension. The evils which were formerly continual are now only occasionally experienced, and promptly and efficaciously suppressed by a vigorous government, whose duty it is to ensure equal protection to all ranks of its subjects.—*(5th Report, Hodgson, Sir Samuel Auchmuty, R. Grant, &c. &c. &c.)*

THE DISTRICT OF NELLORE AND ONGOLE.

A district in the Northern Carnatic, situated between the 14th and 16th degrees of north latitude, and, besides the subdivisions above named, includes also some of the Western pollams. To the north it is bounded by the Guntoor district, on the south by the northern division of Arcot, to the east it has the Bay of Bengal, and on the west the district of Cuddapah. The principal river is the Pennar, but the country is also traversed by many small streams flowing from the Eastern Ghaut mountains into the Bay of Bengal. The principal towns are Nellore, Ongole, and Serapilly. In 1801, several copper mines were discovered in this district, portions of which were sent home and assayed. Although not equally rich in the metal, they were found to be remarkably fusible, very free from iron, and consequently well adapted for sheathing. These mines were in consequence leased to a contractor for five years, by the Madras presidency, in preference to working them on government account. On consideration of all

the circumstances, it was thought that the direct interests of a speculator would naturally stimulate to greater exertion, and a more economical expenditure in effecting the object, than could be expected from the employment of a government agent; the latter having an immediate reward for his labour in a competent salary, whatever his success be, whereas the speculator is compelled to complete his purpose on the most prudent plan and least loss of time, as it is on its accomplishment that he depends for his reward and reimbursement. One specimen of the ore weighing 20 cwt. yielded 9 cwt. 1 qr., but as no subsequent export of the article took place it is probable the speculation proved delusive.

The manufacture and sale of salt is carried on to a greater extent in the Nellore district than in any other under the Madras presidency. The quantity exported in 1808 amounted to 221,600 Bengal maunds of 80 lbs. each. In A. D. 1817, the total gross collection of the public revenue in this district was as follows:—

Land revenue	547,053	pagodas.
Salt	99,603	
Land customs	50,755	
Exclusive sale of spirits (abkarry)	6,917	
Sundry small branches of revenue	259	
Stamps	3,939	
Tobacco monopoly		
Total . .	688,528	

(Public MS. Documents, 5th Report, &c. &c.)

NELLORE *(Nilaver)*.—The capital of the preceding district, situated on the south side of the Pennar river, from which it is distant about 500 yards. Lat. 14° 29′ N. long. 80° 1′ E. 100 miles N. by W. from Madras. In 1757, when this place was besieged by Colonel Forde, it extended about 1200 yards from east to west, and 600 on the other sides. The walls were of mud, and only the gateway and a few of the towers of stone. The parapet was six feet high, with many port holes for small arms, made of pipes of baked clay laid in the moist mud whilst raising, and afterwards consolidated with the mass, which is the common mode of making these defences in India. On this occasion Colonel Forde, although an officer of the first ability, was obliged to raise the siege. It was subsequently acquired by the Nabobs of Arcot, and in 1801, ceded by treaty along with the district to the British government, and placed under the presidency of Madras.

In 1787, a peasant near this town found his plough obstructed by some brick work, and having dug, he discovered the remains of a small Hindoo temple, under which a little pot was found, containing Roman coins and medals of the

second century. He sold them as old gold and many were melted; but about 30 were recovered before they underwent the fusing operation. They were all of the purest gold, and many of them fresh and beautiful. Some were much defaced and perforated, as if they had been worn as ornaments on the arm or round the neck. They were mostly Trajans, Adrians, and Faustinas.—*(Orme, Davidson, &c.)*

GONDEGAMA RIVER.—This small stream rises among the Balaghaut hills, and after a short course falls into the Bay of Bengal at Moutapilly, marking by its channel the separation of the modern Carnatic from the Northern Circars.

COURCHEIR.—A town in the Nellore district, 50 miles N. N. W. from Ongole. Lat. 15° 48′ N. long. 79° 31′ E.

ALOOR.—A small town in the Nellore district, 13 miles N. by W. from Nellore. Lat. 14° 40′ N. long. 80° 3′ E.

SAMGAUM *(Syamagrama)*.—A town in the Nellore district, 17 miles N. W. from the town of Nellore. Lat. 14° 25′ N. long. 79° 47′ E.

ONGOLE *(Angula)*.—A town and district in the Northern Carnatic, 153 miles N. from Madras. Lat. 15° 13′ N. long. 79° 56′ E. This place was formerly dependant on the Cuddapah principality, but was afterwards incorporated with the Carnatic below the Ghauts, and subjected to the Nabob of Arcot. The sovereignty of Ongole was finally acquired by the British government in 1801, by treaty with the Nabob; and along with Nellore, including part of the Western pollams, now forms one of the jurisdictions under the Madras presidency, into which the Carnatic has been subdivided. In point of fertility, Ongole is inferior to Tanjore and several other districts, and has never been noted for trade or manufactures, although remarkably rich in copper ore, and producing abundance of excellent salt along the sea coast. The Gondegama, which bounds it to the north, and the Mussy, are the chief streams; the principal towns, besides Ongole, are Roopoor, Sydanpooram, and Accamapettah.

SINGHERICONDA.—A town in the Nellore district, 10 miles south from Ongole. Lat. 15° 5′ N. long. 79° 59′ E.

KISTNAPATAM *(Krishnapatam)*.—A town in the Nellore district, 10 miles S.E. from Nellore. Lat. 14° 25′ N. long. 89° 9′ E.

SARAPILLY *(Sarapalli)*.—A town in the Nellore district, seven miles south from Nellore. Lat. 14° 23′ N. long. 80° 1′ E.

COLASTRY.—The division of Colastry in which the copper mines are situated is the most northerly of the zemindary. To the west of it lies the Uddegherry Jaghire and the Ceded Districts, to the north the Naidoo country belonging to the Vencattygherry Raja, and to the eastward the Nellore district. The principal mining places are about 50 miles N. W. from Nellore, 30 from the sea, and

about 40 N. E. from Cuddapah. Several streams traverse it on their way to the sea, and the junction of two of them forms a considerable river at Gurramenapettah, although not navigable. The general aspect of the country is barren and uncomfortable, large trees being only found near villages, while the wide extending plains on both sides of the river present nothing to the eye but an occasional thorny shrub. The grass, which during the rainy season everywhere else covers the country with a refreshing verdure, is scanty, and of the poorest kind, a mere compound of long beards and bristles, and on the surface so much salt is spontaneously generated, that the inhabitants could manufacture a sufficiency for their own consumption. To the eastward the country is only partially open, and a few low hills are to be seen, but to the westward there are ranges of hills, the nearest being about ten miles due west. The Uddegherry mountains are to the south-west, distant about ten miles, and of great elevation; the highest point having been estimated at 3000 feet above the level of the low country. Among the vallies, wood of a large size grows abundantly, and in the direction of Ramapatam there are extensive jungles. Geologically, the country is of a primitive description, and the general rock formation is a mica slate of different colours and consistence.

The villages are small and the houses mean, consisting mostly of three or four detached huts, one serving as a sleeping room for the family, another for a working room, and a third for their goods and chattels. Except during the rains the cattle are kept in the open air, but at that season they are admitted within doors and form part of the family. Notwithstanding their poverty the inhabitants appear stout and healthy. The cultivation is chiefly of rice, for which there are large tanks near the villages; but on the high grounds there are also some dry grains sown.

The layers of copper are of different thicknesses and distances from each other, but the general run of the pieces of ore constituting the layers is two inches in thickness, although they have occasionally been found of several feet in thickness. The pieces are coated with ochre, and are in general flat, as if they had undergone compression. The vertical distance between the layers is four and eight feet; the horizontal varies still more. The natives assert that diamonds and rubies were found in the mica slate in the Uddegherry jaghire, during the time of Mahommed Ali, the Nabob of Arcot, who first began to search for them on his own account, but afterwards desisted. Corundum of a superior kind is to be found in great abundance. The copper ore is of the sort which Dr. Thomas Thomson calls anhydrous, and from a specimen he procured, on the average 50 per cent. of pure metal. Some other specimens sent to England, and analyzed in the common way, yielded, the best 17, and the worst 6 per cent.

The ore is of that nature as to require no other previous operation for smelting, but the easy one of reducing the larger pieces to a smaller size, as it has neither sulphur, arsenic, nor any admixture that requires separation; nor does it want any addition, beyond a moderate quantity of charcoal, for bringing it to the highest state of purity, the substance existing nearly in a metallic state.

The countries in this part of India in which copper ores have been discovered are Colastry, Vencatagherry, Uddegherry, Dupaud, and some other places in the Ceded Districts; but the richest are in the Colastry zemindary. The principal mines opened by Captain Ashton lie within a short distance of each other on the banks of the rivers Pellapeyroo and Vipuragoo. The most promising are close to a village named Gurramenpettah, where, at the depth of from 4 to 15 feet, a great quantity of the best ore has been found. Dr. Heyne recommends these mines to attention:—1st, On account of their advantageous situation, only 30 miles from the sea, and within 20 of fuel; 2dly, on account of the river, which is capable of being rendered navigable; 3dly, on account of the general and particular rock formation in which the ores found being known to be usually rich in metal; and lastly, on account of the intrinsic excellence of the ore.—*(Heyne, &c.)*

COLOUR.—A town in the Carnatic, 38 miles west from Nellore. Lat. 14° 31′ N. long. 79° 26′ E.

PAMOUR.—A town and small pergunnah in the Northern Carnatic, district of Ongole, 36 miles S. W. from the town of Ongole. Lat. 15° 2′ N. long. 79° 26′ E. At the village of Yerrapilly, in this district, by digging from one to two fathoms under ground, copper ore of a rich quality is procured, said to yield 50 per cent. of the pure metal. The species of ore found here is that named the anhydrous carbonate of copper. The general use of copper and brass vessels all over India, and the preference given to them by the natives over every other kind of metal, render it probable, and appearances indicate, that large quantities of copper were at one time collected here; but the European metal can now be imported at so much cheaper a rate, that the working of these mines has for many years been intermitted.

PALICONDA.—A town in the Nellore district, 21 miles W. S. W. from Ongole. Lat. 15° 10′ N. long. 79° 38′ E.

ARMEGON.—A town in the Carnatic, 66 miles N. from Madras. Lat. 14° N. long. 80° 11′ E. This was the first English settlement in the Carnatic until the acquisition of Madras. In A. D. 1625, the East India Company's principal agents having obtained a piece of ground from the Naik or chief of the district, they erected a factory at this place. In 1628, it is described as being defended by 12 pieces of cannon mounted round the factory, with a guard of 28 factors and soldiers.—*(Bruce, &c.)*

THE NORTHERN DISTRICT OF ARCOT.

A collectorship in the Carnatic, under the Madras presidency, which also includes Sativaid, Pulicat, Cooncoody in the Barramahal, part of the Balaghaut, and of the Western Pollams. Its limits are ill defined, but it may be described generally as bounded on the north by Cuddapah and Nellore; on the south by the southern division of Arcot; on the east it has the sea and the district of Chingleput; and on the west the Balaghaut of Cuddapah. While under Mahommed Ali, the Nabob of the Carnatic, his pecuniary necessities led him to adopt a system which can never fail of ruining a country, namely, that of renting the whole territory from year to year to the highest bidder. The consequences were such as might have easily been predicted, and when transferred to the British in 1801, the population had dwindled away, and the cultivators that remained were in a state of extreme wretchedness, while the condition of the tanks and water courses was ruinous. What cultivation still existed was effected by compulsion, the peasant's share amounting to no more than he could make away with and conceal.

In 1809, as preparatory to the introduction of a less injurious system, the lands were leased to renters for three years, and, as was to be expected, frequent disputes arose between the cultivators and the renters, the one complaining of unjust demands, the other of unnecessary and evasive delay in the payment of the rent; such disputes being consequential to the commencement of a new system, and before the nature of the respective rights of the parties had been marked and defined by precedent. The triennial settlement for 1811, the concluding year, was

Land rent	644,192 pagodas.
Farms and licences	19,218
Duties and other sources	28,877
Offerings at the Tripetty pagoda	50,722
Total . .	743,011

The above revenue was assessed on the northern division of Arcot, the assumed Pollams, Colastry, and Bomrauze; talooks transferred from the southern division of Arcot; Cooncoody, in the Barramahal, and Vencatagherry Cotta, in the Balaghaut.

In 1810, the rented villages in this district were 3534; villages not rented, 65; besides deserted villages. The large tanks, the water of which contributed to the revenue, were in number 2698, of which 451 were out of repair; smaller tanks 1322, of which 510 were out of repair.

The water courses from rivers were			678
Ditto	ditto	springs	647
Ditto	ditto	anicuts	238
Ditto	ditto	wells	19,223

Of these last, 5487 required repair; and from the above enumeration may be inferred how much the agriculture of this division depends on irrigation and the good condition of the tanks. In 1817, the total gross collection of the public revenue was as follows:—

Land revenue	659,889 pagodas.
Salt	
Land customs	40,811
Exclusive sale of spirits (abkarry)	22,208
Sundry small branches of revenue	5,875
Stamps	5,540
Tabacco monopoly	
Total	734,325

The chief river of this district is the Palaur; and the principal towns Arcot, Wallajanagur, Vellore, Chittoor, and Tripetty.—*(Public MS. Documents, Hodgson, &c. &c.)*

ARCOT *(Arucati)*.—The Mussulmaun capital of the Carnatic, situated on the south side of the Palaur river, 68 miles W.S.W. from Madras. Lat. 12° 52′ N. long. 79° 22′ E. The bed of the river Palaur is at this place half a mile wide, but in the dry season does not contain a stream sufficient to turn a mill. The hills in the neighbourhood are extremely barren. They are of granite and appear to be undergoing a rapid decay. In many parts of the vallies formed by these hills, chunam or limestone nodules is found, which, in Bengal, is called conkar. The country from hence to Vellore is but thinly peopled, and a considerable portion of the land still waste.

Arcot was the nominal capital of the Carnatic below the Ghauts, as the Nabob's dominions were called by the English and Mahommedans; and it is said to have been noticed by Ptolemy as the capital of the Soræ, or Soramundalum, from whence corruptly, Coromandel; but the existing town is quite of modern date. After the Mogul armies captured Ginjee, they found it so extremely unhealthy that they were obliged to canton on the plains of Arcot, which led to the establishment of that capital about 1716. At present the town is chiefly inhabited by Mahommedans, who speak the Deccany dialect, which we name Hindostany. The town surrounds the glacis on all sides, and is extensive; the

houses also are as good as near to Madras. There is a manufacture of coarse cloths here, but they are dearer than in Bengal.

Anwar ud Deen, the Nabob of Arcot, was killed in battle A. D. 1749, after which, this place was taken by Chundasaheb, the French candidate. In 1751, it was retaken by Captain Clive, with 200 Europeans and 300 sepoys; the garrison being panic struck made no resistance, although they amounted to 1100 men. He was immediately besieged by the French and their allies; but, notwithstanding his garrison consisted of only 120 Europeans and 200 sepoys fit for service, he resisted 50 days under every disadvantage, and at last compelled the enemy to raise the siege. It afterwards fell into the possession of the French native allies, but was finally taken in February, 1760, by Colonel Coote, after the battle of Wandiwash. In 1780 it surrendered to Hyder, and with its vicinity suffered greatly by his different invasions, and also during the misgovernment of the Nabob's revenue officers.

Travelling distance from Madras, 73 miles; from Seringapatam, 217; from Calcutta, 1070; and from Delhi, 1277.—*(F. Buchanan, Orme, Wilks, Rennell, &c.)*

COOLASGUR *(Cailasghur)*.—A town in the Carnatic, 84 miles W. S. W. from Madras. Lat. 12° 45′ N. long. 79° 8′ E.

DOBYGHUR.—A town in the Carnatic, 20 miles S. W. from Arcot. Lat. 12° 42′ N. long. 79° 8′ E.

CHANDGHERRY *(Chandraghiri)*.—A town in the Northern District of Arcot, 85 miles N. W. from Madras. Lat. 13° 43′ N. long. 79° 17′ E. This was the capital of the Hindoo kingdom known by the appellation of Narsinga, which, in 1599, comprehended Tanjore and Madura. In 1640, the English were permitted by one of these princes to settle at Madras. In 1646, the Mahommedan states of Golconda and Bejapoor possessed themselves of this place, and also of Vellore. The citadel of Chandgherry is built on the summit of a stupendous rock, with a fortified town at its foot.—*(Rennell, Wilks, &c.)*

TRIPETTY *(Tripati)*.—The most celebrated Hindoo temple south of the Krishna, situated in lat. 13° 46′ N. long. 79° 24′ E. 80 miles N. W. from Madras. This pagoda is placed in an elevated hollow or basin, enclosed by a circular crest of hills, the sacred precincts of which have never been profaned by Christian or Mahommedan feet, nor has even the exterior of the temple been seen but by a genuine Hindoo. The reciprocal interests of the Brahmins, and of the different rulers under whose sway it fell, compromised this forbearance by the payment of a large sum to the government, which in 1758 amounted to £30,000 sterling. The incarnation of Vishnu worshipped here, has a variety of names, such as Vencata Rama and Tripati; but by the Maharattas he is

named Ballajee, and his functions are supposed to have a particular reference to commerce. Crowds of pilgrims resort to the sanctuary from all parts of India, who pour into it offerings of goods, grain, gold, silver, jewels, precious stuffs, horses, cows, and other articles, the aggregate of which, when converted into money, not only yields a surplus revenue to the government, but serves to maintain several thousand persons performing the offices of an idolatrous worship, which is here conducted with extraordinary pomp. The traders of the Banyan and Battia tribes of Gujerat are accustomed to present a per centage of their profits to the temple annually. The amount realized to the British government at this temple, in 1809, was 60,791 star pagodas; in 1810, 50,722; and in 1811, 50,722, or about £19,000 sterling.

In 1801, while this temple was still under the superintendance of the Nabob of Arcot and his officers, Ragotum Row Rajindra, finance minister to his highness the Nizam, notified to Lord Clive, then governor of Madras, his intention of expiating his sins by a pilgrimage to Tripetty, and requesting his lordship's interference with the Nabob to secure him a safe passage through the Arcot territories and a civil reception on his arrival at the holy place. His lordship accordingly issued the necessary orders, and the first object was fully attained, but the second was entirely defeated by the insolence of the Nabob's servants, who had the immediate supervision of the pagoda. In consequence of the disrespect shewn to the British authority, it was deemed incumbent to require the Nabob to dismiss his head officer at the temple, with which injunction he nominally complied; but Lord Clive was compelled to enforce the execution of his mandate by detaching a party of horse to Tripetty for that purpose. Previous to commencing this expedition, the Nizam's financier presented through Captain Achilles Kirkpatrick, then Resident at Hyderabad, a paper of requests, the second of which was "that the high priest of the temple should be prohibited from appropriating to his own use any of the cloths or ornaments which Raja Ragotum might present to Sri Raggojee," a larceny, which, from the precautious nature of the stipulation, this sacred functionary appears to have been in the habit of practising.—*(Wilks, Public MS. Documents, Moor, &c. &c.)*

BOMRAUZEPOLLUM.—A town in the Carnatic, 61 miles N. N. W. from Madras. Lat. 13° 25′ N. long. 79° 30′ E.

NAGHERY *(Nagari)*.—A town in the Carnatic, 50 miles W. N. W. from Madras. Lat. 13° 19′ N. long. 79° 39′ E.

CHITTOOR *(Chaitur)*.—A small town and district on the Western frontier of the Carnatic, 82 miles west from Madras. Lat. 13° 15′ N. long. 79° 10′ E. The Chittoor pollams or estates came into the possession of the British government under the treaty with the Nabob of Arcot in 1801. The Poligars had long been

turbulent and refractory subjects of the Nabob, a continuance of which conduct rendered it necessary to send a military force against them in 1804. Two of them having surrendered at the commencement, the others were driven into the the jungles, and their forts demolished; tranquillity, however, was not restored until the beginning of 1805, when the system of fixed rents on the lands of each cultivator was introduced, which has besides been attended with a considerable increase of revenue. The Chittoor lands were permanently assessed in 1802-3. The country of the Chittoor and Western Poligars is very strong, being placed between the range of hills which bound the Balaghaut, and a second chain, approaching within a few miles of the sea, near to the lake of Pulicat. These form an irregular concave sweep, of varied elevation, stretching to within a short distance of the town of Madras.—*(5th Report, Wilks, &c.)*

VIRANCHIPURA.—An open town in the Carnatic, 15 miles west from Vellore. Lat. 12° 54′ N. long. 78° 57′ E. This was formerly a large place, and possessed many public buildings, both Hindoo and Mahommedan, but the whole suffered extremely during the wars of last century with Hyder. A large temple, dedicated to Iswara, escaped the destruction that befel the rest, owing to its having been surrounded by a very strong wall of cut granite, which excluded irregulars; and Hyder took no delight in demolishing temples, as his son Tippoo did. *(F. Buchanan, &c.)*

VELLORE *(Velur)*.—A town and fortress, to which a district was formerly attached, situated in lat. 12° 57′ N. long. 79° 11′ E. 80 miles W. by S. from Madras. By the natives it is named Ray Ellore, to distinguish it from the Ellore in the Northern Circars. The lands here present a greater degree of verdure than is commonly seen in the Carnatic, owing, probably, to a subterranean supply of water. During the dry season, the whole of the rice fields are irrigated by means of canals, which are either dug across the dry channels of rivers, below the surface of which there is always moisture found, or it is conducted from places in which subterranean streams have been discovered. In some parts near the Palaur, indigo is cultivated.

The town of Vellore was formerly a post of great importance, as it commanded the main road leading to the Upper Carnatic from the Valley of Veniambady, which is the most direct route to and from the Mysore. The walls of the fort are built of very large stones, and have bastions and round towers at short distances. A fausse-bray lines the walls between them, and, with its embattled rampart and small overhanging square towers, produces a very handsome effect. A deep and wide ditch, cut chiefly out of the solid rock, surrounds the whole fort, except at one entrance, where there was a causeway according to the Hindostany system; and, in addition to the usual means of de-

fence, the ditch contains alligators of a very large size. The fortress is so completely commanded by the hills, that a six-pounder can throw a shot over it, but the conquest of Mysore has rendered it now comparatively of little importance.

The Mahommedan states of Golconda and Bejapoor possessed themselves of Vellore and Chandergherry, in A. D. 1646. In 1677, Sevajee made an unexpected irruption into the Carnatic, and captured this place and Ginjee. During the war of 1782, it was relieved by Sir Eyre Coote in the face of Hyder's whole army. After the conquest of Seringapatam, and the destruction of the short-lived Mahommedan dynasty, Tippoo's family were for security removed to Vellore, and consisted in all of 12 sons and eight daughters. Futteh Hyder, the eldest but illegitimate son, had 12 or 14 children. The four elder sons were allowed 50,000 rupees, and the younger 25,000 rupees per annum each. The females were nearly 800 in number, and were handsomely provided for, their condition being altogether much better than it would have been under any successor of Tippoo's. They had been collected from many quarters, and each furnished her apartment according to the fashion of her own country.

On the 10th of July, 1806, a most atrocious revolt and massacre of their officers and Europeans took place among the native troops in garrison, in which, from extensive evidence taken immediately after the event, it was proved, the family of Tippoo, particularly the eldest, Moiz ud Deen, took an open and active share. The insurgents were subdued and mostly put to the sword by Colonel Gillespie and a party of the 19th Dragoons; and, to prevent the recurrence of a similar calamity, the instigators were removed to Bengal. Travelling distance from Madras 88 miles; from Seringapatam 202 miles.—*(Lord Valentia, Rennell, Wilks, &c.)*

PALAUR RIVER *(or Milk River)*.—This river has its source in the Mysore province, among the hills of Nundydroog, not far from the Pennaur; the first flowing to the south, the latter to the north. The Palaur, after a winding course of about 220 miles through the Mysore and Carnatic, falls into the Bay of Bengal near Sadras.

WALAJANAGUR.—A town in the Carnatic province, situated on the north side of the Palaur river, 65 miles W. by S. from Madras. Lat. 11° 40′ N. long. 78° 5′ E. This town was built by the Nabob of Arcot, Mahommed Ali Walajah, and named after himself. To people it the inhabitants were removed from Lalpettah and other places, which with Mahommedan princes in Hindostan is a common practice. It soon after had the misfortune to fall into the hands of Hyder, who did not spare it, but on the restoration of peace it was again fostered by the Nabob. At present it has attained a great size, is regularly

built, rich, and populous, with an ample supply of provisions, which are cheap and abundant. Its fortifications are mouldering to decay, but as the place has not now any enemy to apprehend, the loss is of little consequence. Almost the whole of the trade between the country above the Eastern Ghauts and the sea centres here; and it is said a larger assortment of goods can be procured at Walajanagur than in any town to the south of the Krishna, Madras excepted. The transportation of goods is effected by large parties of inland carriers, who possess numerous droves of oxen, there being no internal navigation as in Bengal, nor any roads fit for wheeled carriages.—*(F. Buchanan, Heyne, &c.)*

CAVERYPAUK.—A large town in the Carnatic, 57 miles W. S. W. from Madras. Lat. 12° 53′ N. long. 79° 31′ E. Here is a great eray, or tank, about eight miles long by three broad, which fertilizes a considerable tract of country. From Outoor to Caverypauk the barren ridge on which the road leads is narrow, and the country being abundantly supplied with water from the great tank has a handsome appearance. After passing Caverypauk towards Arcot, the barren ridge is more extensive, and in most places consists of immense beds of granite, or of that rock decomposed into coarse sand, almost destitute of verdure.—*(F. Buchanan, &c.)*

TRIVATOOR.—A town in the Carnatic, 59 miles S. W. from Madras. Lat. 12° 39′ N. long. 79° 37′ E.

ARNEE *(Arani)*.—A town in the Carnatic province, northern division of Arcot, 74 miles S. W. from Madras. Lat. 12° 46′ N. long. 79° 23′ E. During Hyder's invasion of the Carnatic, in 1782, his great magazines were deposited in the fortress of Arnee.

AMBOOR.—A town in the Carnatic province, bordering on the Balaghaut, 108 miles W. S. W. from Madras. Lat. 12° 49′ N. long. 78° 46′ E. The Amboor division is comprised within a range of hills of a moderate height. The river Palaur, declining from its apparent southerly direction, enters this tract about three miles from the eastward, and washes the Amboor pettah, distant three miles to the southward of the fort. The skirts of the hills are covered with palmira and date trees, from the produce of which a considerable quantity of coarse sugar is made. This territory is fertilized by numerous rills of water, conducted from the river along the margin of the heights, as a supply to the rice fields, the tobacco, coco-nut, and mangoe plantations. In the hot weather, in the low country, the thermometer under the cover of a tent rises to 100°, and exposed to the rays of the sun to 120°.

The village of Amboor is neat and regularly built; its inhabitants are industrious, and make a considerable quantity of castor oil, which they export. On the left side of it is a lofty isolated mountain, on which formerly stood a fort

almost impregnable by nature. The upper works have been destroyed since it came into the possession of the British, and the lower is a place of confinement for malefactors. The plain on the top is of sufficient extent to have rendered its cultivation an object of importance, and on it are two tanks, near to where the barracks formerly stood. The view from thence is noble and extended, and the air cool in comparison with what it is below. This district suffered greatly during Hyder's different invasions of what we call the Carnatic, from which it has not yet altogether recovered. Near Amboor the Barramahal ends, and the Arcot territories commence.—*(Martine, Salt, F. Buchanan, &c.)*

PULICAT *(Valiacata)*.—A town on the sea coast of the Carnatic, 23 miles N. from Madras. Lat. 13° 25′ N. long. 80° 24′ E. The lake of Pulicat, on which it stands, appears to owe its existence to the sea breaking through a low sandy beach and overflowing the lands within. Its communications with the sea are extremely narrow. This lake is in length nearly 40 miles from north to south, and six in the greatest breadth. The ordinary road from Nellore passes to the westward of it at the distance of 15 or 20 miles from the sea, but travellers lightly equipped sometimes prefer the shorter route along the shore, and are ferried across the openings.

The Dutch established themselves here so early as 1609, when they built a square fort named Geldria, to which, after the loss of Negapatam, the chief government of their settlements on the Coromandel coast was transferred. Their principal imports were arrack, sugar, Japan copper, spices, and other articles brought from Batavia. In 1795, in consequence of the war with the Dutch, possession was taken of Pulicat, and it is now comprehended in the Northern Division of the Arcot collectorship.—*(Rennell, Fra Paolo, Wilks, &c.)*

THE SOUTHERN DISTRICT OF ARCOT.

A collectorship in the Carnatic, under the Madras presidency, extending south-east to Portonovo, which it includes; and during the late war it also comprehended Pondicherry and the lands attached. To the north it is bounded by the Northern Division of Arcot; on the south by Tanjore and Trichinopoly; on the east it has the Chingleput district and the sea; and on the west, Salem and the Balaghaut Carnatic. In 1806, this district was in a very miserable state, and it still contains immense tracts of waste lands, a considerable proportion of which is of an excellent quality, and susceptible of immediate cultivation. At the above period the revenue was collected with difficulty; the villages in part deserted, and some wholly; and the remaining inhabitants practising every artifice to avoid paying their rents and to conceal the public revenue; the general appearance of the country indicating extreme wretchedness. This condition

originated partly from the lands having been over assessed, and partly from the rapacious exactions of the native officers, who collected the revenue during the Nabob's administration. In 1809, a triennial settlement of the land revenue was effected for the southern division of Arcot, Cuddalore and Pondicherry included.

	Land revenue.	Farms & houses.	Total.	
Southern division of Arcot	559,299	4,048	563,347	star pagodas.
Cuddalore	16,061	1,732	17,793	
Pondicherry	7,131	3,884	11,015	
		Total . .	592,156	

In 1809, the head inhabitants mostly combined to farm their own villages for three years, and in general their offers were accepted. The number of villages then rented for the above period of time was 3742, and the number not rented 246, making a total of 3988 villages. In 1817, the total gross collection of the public revenue in this district, exclusive of Pondicherry, was as follows :

Land revenue	528,811	star pagodas.
Salt	48,334	
Land customs	43,613	
Exclusive sale of spirits (abkarry)	13,408	
Sundry small branches of revenue	9,542	
Stores	4,243	
Tobacco monopoly		
Total . . .	647,954	

The principal trading ports, now that Pondicherry is restored, are Cudalore and Portonovo. To the first the import trade from the eastward is still considerable, consisting of betel nut, pepper, and elephants' teeth. The exports are mostly piece goods to Prince of Wales island. Portonovo in like manner furnishes large supplies of piece goods for the eastern market, and in return imports betel nut, pepper, benzoin, camphor, sugar, and elephants' teeth ; besides which, rice from Bengal, and tobacco from Ceylon, in small quantities, are received.—*(Ravenshaw, 5th Report, Hodgson, &c. &c.)*

WANDIWASH.—A town in the Carnatic, 73 miles S. W. from Madras. Lat. 12° 30′ N. long. 79° 37′ E. In September, 1759, the British troops in an attack on this place were repulsed with great slaughter, but in November following it was taken by Colonel Coote with scarcely any loss. In January, 1760, a decisive battle was here fought between the French army under M. Lally and the British commanded by Colonel Coote, in which the former were totally defeated,

and never after made a stand. The brunt of this action fell wholly on the Europeans of the two armies, while the sepoys looked on, and after it was over, the sepoy commandants, complimenting Colonel Coote on the victory, thanked him for the sight of such a battle as they had never before witnessed. With the adjacent territory, Wandiwash is now comprehended in the southern division of the Madras collectorate.—*(Orme, &c.)*

CHITTAPET.—A small town in the Carnatic, 78 miles S. W. from Madras. Lat. 12° 26′ N. long. 79° 26′ E. During the Carnatic wars of the last century, this was a fortress of considerable consequence, even in that land of fortresses, and sustained several sieges. It then had round towers at the angles of the wall, more spacious than the generality of native fortifications on the coast of Coromandel. The gateway on the northern side was the largest pile of this construction in the Lower Carnatic, being capable of containing on its terraces 500 men drawn up under arms. Chittapet was finally taken by Colonel Coote after the battle of Wandiwash, having made only a slight resistance.—*(Orme, &c.)*

TRINOMALLEE *(Tirunamali)*.—A town in the Carnatic, 52 miles W. N. W. from Pondicherry. Lat. 12° 11′ N. long. 79° 7′ E. In the Carnatic wars of the last century this place sustained many sieges, but among the natives it was always more famed for sanctity than strength. A craggy mountain, about two miles in circumference, and rising in the middle to a great height, has, besides others, on the highest rock a small chapel, which is held in extreme veneration from the persuasion that whoever, except the officiating Brahmins, should presume to enter it, would immediately be consumed by subterranean fire rising for the occasion. The pagoda is reckoned the most lofty in the Carnatic, being 222 feet in height.

At Trinomallee, in 1767, the combined armies of Hyder and the Nizam were defeated by the British under Colonel Smith, on which occasion the Nizam lost 70 pieces of cannon, but Hyder managed to carry off his artillery. A short time afterwards the Nizam concluded a peace, by the conditions of which he ceded to the East India Company the dominions of his late ally Hyder; possession of which, however, could not be so easily taken.—*(Orme, &c.)*

GINJEE *(Jhinji)*.—A town and fortress in the Carnatic, 35 miles N. W. from Pondicherry. Lat. 12° 12′ N. long. 79° 28′ E. The fort stands on a stupenduous rock, and when properly defended is impregnable by the ordinary modes of attack. The natives of India, who esteem no fortifications very strong unless placed on high and difficult eminences, have always regarded Ginjee as the strongest town in the Carnatic. The mountain of Ginjee has always been deemed extremely unhealthy; and it is said the French, who never kept more

than 100 Europeans complete here, lost 1200 during the 10 years it was in their possession.

This fortress was either built or improved on an old foundation of the Chola kings, by the son of Vijaya Runga Naik, the governor of Tanjore in 1442. It was successively strengthened by the Mahommedans of Bejapoor, who possessed it from 1669 to 1677; and by the Maharattas, who held it from 1677, when it was taken by Sevajee during a sudden irruption into the Carnatic, to 1698. At this period it was besieged and taken by Zulficar Khan, the imperial general, and Rajpoot governors being appointed, they affected independence and assumed the rank of Rajas. In 1715, it was held by Saadet Oollah Khan; and in 1750 was taken by surprise during a night attack by the French under M. Bussy. After the capture of Pondicherry it surrendered by capitulation to Captain Steven Smith, in April, 1761. The adjacent country is less populous and more jungly than Tanjore and the southern districts, which escaped the ravages of Tippoo and his father Hyder.—*(Wilks, Orme, &c.)*

PERMACOIL *(Parama Covel, the chief temple)*.—A small town in the Carnatic, 17 miles N. by W. from Pondicherry. Lat. 12° 12′ N. long. 79° 49′ E. After the defeat sustained by the French at Wandiwash in 1760, when the army fell back on Pondicherry, Permacoil, which before had been neglected, became a place of importance. The rock on which the fort of Permacoil stood does not extend, even at its base, more than 500 yards; its breadth to the north is about 400 yards, and to the south not more than 200 yards. The height is various, being at the narrow end 300 feet perpendicular, and diminishing by slopes and declivities to 200 at the other. The rock falls everywhere so steep, that the area of this fortified surface above, is equal to half the base below; and the adjacent rocks are not high enough to carry any detriment to its fortifications. It was taken in March, 1760, by Colonel Coote, who was wounded here, and during the attack the sepoys much distinguished themselves.—*(Orme, Fra Paolo, &c.)*

ALLUMPARVA.—A small town in the Carnatic, 25 miles N. by E. from Pondicherry. Lat. 12° 15′ N. long. 80° 2′ E. Within this place are several wells of good water, which is not to be found on all parts of the coast so near the sea. It was given to M. Dupleix, by Muzuffer Jung, in 1750, and taken from the French by Colonel Coote in 1760.—*(Orme, &c.)*

PONDICHERRY *(Puducheri)*.—A city on the sea coast of the Carnatic, once the most splendid European settlement in India, but greatly reduced by its subsequent misfortunes. Lat. 11° 57′ N. long. 79° 54′ E. 85 miles S. by W. from Madras. This place stands on a sandy plain not far from the sea shore, producing only palm trees, millet, and a few herbs; but the surrounding district produces cotton and a little rice. Upon the whole, however, it is better situ-

ated than Madras, as during the S. W. monsoon, which is the season of naval warfare, it is to windward, an advantage the French experienced the benefit of during the hard contested wars of the last century. Pondicherry, as a commercial town, has no natural advantages, and when it ceased to be the capital of the French possessions it soon fell to decay. On account of the long continuance of the late war, the French inhabitants were reduced to the utmost distress, and being unable from poverty to repair their houses, the appearance of the town has suffered very much; and for the destruction of its fortifications it is indebted to the policy of its own government.

In 1758, the French ministry, confiding in the great force sent out under M. Lally, ordered him to destroy and dismantle all the British fortifications that might fall into his power, which he executed practically when he captured Fort St. David. A heavy retribution followed when Pondicherry was taken by Colonel Coote in 1761. On this occasion the fortifications were levelled, and the ditch filled up by the removal of the glacis into it, and from this destruction it has never completely recovered. The French power in India was but of short duration, but remarkably brilliant while it lasted. It commenced under the government of M. Dupleix in 1749, and was extinguished by the surrender of Pondicherry in 1761; but the beginning of the colony has a much earlier date.

The French first adventured to India in 1601, when two small ships were fitted out under the command of the Sieur Bardalieu, which were wrecked next year among the Maldives isles, without reaching their destination. In 1604, Henry IV. of France incorporated the first East India Company, with a charter for 15 years. In 1672, the French under M. Martin, purchased from the King of Visiapoor (Bejapoor) a village on the coast called Pondicherry, with a small tract adjacent, where he effected a settlement, which soon became populous, from the distracted state of the neighbouring countries. In 1693, the Dutch took Pondicherry, which they retained until the peace of Ryswick in 1697, when they were obliged to restore it with the fortifications greatly improved.

On the 26th of August, 1748, Admiral Boscawen besieged Pondicherry with an army composed of 3720 Europeans, 300 topasses, and 2000 sepoys; and on the 6th of October was compelled to raise the siege, having lost in the course of it 1065 Europeans. The French garrison consisted of 1800 Europeans and 3000 sepoys. M. Dupleix acted as governor during the siege, having been appointed in 1742, and held the reins until 1754, when he was removed. M. Lally landed at this settlement on the 28th of February, 1758, when an active war ensued between the French and British forces, which ended in the total ruin of the French and their adherents. Pondicherry surrendered to the British army under Colonel Coote on the 16th of January, 1761, after a long and strict

blockade. The total number of European military taken in the town, including artificers attached to the troops, was 2072; the civil inhabitants were 381; the artillery fit for service 500 pieces of cannon, and 100 mortars and howitzers. The ammunition, fire arms, weapons, and military stores, were in equal abundance.

At the peace of 1763, this fortress was restored to the French East India Company, with the fortifications in a very dilapidated condition, but by great exertions and the skill of the French engineers, they were again considerably strengthened. In October, 1778, it surrendered to the army under Sir Hector Monro, after an obstinate defence highly honourable to the governor, M. de Bellecombe. The garrison consisted of 3000 men, of whom 900 were Europeans; the besieging army amounted to 10,500 men, of whom 1500 were Europeans. At the peace of 1783, it was again transferred to the French, but on the breaking out of hostilities surrendered to the British army on the 23d of August, 1793. On this occasion the garrison consisted of 900 soldiers and 15,000 armed inhabitants.

During the peace or truce of Amiens, Pondicherry was again restored to its former proprietors, at which period (1802) the inhabitants were estimated at 25,000, the revenue 40,000 pagodas per annum, and the extent of sea coast five miles. On this event Buonaparte seems to have formed expectations of raising it to its ancient pre-eminence and splendour, otherwise he would not have sent out an establishment of such magnitude as arrived under General de Caen, consisting of seven generals, a proportionate number of inferior officers, and 1400 regulars, including a body guard of 80 horse; in addition to which they brought £100,000 in specie—the whole evidently intended for a much wider field of action than Pondicherry afforded. Whatever were his plans, they were frustrated by the short duration of the peace, as Pondicherry was again occupied by a British garrison in 1803; but the French admiral Linois, having the earliest intelligence, escaped with his ships.

The system of policy adopted by the French from the beginning violated the customs and prejudices of the natives. M. Dupleix destroyed their temples; M. Lally forced them to work in the trenches, and to do other military duty repugnant to their castes; and the old French government had prohibited the residence of a single family which was not Christian within its boundaries. To this intolerant and interfering spirit in a great degree must be attributed the decline of the French power, and to a contrary system the elevation of the British on its ruins. In their possession it remained during the long and eventful war which terminated with the second peace of Paris on the 20th of November, 1815, in consequence of which it was in 1817, with all due formalities, for the

fourth time restored to its old owners. While under the British government it was attached to the district of South Arcot, but its internal management was conducted by a special commissioner. The total gross collection of the public revenue in the year ending with the 11th July, 1817, was as follows:

Land revenue	1,120	star pagodas.
Salt	5,038	
Land customs	4,186	
Exclusive sale of spirits (abkarry)	2,441	
Sundry small branches of revenue	210	
Stamps		
Tobacco monopoly		
Total	12,988	

Travelling distance from Madras 100 miles; from Seringapatam 260; from Hyderabad 452; from Delhi 1,400; from Calcutta 1,130; from Nagpoor 773; from Poona 707 miles.—*(Lord Valentia, Orme, Macpherson, Rennell, &c.)*

ARIANCOOPAN.—A small town on the sea coast of the Carnatic province, three miles south from Pondicherry. Lat. 11° 54′ N. long. 79° 52′ E. In 1748 this was a fortified town, and taken with great difficulty by Admiral Boscawen, prior to his unsuccessful siege of Pondicherry.

TRIVICARY *(Trivikera)*.—A village in the Carnatic, situated on the north side of the Ariancoopan or Villenore river, 16 miles N.W. from Pondicherry. Lat. 12° 3′ N. long. 79° 43′ E. This place consists at present of a few scattered huts; but from the appearance of the pagoda, the interior of which is built of stones, the size of the tower over the gateway, which is eight stories, and a large stone tank covering several acres of ground, we may conclude that, in some former period, Trivicary was a place of great extent and importance. The principal streets can still be traced, and appear to have been large; but the Sanscrit inscription on the walls is now scarcely legible. The pagoda was much injured, and the statues mutilated, by Hyder's army, as it retreated from Porto-novo in 1781.

Trivicary is now principally remarkable for the petrifactions that are seen in its vicinity. Many petrified trees of large dimensions lie scattered about, some as hard as flint, and others so soft as to be reduced to powder by the slightest pressure. One of the petrified trees is described as being 60 feet long, and from two to eight feet in diameter. The petrified root of this tree is in most places as hard as flint, strikes fire with steel, and takes a much finer polish than any part of the stem. It also presents a more variegated appearance in its veins and colours, resembling agate when polished; and the red, when well chosen,

can scarcely be discriminated from cornelians. It is manufactured into beads, necklaces, bracelets, and other ornaments. The present growth of trees in the neighbourhood are principally of the tamarind species, from which circumstance it may be inferred, that the petrifactions have the same origin. Tradition assigns a great antiquity to these petrifactions.—*(Warren, &c.)*

Trividy.—A town in the Carnatic, 19 miles S. W. from Pondicherry. Lat. 11° 46′ N. long. 79° 40′ E. During the Carnatic wars of the last century, the pagoda at this place served as a citadel to a large pettah, by which name the people in the south of India call every town contiguous to a fortress.

Thiagur.—A town in the Carnatic, 52 miles W. S. W. from Pondicherry. Lat. 11° 42′ N. long. 79° 8′ E. During the Carnatic wars of the last century, this was a place of considerable strength, and sustained several sieges. It then consisted of two fortifications on a high mountain, one above, but communicating, with the other; and a pettah on a plain to the eastward with a mud wall, and surrounded at a small distance by an impenetrable bound hedge. After the capture of Pondicherry in 1761, this important fortress surrendered to a detachment under Major Preston, having been blockaded and bombarded 65 days. *(Orme, &c.)*

Tricaloor.—A town in the Carnatic, situated on the south side of the Panaur river, 43 miles W. from Pondicherry. Lat. 11° 55′ N. long. 79° 15′ E.

Fort St. David.—A town on the sea coast of the Carnatic, 16 miles south from Pondicherry, and 100 S. S. W. from Madras. Lat. 11° 45′ N. long. 79° 50′ E. Three considerable rivers coming from the westward gain the sea in the space of four miles within the boundaries of Fort St. David. The bed of the Panaur lies about 1800 yards to the north of the river of Tripapolore, and the two communicate by a canal, which runs parallel to, and about 1000 yards distant from, the margin of the sea. Fort St. David stands in the angle where the canal joins the river of Tripapolore, which passes close to the site of the fort, and then sends to the south an arm that soon joins the river of Bandapollam, when both united in one channel continue along the eastern side of the Cudalore, separated from the sea by a mound of sand.

The factory here was first established in 1691, when the Court of Directors ordered a purchase to be made from the Ram Raja of a new settlement named Tegnapatam, which was carried into execution, and named Fort St. David, the territory thus acquired being larger than that attached to Madras. In 1693, it was discovered that a plot had been arranged by Dr. Blackwell, the garrison surgeon, to deliver up Fort St. David to Zulficar Khan, the general of Aurengzebe, then besieging the Ram Raja in Ginjee, in recompense for which he was promised a large sum of money, and to be made governor of Porto Novo. He was

seized and carried to Madras, where he made fully confession of his treachery, which comprehended also the subsequent seizure of all the English settlements on the Coromandel coast. In 1702, the ground rent of Fort St. David was farmed for 2805 pagodas, and the tobacco and betel nut for 2756 pagodas. After the capture of Madras, in 1746, by the French under M. La Bourdonnais, the English factory retired hither, and were again besieged but without success. From this period it continued the head of the English settlements on the Coromandel coast until 1758, when it was taken by M. Lally, after a short siege. The French then completely demolished the fortifications which were never rebuilt, and for which dilapidation they afterwards suffered severe retribution when Pondicherry was taken in 1761.—*(Orme, Bruce, Wilks, &c.)*

Panaur River.—This river has its source among the Nundydroog hills, from whence it flows in a south-easterly direction until it falls into the sea at Cudalore, after a course of about 250 miles, including the windings.

Cudalore *(Cadalur)*.—A town on the sea coast of the Carnatic, close to Fort St. David, and 16 miles south from Pondicherry. Lat. 11° 44′ N. long. 79° 50′ E. The situation of this town is naturally strong, and it would originally have been a more commodious place for the British chief settlement than Madras, being to windward of both Madras and Pondicherry, and in the vicinity of Tanjore. Prior to 1690, the East India Company had a factory established here, which, on account of the increasing trade of Cudalore, was in 1702 wholly rebuilt and fortified. The town was taken possession of by Colonel Coote's army in 1760, and continued subject to the Nabob of Arcot until the destruction of Colonel Braithwaite's detachment by Tippoo, when it was obliged to surrender by capitulation to the combined armies of the French and Hyder on the 8th of April, 1782. The French greatly strengthened the works, and supplied a powerful garrison under the Marquis de Bussy.

In June, 1783, Cudalore was besieged by the British army commanded by General Stuart, and on the 7th the outworks were stormed after a desperate resistance, in which the assailants lost 942 killed and wounded, of whom 500 were Europeans; the greatest loss of this description, particularly of officers, that had yet been sustained in any action fought in India. On the 25th of June, the garrison assaulted the trenches of the besiegers, but were repulsed with the loss of 600 killed, wounded, and prisoners. In the conflict two battalions of sepoys fought some of the oldest and best French troops with the bayonet, and foiled them at that favourite European weapon. Two days after this sally, when so many lives were lost on both sides, the Medusa frigate arrived at Cudalore, under a flag of truce from Madras, bringing information from Lord Macartney of the conclusion of peace between the two nations, a mutual

cessation of hostilities and restoration of prisoners, in consequence, immediately took place. The country in the neighbourhood of Cudalore, suffered much during the war of 1780 to 1784, and became nearly desolate, the villages having been laid in ruins, and the inhabitants either destroyed or compelled to migrate. A happy change, however, has since taken place, and the improvement in every respect has been great and rapid since it was attached to the southern division of the Arcot collectorate.—*(Rennell, 5th Report, Bruce, &c.)*

PALAMCOTTA.—A town in the Carnatic, 39 miles S. S. W. from Pondicherry. Lat. 11° 27′ N. long. 79° 37′ E.

VERDACHELUM.—A town in the Carnatic province, 40 miles S. S. W. from Pondicherry. Lat. 11° 31′ N. long. 79° 28′ E. In 1813, in consequence of the district court of South Arcot being established here, and the great want of accommodation for the public servants and their adherents, an advance of 2000 pagodas was authorized, for the construction of new houses and the improvement of the town, to which subsequently 2000 more were added, to be advanced to such persons as might require them, and could furnish security for their repayment by instalments within a moderate period of time. Verdachelum was then small, thinly inhabited, and selected originally for head quarters, merely on account of its central position; but very soon in consequence of some arrangements by which the boundaries of Trichinopoly and South Arcot were altered, the situation of the court at Verdachellum became extremely inconvenient, being placed within six miles of one boundary, and distant 120 miles from its northern limit.

Under these circumstances many places became more central and eligible; and it appears surprising that the choice of the stations in the Carnatic for the establishment of district courts should so seldom have fallen on towns, where there already existed structures of size and strength sufficient for the purposes of court houses and jails; and that in substituting for the civil and criminal judicature of the native governments, our own system of judicial administration, we should have had to incur the same expenditure as if we had entered a country totally uncivilized. Had proper stations been originally selected, the subsisting and increasing expenditure of the judicial department, for the erection and repairs of court houses, jails, &c. would have been moderated; but a preliminary and essential error in local position, entails a total loss of all that has been previously expended. Neither does it appear that the discovery of defects, by subsequent experience, is sufficiently applied to the correction and improvement of future constructions, and after so many experiments, the best model of a district jail seems as little decided on as at the beginning. Owing to the geographical changes, it is highly probable the court of justice will experience, ere long,

another removal, on which event, after the sacrifice of all the sums expended on its public and private improvement, Verdachelum will revert to its original insignificance.—*(Public MS. Documents, J. H. Peele, &c. &c.)*

PORTONOVO.—A populous and flourishing town on the sea coast of the Carnatic, 32 miles south from Pondicherry. Lat. 11° 30′ N. long. 79° 50′ E. This place is also named Mahmood Bunder and Feringgipet, and was the scene of a battle in 1782, between Sir Eyre Coote and Hyder, in which the latter was defeated.

CHILLAMBARAM PAGODAS.—These pagodas are situated on the sea coast of the Carnatic, three miles south of Portonovo, and 36 miles south from Pondicherry. Lat. 11° 28′ N. long. 79° 47′ E. The entry to the Chillambaram pagoda, held in great veneration on account of its antiquity, is by a stately gate, under a pyramid 122 feet high, built with large stones above 40 feet long, and more than five feet square, and all covered with plates of copper, adorned with a variety of figures neatly executed. The whole structure extends 1332 feet in one direction, and 936 in another. About 1785, this gateway was repaired by a devout widow at the expense of 50,000 pagodas. The whole of the architecture has a more ancient appearance than that of Tanjore or Ramisseram.—*(Sonnerat, Lord Valentia, &c.)*

THE DISTRICT OF CHINGLEPUT *(or the Jaghire)*.

The ancient acquisitions of the East India Company in the Carnatic, formerly denominated the Jaghire, now forms the collectorship of Chingleput. To the north it is bounded by the Nellore district; on the south by the southern division of Arcot; to the east it has the Bay of Bengal; and on the west the northern and southern divisions of Arcot. The space originally termed the Jaghire extends northward to the Pulicat lake, southwards to Allumparva, and westward to Conjeveram, being about 108 miles along shore, and 47 inland in the widest part, containing altogether 2440 square miles.

In this district the land between the Saymbrumbacum tank, and that of Sri Permaturu, is nowhere so steep as to prevent the use of the plough, but in most places the soil is very indifferent. The rocks, or large detached masses of granite, project in many parts of the fields, and almost everywhere the country is overrun with low prickly bushes. In this particular part of the district, except in a few fields, which in the rainy season are sown with raggy and other dry grains, there is no cultivation. It appears too dry for any useful purpose, except furnishing a scanty pasture. The palmira thrives on it without trouble, and is both cheap and abundant. The tari or fermented juice, and the jaggory or inspissated juice of the tree (the borassus flabelliformis), are in this

quarter more esteemed than those of the wild date, which is contrary to the opinion of the Bengalese. Could it be converted to a palatable spirituous liquor or sugar, the barren plains of the Carnatic might be rendered productive. At Sri Permaturu there is a tank to water the lands of one village amounting to 2500 acres. Bamboos in the district are very scarce, and sell for three times their cost in Calcutta, but recently the natives have been encouraged to plant them round their houses.

The territory named the Jaghire was obtained in 1750 and 1763 from the Nabob of Arcot, in return for services rendered to him and his father by the Company, and was rented to the Nabob on renewed leases until 1780, when the presidency of Fort St. George assumed the management. This district was twice invaded by Hyder Ali, in 1768 and in 1780, when he ravaged it with fire and sword. On the termination of the latter war, in 1784, hardly any other signs were left in many parts of the country of its having been inhabited by human beings, than the bones of the bodies that had been massacred, or the naked walls of the houses, choultries, and temples, that had been burned. To the havock of war succeeded a destructive famine, and the emigration from these successive calamities nearly depopulated the country. In 1790, the Jaghire was divided into two collectorships, but in 1794 was united under the management of Mr. Place, who continued until 1798. Annual village settlements of the revenue continued to be made until 1802, when the permanent assessment took place, the lands having previously been divided into 61 estates, bearing an assessment of from 2000 to 5000 pagodas, and sold to individuals. Although the land be much inferior in fertility, the condition of the natives throughout the Jaghire appears fully equal in comfort to that of their fellow subjects in Bengal. Exclusive of Madras, the principal towns are Chingleput and Conjeveram. In 1817, the total gross collection of the public revenue in this district was as follows:—

Land revenue	304,016	star pagodas.
Salt	77,310	
Land customs	16,084	
Exclusive sale of spirits (abkarry)	11,273	
Sundry small branches of revenue	1,740	
Stamps	2,608	
Tobacco monopoly		
Total	413,034	

(*F. Buchanan, 5th Report, Rennell, &c.*)

CHINGLEPUT (*Singhalapetta*).—The capital of the preceding district. Lat. 12° 46′ N. long. 80° E. 38 miles S. S. W. from Madras. In the year 1751, the

French took possession of Chingleput, but it was taken from them in 1752, by Captain Clive, after a short siege. The place is now much reduced, but it is still in a respectable state of defence, with a rampart and ditch, two miles in circumference. The latter is wide and deep, and is constantly filled with water, which during the rainy season expands to a spacious lake.—*(Orme, &c. &c.)*

SALIVAUCUM.—A town in the Chingleput district, 44 miles S. W. from Madras. Lat. 12° 37′ N. long. 79° 54′ E.

TRIPASSOOR.—A town in the Carnatic, 34 miles W. from Madras. Lat. 13° 7′ N. long. 79° 52′ E.

OOTRIVALOOR *(Uttaravelur)*.—A town in the Carnatic, 52 miles S. E. from Madras. Lat. 12° 35′ N. long. 79° 46′ E.

CONJEVERAM *(Canchipura, the golden city)*.—A considerable town in the Chingleput district, 48 miles S. W. from Madras. Lat. 12° 49′ N. long. 79° 41′ E. About Conjeveram the soil is more clayey than towards the sea coast, owing to the decomposition of the feltspar, which abounds in the granite of this region. This place stands in a valley, and is still of great extent, being from five to six miles in length, and tolerably populous. The streets are mostly broad, and planted with coco-nut and bastard cedar trees. Round the whole town is a bound hedge, chiefly of the agave Americana, and formerly useful for keeping off the bands of irregular cavalry that follow Indian armies. The small river Wegawutty which winds along the western skirts of the town contributes much to the fertility of the valley. Its bed is very sandy, but water is everywhere found by digging a few feet under ground; and within the limits of the valley, there are, besides, many large tanks constructed, the whole having a prosperous appearance. The streets of Conjeveram are wide, and cross each other at right angles, with a row of coco-nut trees on each side. The weavers are a numerous class of inhabitants, and the manufactures principally red handkerchiefs, turbans, and cloths adapted for the dresses of the natives.

The main entrance to the great pagoda is lofty, and resembles in its shape and ornaments that of Tanjore. On the left, after passing through it, is a large edifice like a choultry, which the Brahmins assert contains 1000 pillars. Many of them are handsomely carved with figures of Hindoo deities, and several of the groups are composed with considerable skill. The sides of the steps leading up to it are formed by two well carved elephants drawing a car. The second court, or inner square, being considered of great sanctity, strangers are not admitted into it. This temple is dedicated to Siva or Mahadeva. The view from the top of the great gateway is uncommonly fine, consisting of extensive woods, intersected by a large sheet of water, with numerous pagodas rising

among the trees, and a magnificent range of mountains at a distance.—*(Lord Valentia, Salt, Heyne, &c.)*

ENORE *(Enur)*.—A village in the Carnatic, eight miles north from Madras. Lat. 13° 13′ N. long. 80° 23′ E. This place stands on the banks of a small salt water lake which contains abundance of fine fish and excellent oysters. A society in Madras have built here by subscription a house on the edge of the lake, where there is a weekly meeting to eat fish, play cards, and sail on the lake in pleasure boats, a diversion which cannot be enjoyed anywhere near Madras on account of the surf. The town stands on a flat sandy bank, and contains about 100 huts of the natives, and two European houses, besides the subscription houses.—*(M. Graham, &c.)*

PERIAPOLLAM.—A town in the Carnatic, 24 miles N. N. W. from Madras. Lat. 13° 18′ N. long. 80° 4′ E.

ST. THOMÉ.—A small town on the sea coast of the Carnatic, named by the natives Mailapuram, or the city of peacocks. Lat. 13° 2′ N. long. 80° 20′ E. three miles south from Madras. This place is situated close to the sea, which here forms a kind of bay or small haven. It stands in a fine plain abounding with coco nut trees, which retain their verdure throughout the year. The inhabitants consist of Hindoos, Mahommedans, and Roman Catholic Christians; the latter being a bastard race, a mixture of the Portugueze and natives, and of a very dark complexion.

When the Portugueze commander, Gama, took the town of Maliapoor (St. Thomé), he found a great many inhabitants who professed the Christian religion, of the Nestorian or Chaldean persuasion. He changed the name of the place to St. Thomé, in honour of the apostle, which it still retains among Europeans. In July, 1672, a French fleet from Trincomalee under the command of M. de la Haye, unexpectedly landed 300 men and some guns, and took St. Thomé by storm. They afterwards successfully resisted the numerous forces which the natives brought against them; but in 1674, were compelled to surrender it to the Dutch, who gave it up to the King of Galconda. In 1749 this town was taken possession of by Admiral Boscawen, as he found the Roman Catholic inhabitants and priests conveyed intelligence to the French in Pondicherry. For many years the town belonged to the Nabobs of Arcot; but after the death of Anwar ud Deen, seemed to belong to nobody, for there were no officers, either civil or military, acting with authority in the place. During the Carnatic wars it was taken possession of by the Madras government, and has ever since remained subject to that presidency.—*(Orme, Fra Paolo, Bruce, &c.)*

POONAMALLEE.—A town in the Carnatic, 15 miles W. S. W. from Madras. Lat. 13° 2′ N. long. 80° 8′ E.

SRI PERMATURU.—A small town in the Carnatic, 24 miles S. W. from Madras. Lat. 12° 57′ N. long. 80° 2′ E. This town is celebrated as the birth place of Rama Anuja Acharya, the great Brahmin saint and reformer, and the founder of a sect. His birth is supposed to have happened in A. D. 1016. Before the appearance of Rama Anuja, the most prevalent sects in this neighbourhood were the followers of Buddha and the Charvaca (Shrawuks) or Jains, both of which are now extinct in this section of Hindostan.

SAYMBRUMBACUM *(Swayambrahma)*.—A small town in the Carnatic, 17 miles west from Madras. Lat. 13° 5′ N. long. 80° 4′ E. At this place there is a remarkably large tank, eight miles in length by three in breadth, which has not been formed by excavation like those in Bengal, but by shutting up with an artificial bank an opening between two natural ridges of ground. In the dry season the water is let out in small portions for irrigation, and the quantity is said to be sufficient to supply the lands of 32 villages (should the rains fail) in which 5000 persons are employed in agricultural pursuits.

COVELONG *(Covil, a temple)*.—A town on the sea coast of the Carnatic, 22 miles S. from Madras. Lat. 12° 46′ N. long. 80° 18′ E. This fort was called by the natives Saadet Bunder, and was built by Anwar ud Deen, within musket shot of the sea, near the ruins of another belonging to the Imperial East India Company of Ostend, whose principal factory was at Covelong. In 1750, the French got possession of it by a stratagem. In 1752, it surrendered to Captain Clive, on condition that the commandant should be allowed to carry away his own effects, which proved to be a great number of turkies and a quantity of snuff, commodities in which he dealt. After the capture of Chingleput, the fortifications of Covelong were blown up. The sea shore here affords many beautiful shells.—*(Orme, Fra Paolo, &c.)*

MAHABALIPURAM *(or The Seven Pagodas)*.—A small town on the sea coast of the Carnatic, 35 miles south from Madras. Lat. 12° 36′ N. long. 80° 16′ E. In the vicinity of this place are the celebrated ruins of ancient Hindoo temples decated to Vishnu, generally called the Seven Pagodas, but it is not known for what reason, as no such number exists here. The name means the city of the great Bali, a character very famous in Hindoo romance. The eye is first attracted by a high rock or rather hill of stone, covered with Hindoo sculptures and works of imagery so thickly scattered as to convey the idea of a petrified town. Facing the sea there is a pagoda of one single stone, about 16 or 18 feet high, which seems to have been cut on the spot out of a detached rock. On the outside surface of the rock are basso relievo sculptures, representing the most remarkable persons whose actions are celebrated in the Mahabharat. Another part of the rock is hollowed out into a spacious room, apparently for the purposes of a choultry.

On ascending the hill, there is a temple cut out of the solid rock, with some figures of idols in alto relievo upon the walls very well finished. At another part of the hill there is a gigantic figure of Vishnu asleep on a bed, with a large snake wound round in many coils as a pillow, which figures are all of one piece, hewn out of the rock. A mile and a half to the southward of the hill are two pagodas, about 30 feet long by 20 wide, and the same in height, cut out of the solid rock, and each consisting of one single stone. Near to these is the figure of an elephant as large as life, and of a lion much larger than the natural size, but otherwise a just representation of a real lion, which is, however, an animal unknown in this neighbourhood, or in the south of India. The whole of these sculptures appear to have been rent by some convulsion of nature before they were finished.

The great rock above described is about 100 yards from the sea, but on the rocks washed by the sea is a pagoda of stone, containing the lingam, and dedicated to Siva. The surf here breaks far out, and (as the Brahmins assert) over the ruins of the city of Mahabalipuram, which was once large and magnificent; and there is reason to believe, from the traditional records of the natives, that the sea, on this part of the Coromandel coast, has been encroaching on the land. All the most ancient buildings and monuments at Mahabalipuram are consecrated to Vishnu, whose worship appears to have predominated on the coast, while on the opposite side in the neighbourhood of Bombay, that of Siva was the most prevalent.—*(Chambers, Goldingham, M. Graham, Lord Valentia, &c. &c.)*

Sadras.—A town on the sea coast of the Carnatic, 42 miles S. W. from Madras. Lat. 12° 31′ N. long. 80° 14′ E. This town has long been in a state of decay. There was formerly a small fort surrounded by a brick wall, 15 feet high, which was siezed on by M. Lally during the siege of Madras, in violation of the Dutch neutrality. In the time of the Dutch, who frequented it so long ago as 1647, it was a populous place, where ginghams of a superior fabric were manufactured. In 1795, in consequence of the war with the Dutch, possession was taken of Sadras, which was annexed to the district of Chingleput, but in March, 1818, it was regularly delivered over to M. Van Braam, the commissioner deputed to receive charge of it by the King of the Netherlands.

Volconda.—A town in Carnatic, 70 miles S. W. from Pondicherry. Lat. 11° 18′ N. long. 79° 7′ E. During the Carnatic wars of the last century, this was a strong post, its principal defence being a rock 200 feet high, and about a mile in circumference at the bottom.

Warrior.—A town in the Carnatic, 56 miles S. S. W. from Pondicherry. Lat. 11° 19′ N. long. 79° 23′ E.

THE DISTRICT OF TANJORE.

This district extends alongs the sea coast of the Southern Carnatic, and principally between the 10th and 11th degrees of north latitude. To the north it has the district of Chingleput, on the south that of Madura, to the east it has the Bay of Bengal, and on the west Trichinopoly and Madura. This little principality is entitled to the second rank among all the provinces of Hindostan for agricultural and valued rent, the first being due to the district of Burdwan in Bengal. For the purposes of irrigation, prodigious mounds have been raised at Coilady, to prevent the waters of the Cavery from rejoining those of the Coleroon, after they have separated near Trichinopoly. From the southern branch of the river canals are conducted in all directions, which, by means of embankments and reservoirs, are diverted into every field, and fertilize a tract of country from Devicotta to Point Calymere, which would otherwise remain barren sand. The inhabitants of Tanjore are uncommonly industrious and expert in husbandry, there is consquently but a very small proportion of waste land compared with what is seen in some of the neighbouring territories. The dry and wet cultivation are nearly equal, being about 50 per cent. each.

From a Report on the affairs of Tanjore in 1807, it appears the province then contained 5873 townships. Of this number there are 1807 townships in which one individual holds the whole undivided lands; 2202 of which the property is held by several persons, having their distinct and separate estates; and 1774, the landed property in which is held in common by all the Meerasdars, or proprietors of the village, who contribute labour and receive a share of the crop in the proportion of their respective properties. The same report states that the number of Meerasdars who are Brahmins, is 17,149

Of Sudras, including native Christians . . .	42,442
Of Mahommedans	1,457
Total	62,048

The Mahommedans here mentioned, are all Lubbies, descended from individuals of that faith, who emigrated from Arabia in the early part of the eighth century, during the tyrannical sway of Hijaj ben Yusef.

The principal articles exported from the sea marts of this district, to Madras, are indigo, coco nuts, rice, grain, paddy, lamp-oil, with some piece goods. The remaining articles, from their description, appear to have been first received from the eastward, Ceylon, or the Malabar coast, and afterwards sent to Madras. These consist of betel nut, tin, pepper, tortoise-shell, Benjamin arrack,

Trincomalee wood and hing. The imports to this province from Madras, are small in quantity and value, and are composed chiefly of articles for the European troops and residents, with some iron hoops, camphor, raw silk, silk piece goods, anchors, iron of various sorts, gunnies, planks, and long pepper roots. The seaports of most commerce are Tranquebar, Nagore, Negapatam, Carical, and Devicotta.

The Mahommedans never having actually occupied this territory, or effected any permanent establishment in it, the Hindoo religion has been preserved in considerable splendour, and their ancient places of worship, with their vast endowments, remain untouched. In almost every village there is a pagoda with a lofty gateway of massive but not inelegant architecture, where a great many Brahmins are maintained, either by the revenues formerly attached to them, or by an allowance from government. On all the great roads leading to these sacred places are choultries, built for the accommodation of pilgrims. The Brahmins are here the chief holders of land, and perform almost every office of husbandry, except holding the plough. They are all extremely loyal on account of the protection they receive, and also for an allowance granted by the British government of 45,000 pagodas annually, which is distributed for the support of the poorer temples.

In the remote times of Hindoo antiquity, Tanjore was distinguished geographically by the name of Chola Desa, from whence originated by several corruptions, the word Coromandel, and in native manuscripts its sovereign is still designated the Cholia Raja. The present race are descended from Eccojee, a Maharatta chief, (the brother of Sevajee,) who, in A. D. 1675, conquered the city and province, which have been retained by the same dynasty ever since; the Maharatta being the proper language of the Tanjore court. The expedition of the British troops into Tanjore in 1749, was the first warfare in this quarter where they were engaged against the forces of a native prince, and it proved unsuccessful as to its main object, the restoration of a deposed Raja of Tanjore, who had applied for assistance to the Governor of Fort St. David. In 1799, a commutation of subsidy was effected, and the territory of Tanjore transferred to the British jurisdiction. On this event the Raja reserved to himself several palaces, the Tranquebar tribute of 2000 chuckrums, a clear allowance of one lack of rupees annually, and one-fifth of the surplus revenues, after payment of the civil and military disbursements, which realizes to him twice as much more. As a particular favour he was allowed to retain the two forts of Tanjore, which he keeps in excellent repair, and garrisons with 1500 men. In 1817, the total gross collection of the public revenue in the district was as follows.

Land revenue	936,023 star pagodas.
Salt	6,043
Land customs	66,096
Exclusive sale of spirits (abkarry) . .	8,548
Sundry small branches of revenue . .	6,083
Stamps	9,346
Tobacco monopoly	
Total	1,086,641

Serfajee, the present Raja, is the adopted son of Tuljajee, who died in A.D. 1786. He was carefully educated under a most respectable Danish Missionary, Mr. Schwarts, and among Christians, yet he continues a stanch adherent to the Brahminical doctrines and superstitions. In other respects he is a man of liberal sentiments, and particularly indulgent to the Danish Missionaries who live in his country, and whose conduct does honour to the Christian name. While yet an independent prince, he protected their schools, which were fostered by his old tutor, Mr. Schwarts, and extended his kindness to the Roman Catholics also, who, in 1785, were estimated at 10,000 persons. From the general toleration, even the Brahmins in this province appear to have relaxed a little, as they have procured a printing press, which they dedicate to the glory of their gods.

The inevitable effect of the administration of the British functionaries, throughout all departments of the province, has been the progressive reduction and ultimate annihilation of the Raja's influence, which result might possibly have escaped the notice of an ordinary native prince; but the present Raja, Serfajee, having been educated under an European of talents, and having acquired much general knowledge, soon became sensible of the dependance of his situation on the good will of his powerful allies, and on that account is particularly alive to any want of attention proceeding from so important a quarter. He understands the English language perfectly well, and has a library of English books in which he passes great part of the day, and he reads the English newspapers. Through information derived from these sources he early discovered, that the English title of Excellency, to which his father had been reduced, was not an hereditary or permanent title in England, being conferred by his Majesty on certain public officers, and withdrawn on the revocation or resignation of their particular commissions. The inferiority of this title was aggravated in the Raja's imagination, when he compared his situation with that of the native princes connected with, or dependant on the British government. Among them he perceived nabobs, officers of the empire, whose dignities had become hereditary in their families

in the last generation only, by the powerful protection of their European allies, addressed by them with the title of highness, while, although his own descent was much more ancient and illustrious, he received the degrading title of excellency.

The Peshwa he considered merely as an officer of the Maharatta empire, founded by his great collateral ancestor Sevajee. The ancestors of the Nagpoor Raja, of the Guicowar, Sindia, and Holcar, were merely functionaries of the same empire, raised by successful rebellion to the rank of princes; neither could the Travancore Raja pretend to equal dignity of descent, far less any comparison in length of attachment to the British government, yet they all received a superior European title, although wholly undeserving of it. Under these impressions the Raja, in 1811, represented to the British government, through the resident, Captain Blackburn, the unmerited degredation he sustained when compared with other native princes, whose claims were in every respect inferior to his just pretensions. The British government, on receipt of the application, immediately assented to his request, and directed that in future he should be addressed by the title of highness, instead of excellency, which concession he received with such a degree of joy and exultation as proved that his European education had not wholly eradicated his Asiatic prejudices.

In 1816 he experienced a more substantial mark of British justice and regard for the long attachment of his family. In that year the Raja of Tanjore applied for compensation on account of the loss of tribute, during the period that Tranquebar had been subject to the British authority; but the Madras Presidency considered his claim inadmissible. Reference, however, being made to Bengal, the Raja's claims were there considered to rest on such very strong grounds, according to a fair and liberal construction of the treaty of 1799, as to render his reimbursement an indispensable act of justice. As the British government occupied and benefited by the Raja's lands, which the Danes had been compelled to relinquish, it was not equitable that he should be liable to forfeit his due in consequence of any rupture between Great Britain and Denmark, as if the British government objected to the disproportionate magnitude of the rent, they had the option of restoring to him the lands in question, which could not be alienated by any procedure to which he was not a party. In consequence of the refusal received from the Madras Presidency, the Raja had abandoned every expectation of being remunerated; and received the notification that his claims had been admitted with no less joy than astonishment. The amount of the tribute payable annually by the Danish settlement at Tranquebar is 2000 Tanjore chuckrums, which are equal to 800 star pagodas, at which rate, the total compensation amounted to 19,006 chuckrums, which were accordingly paid over to him, at his own request, distinct from his regular annual revenue.

This province, having never been thoroughly subdued by the Mahommedans, retains, in their ancient perfection, many of the most objectionable Hindoo customs, and amongst others the voluntary immolation of widows at the funeral pile of their husbands. In 1815, it appeared, from documents submitted by the judge, that 100 of these sacrifices had taken place subsequent to the establishment of the Court at Combooconum, although it had always been the practice of the magistrate to endeavour by remonstrance to dissuade the infatuated victim from this horrid act of suicide. The custom, it appeared, was not encouraged by natives of influence or education, and it has long been discouraged by the Raja of Tanjore; indeed, with the exception of a few necessitous Brahmins, who derive a profit from this cruel rite, it did not appear that its abolition would here meet with any serious opposition. Considering, however, the force of prejudice by which the unfortunate victims were actuated; and the misconstruction to which the interposition of the authority of government was liable, the Madras presidency doubted how far the measure of expressly prohibiting it, would be effectual, or free from the danger of worse consequences (probably secret in place of public burnings) than those against which it was meant to provide.—*(Lord Valentia, Blackburne, Public MS. Documents, Wilks, C. M, Lushington, Rennell, J. Grant, Fra Paolo, &c. &c. &c.)*

TANJORE.—The capital of the principality, situated in lat. 10° 42′ N. long. 79° 11′ E. 182 miles S. S. W. from Madras. This city comprehends two fortresses, both of which are given up to the Raja, but on the exigence of war, the British have a right, by treaty, to re-occupy them. The small fort is a mile in circumference, very strong, and in good repair. The walls are lofty, and built of large stones, and on the corners of the ramparts are cavaliers. The ditch which is broad and deep, is cut out of the solid rock, and has a well-formed glacis. It joins on one side to the large fort, where the Raja resides, which is fortified in a similar manner. The small fort contains the celebrated pagoda, the chief building of which is the finest specimen of the pyramidical temple in Hindostan. Within is a bull carved from a block of black granite, an excellent example of Hindoo sculpture. From one of the cavaliers there is a beautiful view. The pagoda forms the foreground, then appears the large fort with the Raja's palace and temples, behind which a rich country is seen covered with rice fields and clumps of trees, and beyond all a lofty chain of mountains. The river Cavery here is at the highest when the periodical rains prevail in Mysore.

In remote ages this was the great seat of learning in the south of India, and here the almanacs were framed according to which the year 1800 of the Christian era corresponds with the year 1722 of Salivahanam, and the 4901 of the Cali Yug; which reckoning differs one year in the former era, and seven in the

latter from that used in Karnata. The British were repulsed from before Tanjore in A. D. 1749, and it was besieged without success by M. Lally in 1758. Travelling distance from Madras, 205 miles; from Seringapatam, 237; and from Calcutta, 1235 miles.—*(Lord Valentia, F. Buchanan, Rennell, &c.).*

COLEROON RIVER.—The northern branch of the Cavery, which separates from the other below the island of Seringham near Trichinopoly, bounds the Tanjore principality to the north, and after a course of about 80 miles falls into the sea at Devicotta. At the point of separation, the southern branch is 20 feet higher than the Coleroon, which latter is suffered to run waste to the sea. This stream formerly marked the division which separated the tributary Poligars from the immediate possessions of the Nabobs of Arcot.

POOVALOOR.—A town in the Carnatic, 21 miles N. from Tanjore. Lat. 11° N. long. 79° 8′ E.

VELLUM.—A town in the Tanjore district, 8 miles S. W. from Tanjore. Lat. 10° 37′ N. long. 79° 5′ E.

DEVICOTTA *(Devicata, the fort of the goddess).*—A town in the Carnatic, district of Tanjore, situated near the junction of the Coleroon river with the sea. Lat. 11° 25′ N. long. 79° 52′ E. 37 miles S. from Pondicherry. This place was taken from the Raja of Tanjore, by Major Lawrence in 1749, on which occasion Lieutenant Clive particularly distinguished himself. It was afterwards taken by M. Lally, in June 1758.—*(Orme, &c.)*

COMBOOCONUM.—A town in the Tanjore district, 23 miles N. E. from the city of Tanjore. Lat. 10° 59′ N. long. 79° 20′ E. This was the ancient capital of the Chola race, one of the most ancient Hindoo dynasties of which any traces have been discovered in the southern regions, and from which in later times the whole coast of Cholamundul (Coromandel) has taken its name. There are still remains indicating its ancient splendour. At present it is chiefly inhabited by Brahmins, whose habitations appear neat, and the district thriving. Some of the tanks and pagodas are very fine, but it is remarkable that almost invariably the outer gate of the pagoda is of superior dimensions to the temple itself. The surrounding country is rich and in a high state of cultivation. At this place there is a consecrated pond, which possesses, every twelfth year, the virtue of cleansing all who bathe in it from corporeal and spiritual impurities, although accumulated through many transmigrations. When these periods of plenary indulgence arrive, innumerable swarms collect from all points of the compass, in order to take advantage of the fortunate moment when the efficacy of the water is most intense.

TRANQUEBAR *(Turangiburi).*—A Danish settlement in the Southern Carnatic, situated on the sea coast of the Tanjore district, 145 miles S. by W. from

Madras. A Danish East India Company was established at Copenhagen in 1612, and the first Danish vessel arrived on the coast of Coromandel in 1616, when they were kindly received by the Raja of Tanjore, from whom they purchased the village of Tranquebar, with the small territory adjacent. Here they erected the fort of Dansburgh, the protection of which, and the correct conduct of the Danish Company's servants, soon attracted population and commerce. The Company, however, did not prosper, as in 1624, they surrendered up their charter and property to King Christian the IVth, in payment of a debt which they owed him. Under a frugal government the revenues of the port continued sufficient to pay the current expenses, and while Denmark continued neutral, her subjects realized vast sums by lending their names to cover British property. On the unfortunate rupture with that kingdom in 1807, the Danes were deprived of all their settlements in India.

The territory attached to Tranquebar is very small, being, in its most extended limits, about five miles long and three broad. The fort is large and full of population, both European and native. The walls towards the shore have been nearly destroyed by the encroachments of the sea, and the fortifications generally could not sustain a defence against a regular force, yet would suffice to protect the inhabitants against the attacks of predatory cavalry, to which they were in old times much exposed. Besides the town and fort of Tranquebar (comprehended in one), there are about 16 villages, but none of any note, except the large village of Pooriar, situated about one mile from the fort, and the smaller one of Tiladi, distant three miles, at each of which there is a government garden house. The revenues are but scanty, being principally derived from the government share of the wet grain cultivation (rice), as there are very few dry grains; the farms for the sale of arrack, tobacco, oil, fish, &c. and also the produce of the sea customs. In A. D. 1809, the revenues of Tranquebar after deducting the price of the salt sold realised 16,013 star pagodas, and the net revenue, deducting charges, 15,154 pagodas; the average of the five prior years had been only about 10,000 pagodas annually. A great decrease had then taken place in the produce of the land and sea customs, occasioned by the stagnation of trade, and the impoverished state to which the settlement had been reduced by the events of the war. The increase, in 1809, had been owing to the recent introduction of the salt monopoly.

Population of Tranquebar in May, 1810—Europeans		487
Mixed breed, born in India		370
Hindoos,	Natives	16,775
Christians,	Natives	601
Mahommedans,	Natives	1,446
	Total	19,679

In 1812, the commercial intercourse of this small settlement was principally with the isle of France, Prince of Wales Island, Ceylon, and Batavia. Its imports were then small, consisting of arrack, brandy, copper, and palmiras; the exports were piece goods, amounting in value to 52,828 Arcot rupees; the imports to 38,297 Arcot rupees. The import tonnage was only 236 tons, and the export 600 tons. After the pacification in 1814, Tranquebar was restored to its former owners, and has since greatly improved in commerce and population. During the war with Britain this settlement necessarily suffered greatly, but the inhabitants bore the evil times without repining, and their conduct was on all occasions so strictly correct and honourable, as greatly to raise their character in the estimation of the adjacent British authorities under the Madras presidency. The Raja of Tanjore still continues to receive the Tranquebar tribute, amounting to 2,000 chuckrums per annum.—*(A. H. Hamilton, Macpherson, Reports on External Commerce, &c.)*

PETTYCOTTA.—A town in the Tanjore district, 27 miles S. by E. from Tanjore. Lat. 10° 20′ N. long. 79° 20′ E.

ADRIAMPATAM.—A small town on the sea coast of Tanjore, 32 miles S. by E. from the city of Tanjore. Lat. 10° 19′ N. long. 79° 26′ E.

KELLYNELLYCOTTA.—A town in the Tanjore district, 26 miles south from the town of Tanjore. Lat. 10° 17′ N. long. 79° 12′ E.

CALYMERE POINT.—A promontory on the sea coast of the Tinnevelly province, near to which some pagodas are visible from the sea. Lat. 10° 18′ N. long. 79° 56′ E.

KARICAL *(Caricala)*.—A town on the sea coast of the Tanjore province, 8 miles south from Tranquebar. Lat. 10° 55′ N. long. 79° 53′ E. The territory around this place is extremely fertile, and produces abundance of rice, and salt is also made and exported. In the Carnatic wars from 1740 to 1763, Karical was a place of considerable importance, and strongly fortified. In 1760, it was taken from the French by Colonel Monson. At this period of history, the French, by purchase and cession from the Tanjore princes, had acquired districts round the fort comprehending 113 villages; the revenues of which, with the customs of the port and town, produced 30,000 pagodas per annum.—*(Orme, Sonnerat, &c.)*

NAGORE *(Nagara)*.—A sea-port town in the Tanjore district, 13 miles south from Tranquebar. Lat. 10° 45′ N. long. 79° 54′ E. From this place there is a very extensive export of piece goods, to the eastward, to the isles of France, and to America. The imports from the eastward are pepper, betel nut, benzoin, sugar, and gallingal; from Bengal, borax, cummin seeds, ginger, long pepper, wheat and sugar; from Ceylon, large supplies of betel nut, palmiras, arrack,

chanks, and coffee; from Penang, pepper, betel nut, camphor, iron, and sugar. In 1811-12, the total value of the imports from places beyond the territories of Madras, was 903,171 Arcot rupees; and the total value of the exports to ditto 933,006 Arcot rupees. In the course of the above period, 1223 vessels and craft, measuring 38,868 tons, arrived, and 1798 ditto, measuring 50,245, departed.—*(Parliamentary Reports, &c.)*

NEGAPATAM *(Nagapatana).*—A sea-port town in the Tanjore district, 20 miles S. from Tranquebar. Lat. 10° 45′ N. long. 79° 54′ E. This place was taken from the Portugueze by the Dutch in 1660, who strengthened its fortifications and made it the capital of their settlements on the coast of Coromandel. They also established a mint here, which used to coin gold to the amount of four or five lacks of rupees annually. In 1781, it was invested by the British with about 4000 troops; on the 30th of October, the lines and redoubts were carried, and on the 12th of November, the town and fort surrendered by capitulation, after making two vigorous and desperate sallies. At the peace of 1783, it was finally ceded to the British, and the fortifications, having become of little importance from the altered state of the Carnatic, have been since little attended to. The town is now a place of inconsiderable trade, but frequently touched at by ships for refreshments, which are plentiful.—*(Fra Paolo, Lord Valentia, Fullarton, Johnson, &c.)*

TRIVALOOR.—A small town in the Tanjore district, miles S. W. from Negapatam. Lat. 10° 40′ N. long. 79° 44′ E.

TONDIMAN'S COUNTRY.—A large zemindary in the Southern Carnatic, bounded on the north by the province of Tanjore, and on the east by the bay of Bengal. Throughout the eventful period of the various Carnatic wars, from 1740 to 1760, the Tondiman family always exhibited the greatest fidelity and attachment to the East India Company, at a time when these qualities, even in a zemindar, were of importance. Great attention has in consequence always been shewn to the interests of the family, and to the amelioration of their landed estate. On the death of Vijaya Raghunath Tondiman in 1807, he left his zemindary to his two sons, then children, incumbered with a heavy debt of 80,000 pagodas, and which but for the interference of the Madras presidency, would have accumulated by embezzlement and usury to the utter ruin of the orphans. To prevent this natural progression of a native estate, the children were placed under the superintendance of Major William Blackburne, then resident at Tanjore, with two of their most respectable relations as local managers; and so different was the result under this system, that in 1811 not one pagoda of the debt remained unpaid, while the cultivation of the soil, owing to the steady regularity of the management, had been greatly improved.

A considerable tract of land nearly 10 miles in length, and from three to six in breadth, extending north-east from the hill of Pramally, had from time immemorial been an object of serious contention between the neighbouring and opposite villages in Tondiman's country, and in Shevagunga. Unsuccessful attempts had been made at different times to settle the dispute, by British officers commanding at Trichinopoly, by the Nabob of Arcot's commandants at Madura, and by the residents at Tanjore, but all ineffectual; in consequence of which nearly four-fifths of the land remained in a state of nature, while the scanty crops of the remainder were sowed by armed cultivators, and reaped with skirmishing and bloodshed. In 1807, Major Blackburne made an effort to settle this long protracted dispute, and being summoned, the different representatives of Tondiman and Shevagunga appeared before him with their vouchers and documents, in support of their respective claims to the contested territory.

The result of a six weeks laborious investigation of the most important written documents produced on both sides, was the fullest conviction that they were all forgeries. The cadjans had been buried, or boiled, or baked, or steeped in various fluid mixtures to give them the particular hue required. Some of them appeared from the colour, as well as the date, to be above 100 years old. The fabrications were detected in some instances by cutting the cadjans and examining the edges, in others by glaring errors of chronology; and in the end both parties acknowledged the forgery of every document that would have furnished evidence had it been true; which acknowledgement they made in the open court without shame, or the slightest apparent regret for the six weeks' fruitless labour that had been spent in the detection of their forgeries.

On the dismissal of these fabricated documents, both parties offered to shew a range of boundary stones, fully decisive in appearance of the justice of their respective claims; to the rectitude and antiquity of which each party was ready to swear, although four years prior, when the ground had been inspected by European officers, neither were in existence. Additional evidence of their falsity was elicited from the circumstance of each being in some instances carried through the middle of extensive lakes, and in others so clumsily contrived as to cut off the lakes from the cultivation, which depended on their water for its existence. Both claimants also in these new lines deviated considerably from their former pretensions, each advancing their line into their opponent's quarters, yet each was willing to swear to the truth both of the old and new lines of demarcation. It also deserves remark, that so careful had each party been to anticipate any preponderance of authority to the other from a superior number of boundary stones, that from the point of Vamput village near Pramally hill, (the real commencement of the disputed tract) to the extremity at Connavay-

putty, the number of boundary stones in each line was exactly equal. Thus the contradictory evidence of the boundary stones nullified each other, so that nothing remained but to make an equal division of the land between the contending parties, which was accordingly done, and the boundary stones marked with the government seal. As had been foreseen, this equitable division displeased both parties, but it established peace where peace had been long a stranger, and a considerable portion of the then existing jungle has been since cleared, and brought under cultivation.

The excessive rains that fell in 1809, were not less injurious to Tondiman's country than to the neighbouring districts. The banks of the tanks and large lakes gave way, and a considerable portion of the most promising rice crop was entirely destroyed by the inundations. The fields were also greatly injured by the beds of sand which were left upon them, and it would require many years to restore them to their former fertility. In 1811, many judicial regulations for the better administration of justice, and more efficient police of Puducotta, the capital, were carried into effect. In that year the actual revenue amounted to 32,804 star pagodas; the disbursements were as follow:

The celebration of the Dusserah and other religious festivals	3,172 star pagodas.
Palace expenses	10,195
Servants' wages	11,957
Paid to the creditors	3,807
Zemindary servants	3,086
Total	32,219

(*Major Blackburne, Orme, &c.*)

Puducotta.—The capital of Tondiman's country, situated in lat. 10° 18′ N. long. 78° 58′ E. 30 miles S. by W. from Tanjore. Like other native towns, this was originally composed, with few exceptions, of mud and thatch houses, with irregular narrow streets, and consequently very liable to fires and contagious disorders; but in 1812, being consumed by fire, the young Raja was persuaded to rebuild it on an improved plan, by widening the streets and covering the houses with tiles. The more opulent inhabitants also engaged to rebuild and tile their houses at their own expense; to the poorer classes the Raja furnished some pecuniary assistance, amounting altogether to 3000 pagodas.—(*Blackburne, &c*)

Tripatoor.—A town in the Carnatic, 52 miles S. S. W. from Tanjore. Lat. 10° 7′ N. long. 78° 40′ E.

Ardinghy (*Urddhanga*).—A town in Tondiman's country, 42 miles S. by W. from Tanjore. Lat. 10° 8′ N. long. 79° 3′ E.

THE DISTRICT OF TRICHINOPOLY.

A district of the Carnatic under the Madras presidency, situated about the 11th degree of north latitude. To the north it is bounded by Salem and South Arcot; on the south by Dindigul and Madura; to the east it has the district of Tanjore; and on the west, Salem and Coimbatoor. The country around Trichinopoly, although not so highly cultivated as Tanjore, is rendered productive of rice by the vicinity of that branch of the Cavery named the Coleroon. The size and situation of the city, the abundance of subsistence in the neighbourhood, and the long residence of Mahommed Ali's second son, Ameer ul Omra, rendered Trichinopoly the favourite residence of the Mahommedans in the Southern Carnatic On the adjacent island of Seringham are two magnificent pagodas, which have long commanded the veneration of the Hindoos. The climate here at particular seasons, on account of the quantity of moisture, is not so intensely hot as in other parts of the Carnatic. In 1817, the total gross collection of the public revenue in this district was as follows:

Land revenue	439,123 star pagodas.
Salt	
Land customs	40,554
Exclusive sale of spirits (abkarry)	8,347
Sundry small branches of revenue	1,658
Stamps	4,055
Tobacco monopoly	
Total	493,739

(5th Report, &c. &c.)

TRICHINOPOLY *(Trichinnapali).*—The capital of the preceding district, situated on the south side of the Cavery, 118 miles S. W. from Pondicherry. This city was the capital of a Hindoo principality until 1736, when Chunda Saheb acquired it by treachery, but lost it to the Maharattas in 1741. From these depredators it was taken in 1743 by Nizam ul Mulk, who, on his departure to the Deccan, delegated Anwar ud Deen to administer the affairs of the Carnatic; and on his death in 1749, it devolved by inheritance to his second son, the Nabob Mahommed Ali. In consequence of this arrangement, it sustained a memorable siege by the French and their native allies, which lasted from 1751 to 1755, and in the course of which the most brilliant exploits were performed on both sides; but the extraordinary military talents displayed by Lawrence, Clive, Kirkpatrick, Dalton, and other officers, and the heroic valour of the British grenadiers, preserved the city, and established the British candidate on

the throne of the Carnatic. The energy of character called forth on these occasions by the alternative reverses and success of the contending parties, and the strenuous and manly exertions of each to repair their losses, and once more meet their opponents in the field, so admirably narrated by Mr. Orme, are scarcely excelled in interest by those of the Peloponnesian war, as related by Thucidydes, both historians being, in manner, spectators of the events they described.

The relative condition of the Carnatic since that eventful period, has been so greatly altered, that the fortifications have been long neglected, and are crumbling to decay. The hill on which they stand is an elevated rock of sienite, common in the province, about 330 feet high, placed in a flat alluvial country, on every side of considerable extent. On its northern and eastern side is the pagoda. Having long been the capital of a Hindoo principality, an idea prevails among the natives that much treasure is concealed somewhere, but its locality has never been satisfactorily ascertained. In 1816, a petition was presented by an individual named Chengalama Naik, stating, that he was the 20th descendant and heir of Vaswanada Naik, the former Raja of the Carnatic, and that treasure to an enormous amount was buried in the ancient Hindoo palaces of Trichinopoly and Madura; viz. at the first, twenty-one thousand million of pagodas (8*s.* to the pagoda), and at the last rather less than ten thousand million of pagodas, the fractional parts being omitted; to the whole of which he, Chengalama Naik, was the natural and legitimate heir, and requesting that, research having been made for the same, it might on discovery be transferred to his custody. A partial excavation was in consequence made; but, as may be supposed, the attempt proved abortive. It cannot, however, be doubted, that a country like Hindostan, into which a current of silver bullion has been flowing for 2000 years, must contain, somewhere, innumerable depôts of hidden treasure, all Hindoos being hoarders; but probably not so very considerable as the arithmetic of the petitioner enabled him to specify. At present, Trichinopoly is the head quarters of the southern judicial courts of circuit, consisting of three judges, who also form a court of appeal. Travelling distance from Madras, 268 miles; from Seringapatam, 205; and from Calcutta, 1238 miles.—*(Orme, Heyne, C. M. Lushington, &c. &c. &c.)*

SERINGHAM *(Srirangam)*.—Opposite to the city of Trichinopoly the Cavery separates into two branches, and forms the island of Seringham. About 13 miles to the eastward of the point of separation, the branches again approach, but the northern one is at this place 20 feet lower than the southern. The northern branch is permitted to run waste to the sea, and is named the Coleroon; but the southern, which retains the name of the Cavery, is led into a variety of channels to irrigate the province of Tanjore. Near the east end of the

island of Seringham is formed an immense mound, to prevent the waters of the Cavery from descending into the Coleroon.

The Seringham pagoda is situated about a mile from the western extremity of the island, at a small distance from the bank of the Coleroon. It is composed of seven square enclosures, the walls of which are 25 feet high and 4 thick. These enclosures are 350 feet distant from each other, and each has four large gates with a high tower, which are placed in the middle of each side of the enclosure, and opposite to the four cardinal points. The outward wall is nearly four miles in circumference, and its gateway to the south is ornamented with pillars, several of which are single stones 33 feet long, and nearly 5 in diameter. Those which form the roof are still larger. In the innermost enclosures are the chapels.

About half a mile to the east of Seringham, and nearer to the Cavery, is another large pagoda, named Jambikisma, but this has only one enclosure. Pilgrims from all parts of Hindostan resort to Seringham for absolution, and none come without an offering of value. Here, as in all great pagodas, the Brahmins live in a subordination that knows no resistance, and slumber in voluptuousness that feels no want. This state of repose does not appear to have been disturbed until the siege of Trichinopoly, which began about 1751, at which period the French and their allies took possession of the island and pagoda of Seringham, but they never attempted to violate the inner enclosures of the temple, or expose this Hindoo sanctuary to greater pollutions than were absolutely necessary. In 1752, the French army here was compelled to surrender to Major Lawrence, at which time it consisted of 35 commissioned officers, 725 battalion men bearing arms, besides 60 sick and wounded in the hospital, and 2000 sepoys. Their artillery was four 13-inch mortars, eight cohorns, two petards, 31 pieces of cannon, besides a great quantity of ammunition and stores. At present, the allowances made by the British government for the support of the pagoda and its establishment, amount to 15,600 pagodas per annum.—*(Orme, Wilks, &c. &c.)*

TOOREYOOR.—A town in the Carnatic, 25 miles north from Trichinopoly. Lat. 11° 7′ N. long. 78° 43′ E.

ARIELOOR *(Aryalur)*.—A town in the Carnatic, 28 miles N. from Tanjore. Lat. 11° 7′ N. long. 79° 10′ E.

MANAPAR.—This place was formerly the residence of a tributary and refractory poligar, and is situated 47 miles W. S. W. from the city of Tanjore. Lat. 10° 35′ N. long. 78° 30′ E.

VERAMALLY.—A town in the Carnatic, 23 miles S. W. from Trichinopoly. Lat. 10° 39′ N. long. 78° 35′ E. At this place there is a hill remarkable for the detached masses of stone which lie upon its summit. Many of these have

narrow bases and rest upon much smaller stones, while some merely rest on a point and appear almost to totter on their support.—*(Heyne, &c.)*

THE DISTRICT OF DINDIGUL AND MADURA.

The district of Dindigul and Madura is situated principally about the 10th degree of north latitude, where it occupies about one degree of latitude, and 1¼ of longitude. To the north it is bounded by Coimbatoor and Trichinopoly; on the south by Travancore and Tinnevelly; to the east it has the bay of Bengal; and to the west Travancore and Coimbatoor. The particular portion of this district named Dindigul, is mountainous and woody; the general surface of the country being about 400 feet above the level of the sea. The Dindigul valley, 75 miles long by about 20 broad, is formed by the great mass of the Pylny mountains on the north, by the Travancore mountains on the west, and on the east by a lower range of hills which extend from Dindigul to the bottom of the valley near Shevagurry, where they unite with the Western Ghauts. A projection from this range, commonly known by the name of the Aligherry hills, stretches eastward to within 14 miles of the garrison of Madura, and are the nearest high lands to that fortress. Along their northern base they are washed by the Vyar river, which after passing close to Madura, and traversing the zemindaries of Shevagunga and Ramnad, is absorbed into a large tank, near Altongherry, 20 miles south of Tondi. After passing Madura, the river is so diverted from its channel for the purposes of irrigation, that its bed at Ramnad is usually dry throughout the year, and only contains water when the floods happen to be unusually great. There are other streams which also run across Madura, and afterwards fall into the gulf of Manaar.

The climate of Dindigul in common seasons is reckoned one of the finest in India. It seldom rains in March and April. May is the hotest month of the year; but the thermometer does not rise here so high as in Coimbatoor and Madura, yet in December and January it seldom falls below 64°. In June, July, and August, the superiority of the Dindigul climate over that of the districts adjacent is very perceptible, owing chiefly to the number of hills that are scattered over the province, which arrest the clouds and cause the discharge of much rain. The temperature of the air is consequently rendered cool and pleasant during these months; but for the remainder of the year the climate does not differ essentially from that of Coimbatoor. Notwithstanding its comparative superiority of climate, this district, in 1809, 10, and 11, was visited by a destructive epidemic fever, which so thinned the population, that in many parts the rice rotted on the ground for want of hands to reap it. From the 1st of April, 1810, to the 31st of March, 1811, there died in the Dindigul division 21,510 persons, out of an

estimated population of 295,654 souls. In healthy years the deaths are said not to exceed 3438 persons; and the distemper was accompanied by a similar mortality among the cattle.

The principal towns in the Dindigul subdivison of the district are, Dindigul, Vedasundoor, Pilny, and Perryacottah: but the villages in general are not so well built as those of Coimbatoor; the floors not being sufficiently raised above the level of the ground, while the roofs are low and miserably thatched. The lands lying farthest from the hills, are invariably higher and drier than those lying near their base, where many large marshy, weedy tanks are to be found. The general plain of the country is considerably lower than that of Coimbatoor, although higher than that of Madura and Tinnevelly. The labourers here are chiefly Pullars, and are not comfortably situated. Their houses, except in a few of the largest towns, such as Vedasundoor and Parcolum, are small, ill built, carelessly thatched, and but little raised from the ground, especially in the villages near the hills, which have the appearance of misery and squalid poverty. Truckle beds are seldom used, except by such individuals as are above the rank of labourers, but coarse cumlies or blankets are in general use. The dry cultivation is to the wet as rather more than four to one.

In the villages of Dindigul the same internal policy is found to prevail as in the other provinces of the south of India. Certain inhabitants under particular titles are in the enjoyment of a portion of land rent free, and are hereditary occupiers of the remainder. Certain principal officers, the curnum (or register accountant of the affairs of the village), ironsmith, carpenter, barber, washerman, village watchman, potmaker, dancing girl, the distributor of water, &c. &c. are sometimes found in a village, sometimes only a part of them. They have the government produce of a portion of land assigned to them for their livelihood, but no claim to cultivate the land; and from the occupation in life of many of the incumbents, it may be presumed they have seldom the wish. A portion of the produce is given to them in addition, both from the grain in the ear and from the heap when threshed. The country of Dindigul was ceded by Tippoo in 1792; and now, together with Madura, the Manapara pollams, Ramnad, and Shevagunga, forms one of the collectorships under the Madras presidency. The zemindary revenue system was attempted here, subsequently abrogated, and was followed by a progressively increasing village rent, carried into effect A. D. 1809. For the revenue collected see Madura.—(*Medical Reports, Hodgson, 5th Report, Hurdis, &c. &c.*

DINDIGUL (*Dandigala*).—The capital of the preceding district, situated in lat. 10° 18′ N. long. 78° 2′ E. 160 miles N. by E. from Cape Comorin. The town of Dindigul is placed towards the western extremity of an extensive plain,

about 30 miles long from east to west, and 25 wide from north to south, stands about 400 feet above the level of the sea, and is almost surrounded by mountains. The town lies extremely low within six miles of the hills, which are directly south of it; the fort and fortified rock are close to the town towards the west, and the rock has at its base a large woody tank. Dindigul was conquered in 1755, by the Mysore Raja, and was taken from Tippoo by the British army in 1783, but restored to him at the peace of 1784. It was finally ceded to the British government in 1792, along with the district. Before the epidemic in 1809-10, and 11, it was supposed to contain 7000 inhabitants, in 1812 the whole population was as follows: men 1166, women 1334, boys 373, and girls 322; total 3195. Travelling distance from Seringapatam 198 miles; from Madras 275. (*Medical Reports, Wilks, Rennell, &c.*)

Taudicomboo.—A town in the Dindigul district, seven miles N. from the town of Dindigul. Lat. 10° 24′ N. long. 78° 2′ E.

Pulney.—A town in the Dindigul district, 32 miles west from Dindigul. Lat. 10° 23′ N. long. 77° 35′ E.

Periacullum.—A town in the Dindigul district, 30 miles S. W. from the town of Dindigul. Lat. 10° 5′ N. long. 77° 40′ E.

Taivaram.—A town in the Dindigul district, 117 miles N. from Cape Comorin. Lat. 9° 54′ N. long. 77° 25′ E.

Palapetty (*Phalapati*).—A town in the Dindigul district, 52 miles W. S. W. from Trichinopoly. Lat. 10° 33′ N. long. 78° 4′ E.

Shevagurry (*Sivaghari*).—A town in the Carnatic, 90 miles N. from Cape Comorin. Lat. 9° 55′ N. long. 78° 32′ E.

Shevelpatore.—A town in the Carnatic, 103 miles N. by E. from Cape Comorin. Lat. 9° 35′ N. long. 77° 49′ E.

Poligar's Territory.—A subdivision of the Carnatic province at present comprehended in the collectorate of Dindigul and Madura, and situated between the 10th and 11th degrees of north latitude. Although this tract has acquired the distinctive appellation of the Poligar's territory, the name is not peculiar, being common to every native chief throughout the south of India.

These Poligars are military chieftains of different degrees of power and consequence, who bear a strong affinity to the zemindars of the Northern Circars, and thakoors of Rajpootana. Those whose pollams, or estates, are situated in the frontier and jungly part of the country, are represented to have been for the most part leaders of banditti or freebooters, who, as is not uncommon in Asia, had afterwards been entrusted with the police of the country. Some of them trace their descent from the ancient Rajas, or from those who held high offices of trust under the Hindoo governments, and received allowances in land and

money for the support of a body of horse and foot on the feudal principle. Other poligars had been renters of districts or revenue officers, who had revolted in times of public disturbance, and usurped possession of lands, to which they were constantly adding by successive encroachments, when the ruling power happened to be weak and inefficient. The heads of villages, when favoured by the natural strength of the country, frequently assumed the name and character of poligars, and kept up their military retainers and nominal officers of state, exercising in their contracted sphere many of the essential powers of sovereignty.

The amount of tribute which they paid to the soubahdars of the Carnatic was wholly disproportioned to the revenues, but more was constantly extorted by the officers of government, under the names of fines and presents, which was a perpetual source of violence and distraction. During the periods of public calamity, they retaliated upon the Nabob's officers, and on the peaceable inhabitants of the government villages, those acts of indefinite and oppressive authority which had been committed on themselves. Hence the British government was repeatedly burdened with large armaments to subdue these feudatories, involving heavy disbursements from the public revenue, and severe loss of lives.

The principal pollams or poligar estates are those of Shevagunga, Ramnad, Manapara, Madura, and Nattam. The two first were permanently assessed in 1803, at the same time with those of Tinnevelly, and the rest were soon after settled in perpetuity. From that period the tribute of the poligars, although increased, has been punctually paid; no blood has been shed, or money expended in military operations against them, and the surrounding districts have enjoyed tranquillity under the revival of the ancient system of village police. The territory generally is not so well cultivated as the adjacent province of Tanjore, but the soil is naturally very fertile, and the agriculture, from the steadiness of the internal administration, progressively increasing.—*(5th Report, Lord Valentia, &c.)*

NATTAM *(Natham)*.—A large town in the Poligar's territory, 20 miles S. E. from Dindigul. Lat. 10° 12′ N. long. 78° 19′ E.

MELLOOR.—A town in the Carnatic, 16 miles N. E. from Madura. Lat. 10° 2′ N. long. 78° 26′ E.

MADURA DISTRICT *(Mathura)*.—This is a principal subdivision of the Dindigul and Madura collectorate, the limits of which have been described. The climate of this tract differs in some respects from that of Dindigul, the country being less elevated, further south, and not quite so cold in the months of December and January. In April and May the thermometer ranges from 79 to 98°, in January it seldom falls below 66°. The north-east monsoon extends to the Madura district in common with other parts of the Coromandel coast; but inland

the rains fall more gently than in the parts bordering on the sea, and are not accompanied with such strong winds. In the month of April the bed of the river Vaylaur, before dry, is invariably filled by the rains that have fallen in the western mountains, on which circumstance the natives rely for the replenishing of their tanks. About the middle of November the tanks are full, and the Vaylaur impassable at the town of Madura for many days.

In the Madura section of the district, there are marshy tracts lying within a short distance of the hills, which render the villages in their vicinity damp and unhealthy, and in other parts there is much jungle, particularly near the boundaries of Tondiman's country. The high lands which surround Towarancourchy and Cottampetty are covered with thick woods, and there is a great deal of low fenny ground between these villages. Here, as in every country within the torrid zone, there are situations where fever never fails at certain seasons to become endemical, but in common years its influence is circumscribed. In bleak and moist seasons this distemper is most severely felt by the poor, who suffer extremely by exposure to cold and damps. The towns and villages, although superior to those of Dindigul, are many of them, in remote situations near the hills, badly thatched and miserably constructed. The four largest towns are Madura, Trimungalum, Chelavandam, and Nattam. Moolapetty in the Ramnad zemindary is much resorted to by invalids on account of the salubrity of its climate. A sea breeze blows there night and day. On account of its having the ocean to the south, and the Bay of Valkerry due west, the west or land wind becomes a sea breeze.

The ancient sovereigns of this country were named the Pandian race, and it is supposed to have been the Pandionis Mediterraneæ and Madura Regia Pandionis of Ptolemy. In conjunction with Trichinopoly it forms a Hindoo geographical division named Madru. During the Carnatic wars, from 1740 to 1760, it was occupied by a number of turbulent poligars, who held their dens and fortified castles within the recesses of the thick jungles by which it was overspread. In 1801 it was transferred to the British government by the Nabob of Arcot, and in 1809, the revenues of the Dindigul and Madura collectorship were—

Dindigul division and pollam	162,729 star pagodas.
Madura ditto ditto	145,897
Manapar pollam	28,753
Ramnad zemindary	110,226
Shevagunga ditto	87,456
Total	535,064

In 1817, the total gross collection of the public revenue, in this district, was as follows:—

Land revenue	437,986 star pagodas.
Salt	3,555
Land customs	54,633
Exclusive sale of spirits (abkarry) . .	9,063
Sundry small branches of revenue . .	985
Stamps	3,109
Tobacco monopoly	
Total	541,335

In the remote periods of Hindoo history this was one of the holy countries of the south of India, the capital being styled the southern Mathura, and the district still exhibits the remains of many monuments of former Hindoo grandeur. In modern times the Christian religion has made no inconsiderable progress, the number of Roman Catholics in 1785 having been estimated at 18,000, besides those of the protestant persuasion. In 1809, 10, and 11, an epidemic fever prevailed in this territory, and destroyed a great proportion of the inhabitants. During the year preceding the 1st of May, 1810, out of an estimated population of 245,654 souls, there died 24,625; whereas in common years, the deaths amounted to only about 3933. In 1813, this division as well as those of Dindigul and Ramnad, became again unhealthy, fever being very prevalent, but not to such a degree as in 1810.—*(Medical Reports, Wilks, Hodgson, Fra Paolo, Mackenzie, &c. &c.)*

MADURA.—An ancient city in the Southern Carnatic, the capital of the preceding district. Lat. 9° 55′ N. long. 78° 14′ E. 130 miles N. by E. from Cape Comorin. The town stands low when compared with the adjoining country, and the four sides nearly front the four cardinal points of the compass. During the Carnatic wars from 1740 to 1760, it sustained many sieges, and was often in the hands of refractory poligars, with which description of chiefs the district then swarmed. The great revolution, which, towards the conclusion of the last century, transferred the south of India into the possession of the British, by removing hostile operations to a great distance, has rendered the maintenance of this and a multitude of other fortresses wholly superfluous. At present the fort, which is about three miles and three quarters in circumference, is surrounded by a wall and ditch, which together with several tanks within the fort, are filled from the river; in the immediate vicinity also there are many tanks and rice grounds, supplied from the same source.

Some years ago Madura was supposed to contain 40,000 inhabitants, but

latterly from various causes the population has decreased; and in 1812 amounted only to, men 5430; women, 6815; boys, 4332; girls, 3492: total 20,069. The natives, with a few exceptions, are miserably poor, and their huts of the worst description. The streets are narrow, and filled with dirt and rubbish, and the old drains having been choked up, the rain stagnates everywhere in pools. Thousands of cattle are kept within the walls, where filth of all sorts accumulates. The fort is also too crowded with trees, which retard evaporation and infect the air with the exhalations from their decayed leaves, and the water in the fort tanks being seldom renewed becomes putrid and sends forth a deleterious effluvia. In 1810, the fort ditch, which for years had been dry, owing to the profuse rains, was filled to repletion, and the level of the water within the fort, which in 1806, had been 20 feet below, rose to within three feet of the surface.

At Madura there is a famous temple in a place called Pahlary, consecrated to the god Vellayadah, to whom his devotees bring offerings of a singular kind. These consist of large leather shoes of the shape of those which the Hindoos wear on their feet, but much larger and more ornamented. The deity of the place being much addicted to hunting, the shoes are intended to preserve his feet when he traverses the jungles. Travelling distance from Madras, 307; from Seringapatam, 240 miles.—*(Medical Reports, Orme, Dubois, Rennell, &c.)*

Perambook.—A small town in the Madura district, 8 miles N. W. from the town of Madura. Lat. 9° 59′ N. long. 78° 20′ E.

Sholavanden.—A large town in the Madura district, 12 miles N. from the town of Madura. Lat. 10° 1′ N. long. 78° 5′ E.

Chattoor.—A town in the Madura district, 112 miles N. by E. from Cape Comorin. Lat. 9° 41′ N. long. 78° 1′ E.

Shundrabandy *(Sundari Vana)*.—A town in the Madura district, 106 miles N. from Cape Comorin. Lat. 9° 38′ N. long. 77° 48′ E.

Marawa *(Maravasa)*.—A subdivision of the Madura collectorship, bounded on the east by the Bay of Bengal, and on the south by Tinnevelly. Although the name is now principally confined to the sea coast, yet the tribe to which it owes its derivation is scattered over all the adjacent districts inland to the hills of Travancore and Dindigul. This territory possesses considerable advantages from its maritime situation, from the progressive increase of its external commerce, and the permanent establishment of a large public investment of cloth, which employs its manufacturers, and maintains a considerable circulating capital. The southern division is remarkably well supplied with water from tanks where it is kept above the general level of the country. While one body of the peasantry are employed in letting out the water from the tanks, others are ploughing with oxen ancle deep in the mud, and a third set raising mounds

round small divisions of land to preserve a sufficient depth of water on the surface. Near the sea coast the country is in general extremely well cultivated, and is uniformly flat, and adapted for irrigation.

The native Marawas are not remarkable for the neatness or comfort of their dwellings, unless it be in some of the larger towns; their houses being indifferently built, little raised above the ground, and badly thatched. Coarse blankets, which are a common article of clothing in Dindigul, are here scarcely known, and truckle beds on posts are rare, so that a bleak and moist season is very destructive to the poor, whose meagre and hagard looks indicate a predisposition to epidemics. The caste of Coilleries (Calaris), or robbers, who formerly exercised their profession without disguise as their birth-right, is rarely found beyond Marawa. The chiefs of this little state belong to that tribe, and conceive their calling no ways disreputable, as having legitimately descended to them like an inheritance. So far therefore from being averse to the appellation, a Coillery, if asked, will immediately answer that he is a robber by birth, parentage, and education, but that now the practical exercise of his avocation is much curtailed. In this territory there is also a caste of Totiyars, in which brothers, uncles, nephews, and other kindred, have their wives in common.

Like the rest of the Southern Carnatic, Marawa exhibits many remains of ancient Hindoo religious magnificence, consisting of temples built with large massive stones. At small distances on the public road are choultries and pagodas, in the front of which are gigantic figures of richly ornamented horses, formed of bricks covered over with chunam, and shaded with fruit and lofty banyan trees. At a remote period of Hindoo antiquity, this tract formed a portion of the great Pandian empire; but in modern times came into the possession of the Rajas of Shevagunga and Ramnad; the first of whom was called the little Marawa, and the second the great Marawa, both occasionally tributary to the Nabobs of the Carnatic, and always refractory. The Madras presidency collected the tribute of the two Marawas from the year 1792; and in 1801, by treaty with the Nabob of Arcot, obtained the complete sovereignty.—*(Medical Reports, Lord Valentia, Dubois, 5th Report, Fullarton, &c.)*

Cottapatam.—A town in the Marawa division, 52 miles south from Tanjore. Lat. 9° 59′ N. long. 79° 14′ E.

Shevagunga *(Sivaganga)*.—A poligar town and zemindary in the Southern Carnatic, 69 miles S. S. W. from Tanjore. Lat. 9° 55′ N. long. 78° 32′ E. The general character of this estate is that of a dry country having a light soil. It is much overgrown with jungle, and though flat has no cotton ground. The paddy grounds are confined to the left of the Vyar, which is finely cultivated, but there are few tanks and scarcely any hills. Among the native Hindoo princes, the

poligar dogs of this vicinity are in high estimation, although the animal throughout India is generally reckoned unclean, and treated with unmerited contempt.

Shevagunga was ruled by Rannies or princesses, until about 50 years ago, when two brothers named Murdoo, of low caste, usurped the government under the title of Dewans, or prime ministers, and subsequently on the death of the Ranny, having mounted the throne, assumed the ancient title of the Pandian Rājas. They were expelled by the Nabob of Arcot, with the assistance of the British troops, but he afterwards reinstated them. Continuing refractory, they were attacked by a British detachment, and defended themselves in the fortress of Callacoil for five months, but it being at last taken by storm, the Murdoos escaped into the surrounding jungles, but were soon after taken and hanged. As no female heir existed of the old Shevagunga family, the country was given to a relation of the late Ranny, and in 1809 appears to have yielded the very large revenue of 87,456 star pagodas.—(*Medical Reports, Lord Valentia, Public MS. Documents, &c. &c.*)

Callacoil.—A town in the Marawa division, 60 miles S. S. W. from Tanjore. Lat. 9° 55′ N. long. 78° 54′ E.

Ramnad (*Ramanatha*).—A town and large zemindary in the Southern Carnatic, situated about 123 miles N. E. from Cape Comorin. Lat. 9° 23′ N. long. 78° 56′ E. The Ramnad pollam, or estate, was granted to the ancestors of the present family, with the title of Sethepatties, for the defence of the road and protection of the pilgrims resorting to the sacred pagoda at Ramisseram. The whole zemindary does not contain a single hill, nor is in general so dry as that of Shevagunga, having of late years suffered from the overflowing of the Vyar river, and in the vicinity of Kilcarry there are salt marshes communicating with the sea. There are also some tracts of cotton ground. The town of Ramnad has an irregular appearance, and has of late suffered greatly from the epidemic which so greatly depopulated this quarter of the south of India. Here is a fort commenced many years ago by the Ranny's ancestors, but never completed. The palace adjoins to it, and is a gloomy building, with lofty walls, and no window on the outside. Near to it are the tomb of the Ranny's deceased husband, and a protestant church of very neat architecture. The walls of the town are completed externally, and are of massive stones, with loop holes at the top. It is still in good order, but without any cannon mounted. The great tank at Ramnad, where the river Vyar terminates its course, and which is usually not filled for seven years together, in 1810, owing to the redundant rains, burst its banks and run into the sea. In 1809, the Ramnad zemindary appears to have yielded a revenue of 110,226 star pagodas.

In 1813, the district court was removed from Ramnad to Madura, in conse-

quence of the unhealthiness of the former station, where in 1812 the population was, men, 4679; women, 5427; boys, 1762; girls, 1613—total, 13,481: out of which number 2307 died of fever between December, 1812, and February, 1813. This great mortality was by some attributed to an infectious fever introduced by the pilgrims from Ramisseram; by others to the remote and immediate effects of scarcity or rather famine. These effects were not simply mere starvation and inanition, vast numbers having been carried off by bowel complaints and dropsies, in consequence of feeding on unwholesome roots and leaves to preserve life. Owing also to the destruction and migration of the inhabitants, many of the rice fields in the Ramnad zemindary had been allowed to run waste, and became covered with rank grass and weeds, generating infection and a malignant state of the atmosphere. Notwithstanding these unfavourable circumstances it is remarkable that the sepoy garrison at Ramnad, consisting of one company, who were well clothed and fed, continued remarkably healthy. The imports to Ramnad are chiefly confined to supplies of betel nut from Ceylon, and red silk cloths from Bengal; and to these places respectively piece goods, cotton, and chank shells are exported.—(*Medical Reports, Hodgson, Lord Valentia, &c. &c.*)

PATINOOR.—A small town in the Marawa division, 130 miles N. E. from Cape Comorin. Lat. 9° 40′ N. long. 78° 38′ E.

RAMISSERAM (*Rameswaram, the pillar of Ram*).—An island situated in the straits between the island of Ceylon and the continent, being separated from the latter by a narrow strait. In length it may be estimated at eleven miles, by six the average breadth, and is low, sandy, and uncultivated. Lat. 9° 17′ N. long. 79° 26′ E. On his return from the conquest of Ceylon, after destroying Ravan, the king of the Racshasas (or opponents of the demigods), Ram, an incarnation of Vishnu, reflected, that during his wars many Racshasas, who were also Brahmins, had been destroyed, by which feats he had incurred the heaviest guilt. To expiate these crimes therefore, he set up an image of the lingam at Ramisseram, which he ordered to be worshipped, and it thenceforward became a place of pilgrimage. Such is the traditional account of this celebrated pagoda, which still remains in a tolerable state of repair. The entrance to it is by a lofty gateway, about 100 feet high, covered with carved work to the summit. The door is about 40 feet high, and composed of single stones, placed perpendicularly, with others crossing over; the massiveness of the workmanship resembling the Egyptian or Cyclopean stile of architecture. The square of the whole is about 600 feet, and it probably is one of the most superior native edifices in India. Into the inner temples none are permitted to enter but the attendant Brahmins, who live in the town and have their share of the offerings. When the Raja of Tanjore used formerly to visit this place, his current expenditure gene-

rally exceeded 60,000 pagodas. The deity uses no other water, but that brought by the devotees the whole way from the Ganges, which is poured over him every morning, and then sold to the devout, thus yielding a considerable revenue to the temple.

The guardianship of this sacred isle is in a family of devotees, the chief of which is named the Pandaram, and doomed to perpetual celibacy, the succession being carried on by the sisters, or by the collateral branch. The greater part of the income is devoted to his use, and to that of his relations, who have possessed the supreme power above 90 years. When Lord Valentia visited this island in 1803, the Pandaram solicited his lordship's protection for their deity. Panban, the capital of the island, is about nine miles from the great temple, the road from which has been paved the whole way by the contributions of the pious; and nearly every hundred yards is a choultry with its attendant Brahmins. The strait here is about a mile wide, but not passable except by very small vessels. The bed is rocky, and the entrance from the north only 100 feet wide, between two rocks; and as another directly faces it, and the current is extremely rapid, much caution is therefore required to navigate it in safety. In the year A. D. 1310, the Mahommedans under Mallek Naib invaded the Carnatic, and pushed their depredations as far as Ramisseram, where they erected a mosque; but the pagoda still retains its reputation for sanctity, and continues to be much visited by devotees, mendicants, anchorets, and ascetics, from the remote and crafty province of Bengal. These pilgrims usually proceed in companies on foot as far as Durbhasana, after which (according to their own accounts) two days are occupied in passing through a wilderness to the sea side, where they procure a boat, and cross to the island. They commonly carry water from the other sacred places they have visited, and pour it over the lingam erected at this place.—*(Lord Valentia, Ward, Mackenzie, Scott, &c. &c.)*

THE DISTRICT OF TINNEVELLY.

A district of the Southern Carnatic, situated between the eighth and tenth degrees of north latitude, and occupying the south-eastern extremity of what is usually called the peninsula. To the north it is bounded by the collectorate of Madura; on the S. E. it is separated from the island of Ceylon by the gulf of Manaar; and on the west it is bounded by Travancore, from which it is separated by a high ridge of woody mountains of extremely difficult access. Generally speaking, however, Tinnevelly may be called an open country, as it contains few hills, and those insulated and detached; but it comprehends several tracts of waste and jungle, especially towards the east, in the neighbourhood of Tuticorin. In the Punjmahal and Calacaud divisions, there are numerous pal-

mira trees, growing in a sandy soil, and interspersed with dry grain cultivation. The elevation of the land above the sea increases as the country recedes from the gulf of Manaar; but the district on the whole is considerably lower than the adjoining ones. The principal rivers are the Tambarapurni and Sylaur. The first rises in the Travancore Ghauts, lat. 8° 35′ N. and about 12 miles from its source forms the cataract of Pampanassum; after which traversing a rich and cultivated country, it passes Palamcotta within a mile north, and proceeds towards the sea, into which it falls at Permacoil, having been previously joined by the Sylaur.

The Sylaur rises in the hills immediately north of Pooliery, at the eastern opening of the Ariangawel pass, soon after which it is united with several rivulets, the most remarkable being that which creates by its falls the Courtallum cataracts, in lat. 8° 56′ N. This last mentioned stream issues among the the mountains that compose the southern side of a kind of recess formed by the retiring of the Great Ghauts, and which is noted for the singularity of its climate. This recess is in width above 20 miles, and its greatest opening to the Ariangawel pass into the Travancore country about half as much; the pass itself being very narrow, and about ten miles in length. The recess has of late years been tolerably cultivated, and from the loftiness of the hills the scenery is grand and picturesque, resembling certain romantic situations in Switzerland. Towards Cape Comorin there is another pass into Travancore, known by the name of the Arumboolie pass, about two miles in width, and as much in length, the eastern opening of which lies exactly in the meridian of Cape Comorin, at the distance of twelve miles.

Towards the southern and eastern extremity of the coast there are many salt marshes, the largest being situated between Colsailpalnam and Vesiaputty, in Calacaud. These marshes were formerly all distinct and separate, but owing to some recent inundations, four of them are now joined together. They are separated from the sea by high sand-hills, have no natural communication with it, and are at unequal distances from it of from four to 13 miles. Since the heavy monsoon of 1810, they have been filled to a depth of from five to ten feet, and the stagnate water, by its long continuance, has done infinite mischief. In that year, the inhabitants of the villages contiguous to these swamps complained that their houses were rendered uninhabitable, their cultivated lands flooded, and that the water had risen so high about their palmira trees, as to prevent their extracting the toddy. A cut was in consequence made from the united marshes to the river Curryar, to drain off the waters, and for a time it answered, but the subsequent rains in February and March again choked up the opening.

The climate of the northern portion of the Tinnevelly district greatly resembles that of Madura, but there is a considerable difference towards the centre, and along the fertile banks of the Tambarapurni. The northern monsoon seldom reaches these quarters before the end of November, and is generally not so heavy as in the central Carnatic. The rains are generally over about the end of December, about which period the thermometer seldom falls below 70° at sunrise. This district has one peculiarity of climate, which is, that a fall of rain is always expected late in January, sufficient in quantity to raise the rivers and replenish the tanks, which last are mostly of small dimensions. In March the thermometer ascends to 94°. The cool retreats of Tinnevelly are Courtallum, already mentioned, and Trichendore, the climate of the first especially being particularly gratifying to the feelings of an European early in June, immediately after the heavy Malabar rains have commenced. The difference of the thermometer between Palamcotta and Courtallum is in general about ten degrees, the first being much hotter than the latter. With respect to this happy valley (of Courtallum) it is a singular fact, that even while the rains daily pour down, and the sky is constantly overcast, there is no sensation within doors of damp, as there is in the Carnatic during the north-east monsoon, and razors and other steel instruments remain for a long time without rusting. Another circumstance greatly assists the convalescence of invalids, which is a small cataract, or waterfall, projected from a rock, under which European visitors bathe, and derive great benefit from its invigorating effects. The average temperature of the water at this fall is from 72° to 75° of Fahrenheit. The greatest height of the lowest fall of a cataract here is nearly 200 feet; at no great distance from which there is a beautiful pagoda dedicated to Siva.

Although, as may be inferred from the above description, the climate of Courtallum be very delightful during the months of June, July, August, and September, it is far otherwise during those of February, March, April and May, partaking as it does of both monsoons. Being deprived of the salutary influence of the southerly winds, filled with luxuriant vegetation, and unventilated during the last mentioned four months, the climate becomes close and sultry, and generates an endemic fever similar to that experienced on the Senegal and Gambia, in Africa. Trichendore is a place on the sea side, about 30 miles east of Palamcotta, and is resorted to during the months of March and April, for for the benefit of the sea breeze and change of air; but it is in both these respects inferior to Moolapetty. In point of climate, generally, the Tinnevelly district has many advantages. The north-east monsoon is mild; in March, April, and May, the unpleasant months of the year, the sea is at hand, and in June, July, and August, Courtallum affords a refuge to invalids.

The chief productions of the district are rice and cotton, the latter of a superior quality. In 1810, the revenue derived from the rice cultivation amounted to 285,000 star pagodas, while that from dry grains and pulses was only 95,000 pagodas; a greater proportion of the inhabitants, consequently, must subsist on rice, than in the adjacent division of Dindigul and Madura. Many fruits, roots, and greens are also produced, but some of the most common Carnatic pulses are unknown, and during unfavourable seasons rice is imported from Travancore. Prior to the French Revolution, when the island of Ceylon, and the islands to the eastward, were exclusively in the possession of the Dutch it was considered of importance to endeavour to establish spice plantations in the territories subject to the Madras presidency, and Tinnevelly being selected for the experiment, cinnamon and other spice plants were procured at a great expense, and planted in the gardens established among the hills of that district. In 1814, the following amount of spices was collected and in store, in the year ending with the 31st December, 1814. viz.—

Cinnamon . . .	1,394 lbs. . . .	trees	110,557
Nutmegs in the shell	4,391	trees	545
Coffee	603 . . .	trees	25,253

Few of the nutmeg trees had then attained their full growth, but they were generally flourishing and healthy; the cinnamon plants appeared also to thrive, and although inferior in quality to that produced at Columbo, the spice would still have been of value, if the British government had not acquired Ceylon; but that island having been annexed in perpetuity to the British dominions, the retention of the cinnamon gardens appeared no longer of sufficient importance to compensate for their annual expense. It was in consequence determined to sell them as they stood; but nutmegs not being produced in Ceylon, it was thought advisable to retain the nutmeg and clove gardens among the hills. In 1815, a pearl fishery was undertaken in the neighbourhood of Trichendore, and the contract taken by a native for 23,500 pagodas; but notwithstanding the promising appearances, it wholly failed, and the government considered it expedient, with a view to future speculations, to grant the contractor a very liberal remission.

The principal article of export to Madras, from the Tinnevelly and Ramnad divisions, is cotton, which is afterwards consigned for sale to China. In 1811, there was a great deficiency in the cotton crop. The next in value are the various assortments of piece goods, which are generally of a coarse description, and a considerable quantity of jaggory, with some indigo, dry ginger, and coco nuts. The imports received from Madras are inconsiderable, and consist of liquors and supplies from Europe, and China goods for the stations; besides which a few

drugs and articles of small value in use among the natives, either medicinally, or for their numerous ceremonies, are received. The import, trade from places beyond the territories of Madras, is principally confined to large supplies of betel nut from Travancore and Ceylon. In 1811-12, the total value of imports from places beyond the territories of the Madras government, was Arcot rupees 292,113; and the total value of exports to ditto, was 189,152 Arcot rupees. The principal seaports are Vypaur, Tutacorin, Coilpatam, and Colarascarapatam.

The chief towns in size and population are Tinnevelly, Alvartinnevelly, Shermadevy, and Culdacourchy. The Mahommedans here are very few, and the primitive Hindoo manners and customs are scarcely anywhere seen so pure and unmixed. Apparently the lapse of 20 centuries has made no change in their habits and customs. The Coillery tribe, on the western frontier, present nothing of the ugliness and deformity which generally characterize the inhabitants of the hills and wilds of Hindostan; on the contrary, they are tall, well made and featured, and are of a martial disposition. Before they were thoroughly reduced to order, their arms were lances and pikes, bows and arrows, rockets and matchlocks; but whether with or without other weapons, every man constantly carried a sword and shield. The present inhabitants of Tinnevelly seem to live in a stile of superior comfort to those of the neighbouring districts. Their dwellings are mostly well raised and constructed, especially in the towns lying along the fertile banks of the Tambarapurni, where tiled houses are seen, and wide, clean, and regular streets. In the northern and western tracts of the Shevelpatore estate, the houses are of a very inferior description, ill placed, damp, and unhealthy, concealing a gaunt, meagre, and unhealthy race. Blankets in Tinnevelly are but little known, and truckle beds are used only by the affluent.

In times of remote Hindoo antiquity, this district formed part of the great Pandian empire, the capital of which was Tanjore. During the early Carnatic wars, from 1740 to 1760, it swarmed with independent poligars, distinguished by uncouth names, such as the Pullitaver, Nubbee Khan, Cutteck, Catabominaigue, and Panialumcrutch, in a state of perpetual hostility, each having his fort or den situated among the woods and fastnesses, which then almost covered three-fourths of the country. At that period, in conjunction with Madura, Tinnevelly was farmed for 11 lacks of rupees of revenue, and low as was the assessment, it generally ruined the farmer from the difficulty of collection. In this disorderly state it continued until 1792, from which date the Company collected the tribute; but until very lately, the poligars of many of the smallest tracts of country exercised not only civil, but criminal jurisdiction, the services as well

as the lives of their subjects being at their disposal. When the war with Tippoo commenced, in 1799, and the Madras army was actively employed in his dominions, a formidable insurrection broke out among the southern pollams of Tinnevelly, for the quelling of which a body of troops was marched into the country. This occasion was taken for disarming the poligars, demolishing their forts and strong holds, and reducing them immediately to the civil authority of the Company. In 1801, a second insurrection took place among the southern pollams, which was considered to be connected with another at the time existing in the Dindigul and Malabar countries, but the whole were effectually suppressed. In this manner, by the energy of government and the suppression of a divided authority, one of the finest districts in Hindostan was converted from a state of anarchy and confusion, to one of subordination and prosperity.

The chief part of the land revenue of Tinnevelly arises from the wet lands, which yield two crops in the year. The system under which the revenue was realized during the governments of the Nabobs of the Carnatic, and at first with very little improvement under the British, was that of all others the most liable to abuse. The government and the cultivators shared the crop, according to an estimate of the harvest made by persons appointed for the purpose, when the season was so far advanced as to admit of a probable estimate being formed. After the crop was reaped, the servants of government received the government share, which, if less than the estimate, the deficiency was made up by the farmer, if more, the surplus was equally divided. The next operation was to determine what proportion of the sovereign's grain should be received in money, or rather how much of it should be delivered over to certain of the principal inhabitants to sell on government account. Two-fifths of the government proportion were in this manner generally made over to the inhabitants, at a price regulated by circumstances; the remaining three-fifths were stored up by the officers of government. It was consequently the policy of the native ruler, to increase his revenue by monopolizing the grain and enhancing the price, without regard to the ultimate amelioration of the country; but it was consistent with British policy to endeavour to abolish the monopoly, and transmute the rent in kind to a money rent.

It is evident that the native system had innumerable disadvantages, and tended to deteriorate both the morals and agriculture of the province. It held out encouragement to no industry but that exerted to defraud government, and by converting the character of the sovereign into that of a merchant, it forced the government to monopolize the food of the people to secure its revenue. The abolition of a system so replete with inconvenience, had long been a primary

object with the British authorities, but so many obstacles and impediments intervened, from the prejudices and habits of the natives, that it was not until 1809, that the transition to a money rent could be accomplished. The inhabitants liked the old system because it was old; because it held out a specious appearance of proportioning the sovereign's demand to the produce of the season; because their apathy led them to prefer subsistence unattended with the responsibility of converting their grain into money, to profit accompanied by risk and requiring exertion; and lastly, because the system presented a wide field of embezzlement, wherein to exercise their acuteness and ingenuity. Indeed, in all countries, the great mass of the people are the last to recognize the advantages resulting from the application of principles, which, notwithstanding their justness, do not happen to be perfectly obvious.

Under the old system, government nearly monopolized all the grain, because its share was withheld until the farmers had consumed theirs, when government grain was issued to the inhabitants, and the sovereign, having thus become the great cornfactor of the country, derived his revenue from a monopoly of the grain, instead of a rent from the land. Under such an arrangement the resources of the country could not be developed, nor industry be properly exerted, although the revenue might have borne a high proportion to the land cultivated, and to the labour put in motion. Another great disadvantage was the balance annually left out standing, on account of the government grain remaining unsold, which in the first eight years of the Company's management usually exceeded 36,000 pagodas. The inhabitants aware of this difficulty, were averse to the responsibility of a money rent, and the actual experience of many years justified their apprehensions. Notwithstanding these obstacles, in 1809, a three years' settlement was concluded with the cultivators and farmers, the average of which for Tinnevelly, without the pollams, was 448,672 pagodas, which was less than what it had in appearance yielded some years before. But it is not by a comparison of the gross sum exhibited in a land tax, that the merits of a settlement are to be appreciated, but by the net revenue remaining in the treasury as an available resource to the exigencies of the state. Although a transition from a rent in kind to a money rent could not be effected without some diminution of the gross revenue, on account of the novelty of the system, and compensation necessary for the consequent risk and exertions of the renters, yet this apparent decrease was counterbalanced by a diminution of charges, and by a general improvement of the resources of the country, resulting from the introduction of a more rational system of collection. In 1817, the total gross collection of the public revenue in the Tinnevelly district was as follows:—

Land revenue	480,261 star pagodas.
Salt	4,561
Land customs	30,663
Exclusive sale of spirits (abkarry) .	3,294
Sundry small branches of revenue .	
Stamps	4,296
Tobacco monopoly	
Total	564,131

In 1810, the population of this district was estimated at 690,695 souls, but in the years 1809, 10, and 11, it suffered greatly from an epidemic fever which prevailed, and between the beginning of February, 1810, and the 30th of June, 1811, destroyed 38,802 persons. It was accompanied by a great mortality among the cattle, which in India seem always to sympathize with the human race.—*(Hepburn, Public MS. Documents, Medical Reports, 5th Report, Orme, Hodgson, Lushington, Cotton, &c. &c. &c.)*

TINNEVELLY *(Trinavali, one of Vishnu's names)*.—The capital of the district, situated in lat. 8° 48′ N. long. 78° 1′ E. 59 miles N. N. E. from Cape Comorin. This town stands about 25 miles east of the great mountains, and is large and populous. On three sides it is surrounded by extensive paddy fields, watered from the river, and on the west by dry, high, rocky ground.—*(Medical Reports, &c.)*

COILLEREPETTAH.—A town in the Tinnevelly district, 100 miles N. N. E. from Cape Comorin. Lat. 9° 23′ N. long. 78° 10′ E.

NATTRADACOTTA *(Natha Radha Cata.)*—A town in the district of Tinnevelly, 68 miles N. E. from Cape Comorin. Lat. 8° 46′ N. long. 78° 19′ E.

PALAMCOTTA *(Palincotta)*.—This town stands 200 feet above the level of the sea, and is situated 57 miles N. N. E. from Cape Comorin. Lat. 8° 35′ N. long. 79° 37′ E.

ALVARCOIL.—A town in the Tinnevelly district, 69 miles N. E. from Cape Comorin. Lat. 8° 51′ N. long. 78° 14′ E.

MOOLOOPETTA.—A town on the sea coast of the Tinnevelly district, 90 miles N. E. from Cape Comorin. Lat. 9° 13′ N. long. 78° 55′ E.

GULLATOOR *(Calatur)*.—A town in the Tinnevelly district, 100 miles N. E. from Cape Comorin. Lat. 9° 5′ N. long. 78° 38′ E.

PETALNAIG *(Patala Nayaca)*.—A town in the Tinnevelly district, 92 miles N. E. from Cape Comorin. Lat. 9° 13′ N. long. 78° 27′ E.

VEYPAR *(or Bipar)*.—A town on the sea coast of the Tinnevelly district, 101 miles N. E. from Cape Comorin. Lat. 9° 7′ N. long. 78° 42′ E.

TUTICORIN.—A town on the sea coast of Tinnevelly, 90 miles N. E. from Cape Comorin. Lat. 8° 57′ N. long. 78° 36′ E. At this place there is a pearl fishery, but the pearls found are reckoned inferior to those procured in the bay of Condatchy, off the coast of Ceylon, being stained with a blue or greenish tinge. In April, 1810, the fishery of the Toolayeram Paar pearl-bank was rented to two contractors, who were to have ten days complete fishing with 50 boats, for which they engaged to pay 34,300 star pagodas. This fishery produced 2,203,658 oysters, of which one-third went to the divers, and two-thirds to the renter. When it was completed, it was relet

For three days, with 60 boats, for	10,337 pagodas.
75 boats, afterwards, for three days, sold for	15,787
400,000 oysters fished afterwards on the Company's account	7,045
Grand total	67,470 pagodas.

The charges amounted to 550 pagodas, and the Toolayeram bank was then considered so completely fished, that nothing more could be expected from it for at least seven years to come. The conducting of this business requires six weeks' constant attention on the part of the superintendant deputed by the British government, (usually the collector of Tinnevelly), and during its continuance the atmosphere is rendered insupportable by the exposure of so many millions of oysters (probably little short of 40 millions) to putrify in the open air. In 1807, the net revenue derived from the pearl fishery at Tuticorin was 81,917 star pagodas.—*(Hepburn, &c.)*

PANDALAMCOURCHY.—A town in the Tinnevelly district, 88 miles N. N. E. from Cape Comorin. Lat. 9° 5′ N. long. 78° 24′ E.

VADAGARRY.—A town in the Tinnevelly district, 77 miles N. from Cape Comorin. Lat. 9° 12′ N. long. 77° 36′ E. During the wars of the Carnatic, from 1740 to 1760, this place was possessed by a tributary poligar, who gave a great deal of trouble both to the Nabob of the Carnatic and to the East India Company.

WYCODOO.—A town in the Tinnevelly district, miles N. from Cape Comorin. Lat. 8° 43′ N. long. 77° 42′ E.

CALLACAUD.—A town in the Tinnevelly district, 39 miles N. by E. from Cape Comorin. Lat. 8° 36′ N. long. 77° 53′ E.

PANAMGOODY.—A town in the Tinnevelly district, 22 miles N. N. E. from Cape Comorin. Lat. 8° 21′ N. long. 77° 53′ E.

CONIACOMBRY.—A small town on the sea coast of the Tinnevelly district, 13 miles E. by N. from Cape Comorin. Lat. 8° 8′ N. long. 77° 54′ E.

CAPE COMORIN *(Cumari)*.—The southern extremity of Hindostan, situated in lat. 8° 4′ N. long. 77° 45′ E.

THE ISLAND OF CEYLON.

(SINGHALA.)

This island is situated at the west entrance of the Bay of Bengal, within the latitudes of 5° 56′ and 9° 46′ N. and the longitudes of 79° 36′ and 81° 58′ E. On the north-west it is separated from the Coromandel coast by the Gulf of Manaar, and is about 150 miles distant from Cape Comorin. On the south and east it is washed by the great Indian Ocean. From Point Pedro at the northern extremity to Dondra head at the southern, the extreme length is about 270 miles, and the extreme breadth about 145, but the average breadth does not exceed 100 miles, giving a superficial area of about 27,000 square miles. Towards the south the island is much broader than at the north, and in shape it nearly resembles a ham.

Viewed from the sea, the south-eastern coast of Ceylon presents a fresher green and more fertile appearance than most parts of the Coromandel coast, and is also singularly picturesque. Hills are seen rising above hills, many beautiful and verdant, others huge, rocky, and of extraordinary shapes, resembling ancient castles, ruined battlements, and pyramids of great altitude. The southern division of the island is very mountainous; but in advancing north, extensive plains are left between the mountains and the beach, and with the exception of the hills about Trincomalee, no elevation is there to be found 100 yards above the level of the sea. On the south coast a number of large rivers join the ocean, while on the other there are only two of any magnitude, the Batticalo and the Mahavilly Gunga, which last disembogues not far from Trincomalee, and is the largest of the island. Few of these are navigable, even for small barges, more than 15 miles from the shore, but the Mahavilly (Mahavali) is navigable inland nearly as far as Candy, where it is interrupted by a ridge of rocks that extends across its channel. The current, however, is so powerful as greatly to impede the ascent against the stream. The districts of Matura, Point de Galle, Columbo, and Chilaw, are greatly benefited by rivers and canals by which they are intersected. From Mahadampe in the vicinity of Chilaw to Mahakoone, near Caltura, an extent of 70 miles through a fertile and populous country, the inland naviga-

tion is almost without obstacle. The north and north-west coast, from Point Pedro to Columbo, is flat, and indented with inlets from the sea. The largest of them extends almost quite across the island from Mullipatty to Jafnapatam, of which it forms the peninsula. The sea by which Ceylon is surrounded is practicable for large ships from Point Pedro north to Trincomalee, Batticalo, Point de Galle and Columbo; but from these to Manaar and Jafnapatam, commerce must be carried on in vessels not exceeding 100 tons, and even the greater part of their cargoes must be unshipped while passing the channels of Pomben or Manaar. Indeed, the principal portion of this trade is conveyed in small barks of from 20 to 50 tons burthen. The principal harbours for large ships are Trincomalee, and Point de Galle; but they also come to anchor, and at certain seasons of the year moor securely, in the roads of Columbo. There are other inferior ports all round the island, which afford shelter to smaller vessels. These are Batticalo, Barbareen, Matura, and Caltura, on the south and east; and on the west Negumbo, Chilaw, Calpenteen, Manaar, and Point Pedro. Adam's Peak, the most remarkable mountain, lies about 50 miles E. by S. from Columbo.

Although Ceylon is situated so near to the equator, the heat is not so oppressive as on many parts of Coromandel; but this temperature is chiefly confined to the coast, where the sea breezes have room to circulate. Approaching the south, all the coast extending along the districts of Chilaw, Columbo, Point de Galle, and Matura, are under the influence of the south-west winds, which blow on the coast of Malabar from May to August; and in point of climate it greatly resembles Malabar, with the exception that it feels also the north-eastern monsoon, and is consequently of rather a moister atmosphere. The rest of Ceylon is subject to the north-eastern monsoon only, and has a climate like that of Coromandel, being extremely dry from February to November. This division of the monsoon is caused by the lofty mountains of the interior, which intercept the currents of air, and terminate their effect on each side respectively. On the west, where Columbo lies, the rains prevail in the months of May, June, and July, but have no effect on the north-western portion of the island. In the months of October and November, when the opposite monsoon sets in on the Coromandel coast, it is the north of Ceylon that feels its influence, while the south remains undisturbed. On account of these peculiarities of climate, the productions differ extremely on the opposite sides of the island. From Tangal to Chilaw, a distance of 135 miles, the trees that thrive best are the coco-nut and jack fruit. The first are so abundant that the whole space is a continuity of coco-nut gardens; whereas on the north side of the island the palmira suits best, and is most cultivated, especially about Jaffna. All productions requiring a moist soil flourish best on the south-west side; and those requiring a dry one

on the north and north-east sides. The tract of country contiguous to the Coromandel coast is singularly barren, and only in some parts adapted for rice cultivation. The ground for many miles exposes a naked surface, and the air, owing to the want of rain, and a parching wind which destroys vegetation, is excessively sultry. This portion of Ceylon for soil and climate is certainly the worst in the island; yet it is here the ruins of the Giants' Tank, and of the great town of Mantotte are found; both indicating the former existence of a rich and laborious population; the tradition of which is now all that remains.

The soil of Ceylon is in general sandy, with but a small mixture of clay. In the south-west quarter, especially about Columbo, there is a great deal of marshy land, which is very rich and productive. This tract is chiefly occupied with cinnamon plantations, and the island taken altogether does not produce rice sufficient for the inhabitants, yearly supplies from Bengal and other parts being required. The agriculture of the Ceylonese is still in its rudest state, partly owing to the inveterate indolence of their habits. Their fields, when they can be watered, yield them food of different sorts sufficient to maintain their existence, and which seems to be as much as they desire, every expedient being employed to escape from labour. There are two rice harvests, the great and the little. The first is sown in July, August, September, and October, and is reaped in January, February, and March; the second in March, April, and May, and reaped in August, September, and October. Their plough consists of a crooked timber shod with a piece of iron that tears up rather than ploughs the ground. After the first ploughing, the fields are flooded, and then ploughed anew, and weeds are extirpated with considerable care. When the ploughing season arrives, each village makes it a common concern, and every one attends with his plough and oxen, until the whole of the fields belonging to the community are finished. The same arrangement is followed in reaping the grain, after which, oxen are employed to tread it out.

The seeds of all European plants degenerate very much, and in a few years yield but very indifferent returns. To preserve the quality, it is absolutely necessary to have a fresh importation almost every year. Some of the indigenous plants, such as the coco nut, flourish with singular vigour. Between Columbo and Madura the finest trees are found in soft ground that is not marshy, or in a sandy soil in a maritime situation, where it thrives even when its roots are washed by the surge of the ocean. It is also remarkable that those trees which are near to the shore, bend their heads towards the sea, notwithstanding the regular sea breezes, the violence of the south-west monsoon, and that they are perfectly sheltered from all winds blowing from the interior. A full grown and healthy coco-nut tree, will yield from 50 to 60 nuts annually. Coconuts, coco-

nut oil, copras, and coir, are all the produce of the same tree. Copras is the kernel of the nut after it has been cut into slices, and for some time exposed to the sun, until all the watery particles have evaporated. When the oil is extracted from the copras by pressure, it has a strong rancid smell. Those who wish to have the oil perfectly clear and free from any disagreeable odour, scrape the nut while fresh from the tree, and wash the scrapings in water, which becomes of a milky white. On exposing the mixture to the action of fire, the oil swims on the surface and is collected. Coco-nut oil prepared in this manner, is very pure, and if used immediately is palatable; but with a few days keeping it acquires a strong scent, and at 70° of Fahrenheit, a consistency like butter. The exportation of coco-nut oil to Europe deserves the attention of enterprizing merchants and the encouragement of government, as an increasing demand would cause large tracts of waste land, capable of producing nothing else, to be covered with the coco-nut palm. The coir, or fibres of the coco-nut husk, has long been known in the eastern seas, as an excellent material for the fabrication of cables, standing, and even of running rigging, and a considerable quantity is annually exported, especially to Bengal. The fineness of the fibres, and a clear yellow colour, establish the excellence of the commodity. The first quality proves that the fibres have been well cleaned from a pulpy substance that adheres to them in their natural state; the second that the article has been steeped in clear flowing water, and not in that which is stagnant or putrid. If the latter has taken place, the coir becomes of a dirty grey colour, and its strength is materially impaired.

Coffee grows remarkably well in Ceylon, where it requires a flat, light, black, rich soil, and ought to be well sheltered from the sun. The pulp of the coffee berry is of a very agreeable taste, and much prized by birds, especially crows, which in this island are numerous and destructive. The cardamom of Ceylon is reckoned inferior to that of Malabar. The areca, or betel nut, is a very considerable article of Ceylonese produce and exportation; the revenue accruing from it being nearly equal to one-fourth of the total amount of the sea customs. The prosperity of the Jafnapatam peninsula chiefly depends on the cultivation and sale of tobacco, of a quality peculiar to that soil, and prepared for chewing by a particular process. The same kind of commodity is not procurable from any other part of India, and is held in such estimation by the natives of Travancore, that the Raja of the province, who monopolizes its sale, derives a great revenue from its consumption. The vent of this species of tobacco is principally confined to the markets of Travancore and Sumatra, besides the internal consumption of the island, and more especially about Point de Galle. Travancore takes annually 3000 candies; Sumatra 1500; and Point de Galle 350, each

candy weighing 500 lbs. avoirdupois. Besides these staples, Ceylon produces a great variety of the finest sort of woods used for cabinet work, such as the calamander, homander, viam wood, ebony, satin wood, jack wood, iron wood, besides the tulip, tamarind, cotton, and teak tree, as also timber fit for planks, casks, house and ship building, masts, and spars. The sappan wood is indigenous in Ceylon, and grows spontaneously in the southern districts. In plants, the island is remarkably prolific; and among the fruits may be reckoned oranges, pomegranates, citrons, lemons, water melons, pumkins, common melons, squashes, figs, almonds, mulberries, bilberries, mangoes, shaddocks, mangusteens, rose apples, cushoo apples and nuts, custard apples, plantains, jack fruit, coco nuts, and several sorts of pepper, cardamoms, and the produce of the sugar tree, which is a species of palm.

The principal cinnamon garden lies in the neighbourhood of Columbo, and occupies a tract of country about 12 miles in circumference. Others of a smaller size are situated at Negumbo, Caltura, Point de Galle, and Matura, extending along the south-western coast. No cinnamon trees are found west of Chilaw, or to the eastern side of Tengalle, and are equally unknown about Trincomalee and Jafnapatam, where the climate is dry and sultry. Within the confined space where it flourishes, the air is moist, and rain falls almost every month. In a wild state the tree, which is the laurus cinnamomum (or coorundoo of the Cingalese), grows to the height of from 20 to 30 feet, but within the gardens they are not permitted to rise above 10 feet, and present the appearance of numerous shoots from the same root. Their appearace is beautiful, but the fragrance of the cinnamon forests is not near so great as strangers have been led to imagine. The surface of the planted grounds at Columbo, is a pure, white sand, under which is a deep stratum of rich mould. The leaves are of an oval shape, from four to six inches in length, and have scarcely any taste. When they first shoot from the tops of the branches, they are partly of a bright red, and partly of a pale yellow, and at last become of a dark olive colour. The blossoms are of a pale yellow colour, and have remarkably little smell; and the wood when deprived of the bark, none at all. The fruit is shaped like an acorn, and in taste resembles the juniper berry, but is not so large as a black currant. The natives reckon ten different sorts of cinnamon bushes, but the apparent difference is only a slight variation in the leaf. Five kinds only are esteemed fit for use; the honey cinnamon, the snake cinnamon, the taste cinnamon, the smell cinnamon, and the bitter cinnamon.

The cultivated cinnamon plants are raised from seeds put into the ground during the rainy season, from shoots, from layers, and from old stumps transplanted, all of which are practised. It blossoms in the month of January, when the

gardens look most beautiful; in April the fruit is ripe, and soon after the decortication begins, for which process May and June are esteemed the best months. This operation as may be supposed, requires many labourers, each of whom is obliged to furnish about as large a bundle of sticks as he can easily carry. The first selects a tree apparently fit for cutting, into which he strikes his hatchet. If on drawing it out the bark separates from the wood, the cinnamon has attained a proper degree of maturity; but if it adhere he passes on to another. The shoots cut down are from three to five feet in length, and about three-fourths of an inch in diameter. When this part of his labour is completed, he carries his load to a hut or shed, where it is stripped and cleaned. The fragrance perceived in the vicinity of these hamlets is very strong, but in other parts of the plantations where the bushes are not violently shaken, the smell of the cinnamon cannot be distinguished. In the subsequent process of drying, the bark contracts and curls into tubes, when the smaller are inserted within the larger, after which they are brought to the government warehouses, where they undergo a second packing into bundles sewed into coarse cloth, each weighing 92 pounds. When one layer of bales is stowed in the ship, the interstices are filled up with loose black pepper imported from Malabar, which by absorbing the superfluous moisture, improves the quality of the cinnamon, while its own flavour is heightened. The best cinnamon is of a light brown colour, of a fine texture, smooth surface, a little pliable, and does not much exceed the thickness of royal paper. Its taste is sweet and poignant, but not so strong as to occasion pain, while the coarse cinnamon is painfully hot and pungent, thick and hard in substance, and of a dark brown colour. From the broken fragments and refuse cinnamon an oil is distilled, but so small in quantity that it usually sells at the rate of ten guineas per quart. The best quality is of a pale gold colour, and unlike all other oils sinks in water, which circumstance determines its excellence, as that distilled from coarse cinnamon floats on the surface. The cultivation of this spice in gardens was first introduced by the Dutch governor Falk, about 50 years ago, but little attention was paid to the plantations by the succeeding governors, so that on the British conquest they were found in extreme disorder, overgrown with wild shrubs, weeds, and creepers. From this state of degradation they were rescued by the Earl of Guildford, during his government of Ceylon, and have continued ever since to flourish and improve. The cinnamon plant has been tried at Batavia, the Isle of France, in the West Indies, and latterly with much care, on the opposite coast in Tinnevelly; but it has invariably degenerated, and, as has been already mentioned, in Ceylon itself, there is only a particular tract that produces it in perfection.

Ceylon possesses a great variety of animals, at the head of which the elephant

must be placed. The superiority of the Ceylon elephants does not consist in their size, for they are in general not so tall as those of Pegu and Chittagong, but in their hardiness and strength added to their great docility and freedom from vice or passion. The natives of the island are so possessed with the idea of the excellence of their own elephants, as to affirm, that the elephants of every other part of the world make a salam (obeisance) before those of Ceylon, and thus instinctively acknowledge their superiority. Domestic animals are not numerous, and the horse is not an aboriginal of Ceylon. Some have been imported from Bombay by the European settlers, and others bred in the Jafnapatam district, from a mixture of the Arab and the common horse of the Carnatic. They are at best but a very degenerate animal, yet a common horse cannot be bought under sixty pounds, nor an Arab for double that sum. The oxen of Ceylon are small; the beef, however, is sometimes good, and is the chief food of the European soldiers stationed on the island. Buffaloes are frequently employed in drawing burthens, and are found in great numbers on the island, both wild and tame. Among the wild animals are deer, elks, gazelles, hares, wild hogs, and a small species of tiger. The larger kind, called the royal tiger, is not an inhabitant of Ceylon; but there are tiger cats and leopards. There are no foxes; but jackals, hyenas, and bears, are numerous, besides an infinite variety of the monkey tribe.

All the European domestic poultry are natives of Ceylon, as are also pheasants, parrots, and parroquets, both wild and tame. Snipes, floricans, storks, cranes, herons, water-fowl of all descriptions, pigeons wild and domesticated, and a few partridges of the red legged kind. Among the varieties of birds is the honey bird, which points out where the bees have deposited their combs. Crows here, as in every other part of India, are exceedingly numerous and impudent. There are also taylor-birds, two species of fly-catchers, peacocks wild and tame, and the common fowl in a wild state. Ceylon teems with reptiles, especially snakes, which are a great annoyance to the inhabitants. Covra capellas, or hooded snakes, covra manillas, whip and grass snakes, are all poisonous; the three last of a very small size. Water and wood snakes are harmless. The rock snake is an immense animal, extending 30 feet in length, but though formidable from their size, they are perfectly free from poison. They devour some of the smaller animals, such as kids, goats, and poultry; but the stories of their devouring larger animals, such as tigers and buffaloes, are altogether fabulous. Alligators of a prodigious size infest the rivers of Ceylon, and have been killed 20 feet in length, and almost as thick as the body of a horse. There are guanos, toads, lizards, blood-suckers, and leeches, as also flying lizards and every species of

tropical insect. Fish are caught in great abundance in the lakes and rivers of Ceylon, as well as in the surrounding ocean.

The mineral riches of Ceylon have not yet been sufficiently explored, but they are known to be abundant. A spot near Matura in the bed of a river, and another at Sittivacca, about 30 miles from Columbo, are the richest in precious stones; but there is also one in the Pastum Corle, and another in the Corle of Suffegam. The most valuable of the Ceylon stones is the oriental sapphire, which is found of all varieties and shades of colour. When this gem is of a perfect yellow it is called the oriental topaz; the red, the oriental ruby; when a mixed tinge of red and blue, the oriental amethyst; and when of an unmixed blue, the blue sapphire. The Ceylon cat's-eye is the finest known, and when perfect is valued at a high price. Tourmalines are found of almost every tinge; the chrysoberl is rare; the amethyst superior to that of the Brazils. Jet and chrystal stone also abound, and there are two distinct kinds named cinnamon stones. There are a few garnets, mostly procured from the ci-devant Candian territories, where the moonstone, a species of opal, is also found. Lead, tin, and iron ore, are found in the interior, but they are never wrought or applied to any useful purpose. There were formerly several mines of quicksilver wrought by the Dutch, and in 1797, a small one was discovered at Cotta, six miles from Columbo, from which six pounds was most seasonably procured for the garrison; but it has never since been worked with any view to profit. In the mountainous region of Doombera, there is nitre cave in the side of a high hill, surrounded by a dense forest. The rock is a mixture of quartz, mica, feltspar, and talc, impregnated near the surface with nitre, nitrate of lime, and sulphate of magnesia; in one spot with allum, and in another incrusted with hydralite, like the Geysers in Iceland. Under the mountains of Doombera, is a wooded plain, containing the great lake of Birtanna, which has not yet been explored by any scientific European.

The grand article of importation to Ceylon is rice, the value of which frequently exceeds half the amount of the whole goods exported, and the importation next in consequence is cotton cloth, yet the soil of the island is capable of producing a redundant quantity of the finest cotton. Another great object of agricultural produce and manufacture is hemp, which is raised abundantly, and of an excellent quality; the sandy soil, of which there is plenty in the old territories, being well adapted for the cultivation of the plant. The cultivation of the sugar cane has been twice, but unsuccessfully, attempted on a large scale. From the toddy of the coco-nut tree arrack is distilled, in the same manner as brandy from wine by the assistance of a common still. From 400 gallons of

toddy, 50 gallons of arrack are drawn of the same strength as good brandy, 25 under London proof, which, if rectified, produces half the quantity of strong spirit. Compared with the Bengal rum, Ceylon arrack is admitted to be the most wholesome spirit, and it is 30 per cent. less in price. The great markets for its sale are Madras and Bombay, especially the first.

Exports from Ceylon for the year 1813.

	Rix dollars.		Rix dollars.
Arrack	465,925	Chayroot	3,918
Pepper	15,865	Chanks (shells)	129,486
Coffee	43,370	Salt fish	11,584
Cardamoms	2,705	Gingelee, illepay, margosa seed, and oil	1,091
Betel nut	142,534	Fruits	11,089
Tobacco	234,408	Sundries not enumerated above	117,992
Coir	187,649	Ditto	15,000
Coco nuts	73,401	Grain	48,000
Coco nut oil	7,952	Cinnamon sold to the East India Company	685,714
Copras	27,975	Sundries, coastways	79,934
Fine woods	7,333	Grand total	2,443,940
Planks and timber	25,550		
Palmira, rafters, &c.	45,060		
Jaggory	39,245		
Cut betel nut	70,548		

Imports to Ceylon in 1813 (*a year of scarcity*).

Rice and other grain	3,539,268 rix dollars.
Ditto imported by the government	744,751
Cloth	600,888
Sundries	959,364
Ditto by the government	534,470
Grand total	6,378,739

In 1831, $11\frac{4}{7}$ rix dollars were reckoned equal to the pound sterling, but the exchange fluctuates annually. The total tonnage of all descriptions belonging to the island was estimated at 8000 tons.

The public revenue of Ceylon may be divided into two branches, viz. one derived from certain productions of the island reserved by government and other fiscal resources; the other such imposts, as the land tax, taxes on property, taxes on consumption, and capitation taxes. Of the reserved productions,

cinnamon is the most important, and upon this article the Dutch placed so much reliance that they were led to neglect all others, especially agricultural improvements. At the commencement, the cinnamon crop was collected in the forests and jungles, the greater proportion of which then belonged to the king of Candy, who occasionally refused to admit the cinnamon peelers into his dominions. A computation made by the Dutch rated the annual consumption of cinnamon at 400,000 pounds, or 5000 bales of 80 pounds each. In 1802, when the management of the island was transferred from the East India Company to the King, it was mutually agreed that the Ceylon government should deliver to the Company 400,000 pounds of cinnamon, for which they granted a credit of £60,000 sterling, equal to 3s. per pound, engaging also to account to his Majesty for all clear profits on the commodity beyond 5 per cent. In consequence of this arrangement no cinnamon can be sold or exported but by the East India Company, with the exception of what is rejected by their agent, which is sold for the consumption of India, and any country lying to the east of the Cape of Good Hope. The quantity of the rejected article exported annually amounts to from 30 to 40,000 pounds, and goes mostly by the way of Manilla to South America, where much is consumed by the slaves who work in the mines, each having a certain quantity allowed him per diem as a preservation against noxious exhalations. In 1813, it being discovered that the Company had been realizing large profits without accounting for the surplus, a demand was made, and the sum of £200,000 allowed conditionally, after deducting the deficient weight, the government having rarely delivered the quantity stipulated. The whole investment expected in 1816, amounting to 4500 bales, had been cut in the Candian territories subsequent to the conquest, and if wanted, twice the quantity could have been collected.

The following is a statement of the revenue derived from the pearl fishery since the year 1796; viz.—

In 1796	£60,000	In 1803	£15,000
1797	110,000	1804	75,000
1798	140,000	1806	35,000
1799	30,000	1808	90,000
		1809	25,000
		1814	64,000

It has been ascertained that the pearl oyster does not live above seven or eight years.

The chank or shell fishery is an object of material importance to the Ceylon government, being exported in large quantities principally to Bengal, where the shell is sawed into rings of different sizes, and worn as an ornament by Indian

females on their arms, legs, toes, and fingers. They are brought up from the bottom of the seas round the northern coast of the island, and the privilege of procuring them is farmed out annually. Immediately after the conquest in 1796, this farm yielded only 19,850 rix dollars; but it has since greatly increased, and in 1812 amounted to 50,291 rix dollars. This trade forms the divers for the pearl fishery. Chay or madder is monopolized, and is farmed out to individuals for about 27,000 rix dollars per annum. The taking of elephants is no longer considered so important a fiscal resource as it was in the time of the Dutch, the price of the animal having fallen so much in Hindostan as to leave no profit on the speculation. No hunts are now undertaken on government account, unless the elephants approach the cultivated provinces and commit ravages, on which emergencies the caste of elephant hunters have been allowed to catch the intruders at their own expense and risk. In 1701, the Dutch government cleared 63,345 pagodas from this source, but towards the close of their administration they acknowledged that a loss resulted. Shark fins, and biche de mar, or sea urchin, are procured in the adjacent seas, the latter especially abounding in the shallow water along the coast of Jafnapatam.

The government share of the crop differs so much as from one-tenth to one-half, and is received in kind. On lands situated in the Ceylonese districts, and subject to a higher proportion than one-tenth, it is taken after deducting the seed; but those liable to one-tenth or upwards, without that deduction. The latter is also the share received by the sovereign from all the grain fields in the Malabar districts, where one-tenth is universally paid. A portion of the land tax is collected through the medium of government officers; the rest is farmed out to renters, who give security for the payment of the amount, and the performance of the conditions attached. The chief renters most frequently subdivide the collections among a number of inferior renters, each responsible for his share, so that the system is infinitely extended and complicated. The land revenue of the year, commencing on the 1st of May, 1812, was as follows:

	Rix dollars.
Revenue collected by the officers of government on rice fields .	230,178
Ditto on all other grains	644
Farmed out to renters on rice fields	238,491
Ditto on all other grains	43,861
Total	513,174

No grants of land are permitted to be made by government to British subjects, or to European settlers on the island. The purchase of them by these classes is

also forbidden; but this prohibition does not extend to the town, fort, and district of Columbo.

Salt as an item of revenue is one of the most productive, and promises to yield a considerable augmentation. The great leways on the south-east side of Ceylon, in the districts named Mangampattoo, belong immediately to government, and consist of natural saline pools of great extent; the largest three miles in circumference, and situated near the sea beach, stretching from Hambangtotte towards the Batticalo division. There are other ponds of various dimensions; but the two nearest to Hambangtotte, in favourable years, when the process of crystallization is not interrupted by the rains, are generally found sufficient to supply the whole island. The formation of salt in the Mangampattoo leways takes place from July to the end of September. Salt is also found throughout the northern districts of Ceylon in natural ponds, and much is purchased from the natives near Trincomalee by government at regulated prices. Upon an average the cost of the salt to the government is equal to 35 per cent. of the price at which it is sold. In 1797 this branch of revenue was only estimated at 68,000 rix dollars; in 1812 it yielded 305,695 rix dollars. The total amount of the public annual revenue of every description from 1809 to 1812, was as follows:—

In 1809 . . .	3,000,210	In 1811 . . .	2,926,228
1810 . . .	2,687,065	1812 . . .	3,028,446—£263,343.

Considering that in 1809 there was a pearl fishery which yielded 249,288 rix dollars, and that there was none in the subsequent years, the receipts appeared to have been annually increasing, and no new taxes had been imposed within the period stated.

In 1812, the total expenses amounted	1,665,730 rix dollars.
Paid in the same year by the military Paymaster-General	1,733,996
Total	3,399,726
Deduct the revenue	3,028,446
Deficit	371,280

The establishment of civil servants, 40 in number, fill a gradation of offices to which salaries are attached of from £500 to £3000 per annum, and after a residential service of 12 years they are entitled to retire on pensions of from £400 to £700 per anuum. The civil fund from whence the latter are defrayed is collected by levying 10 per cent. on all salaries, to which the government add a certain sum to compensate for any deficiency. Prior to 1811, the rix dollar was rated by government, in paying their servants, at 2s. 1½d. but it was then re-

duced to 1s. 9d. The King's pay to the European troops (in 1812, amounting to £44,000), and the government contribution to the civil fund, are defrayed by the British treasury at home.

General Statement of the Ceylon revenue for 1812:—

Cinnamon contract with the East India Company	562,000	rix dollars.
Ditto, rejected and sold to merchants . . .	103,854	
Pearl fishery		
Chank or shell ditto	50,291	
Chay root or madder	42,464	
Elephants sold	1,521	
Lands and houses sold	4,608	
Stud in the islands of Delft and Two Brothers .	12,623	
Government Gazette	2,790	
Total	780,642	

Second branch, derived from Taxation, viz.:—

Land rents	339,867
Outstanding balances	317,588
Judicial receipts, including stamps	151,868
Fines and forfeitures	9,249
Per-centage on public auctions	2,293
Land customs	100,522
Licences	144,924
Fish rents	144,778
Sea customs	513,185
Salt	305,695
Marine department	19,659
Post office	13,324
Premium on the sale of government bills . .	162,409
Tax on wearing trinkets	22,443
	2,247,804
Grand total	3,028,446

Many years ago, Ceylon was divided into a number of distinct petty states, separated by rivers and mountains, and each subject to its own independent chief; but in process of time the whole country was subdued by the Kings of Candy, and subdivided into a few great provinces, such as Candy, Coitou, Matura, Dambadar, and Sittivacca, which last formerly included the rich cinnamon districts on the south-west coast. These provinces were again subdivided into

districts or corles, an arrangement continued until many of the latter were wrested from the natives by the Dutch. After that event, the political divisions of the island were reduced to two; the belt of sea coast possessed by the European invaders, and the central regions of the interior attached to the throne of Candy, under which head further details will be found. Within the territories acquired by conquest from the Dutch, the King of Great Britain, or his representative, the government of Ceylon, is supposed to be the proprietor of the soil. Some portions are inherited by the descendants of the holders, but much the larger share is only held at the pleasure of government upon service-tenure, or so long as there is male issue in the family, or near relations able to perform the services for which the occupiers of the land are liable. Much of the land is charged with a rent payable to government of one quarter, one-third, and even one half of the produce; the rest pays only one-tenth: the rates in certain cases being proportioned to the quality of the soil and its powers of production.

The ancient population of Ceylon cannot now be satisfactorily ascertained, but there is no reason to suppose it ever was so great as at present, although some large ruins indicate that particular tracts were formerly more thickly inhabited than they now are. Of this class are the ruins of a large town to be seen near Mantotte, and contiguous to them is the Giant's Tank, which if in good repair would hold water sufficient to supply an immense extent of country, the circumference of its basin, as far as can now be traced, exceeding seventeen miles. There are also some remarkable works constructed round the lake of Candely, 16 miles from Trincomalee. This lake, near 15 miles around, is embanked in several places with a wall of huge stones, each from 12 to 14 feet long, and of a proportionate breadth and thickness, placed skillfully one over the other so as to form a parapet of great strength; one section of the mound by uniting two hills retains the water within the bed of the lake. In 1806, Mr. Bertolacci estimated the inhabitants of the British territories at 700,000 souls, and they have since increased so rapidly, partly owing to the introduction of vaccination, as to press hard on the means of subsistence. In consequence of the dependance of Ceylon for food on foreign supplies, it suffers severely, not only from the failure of its crops, but also from any tendency to famine on the coast of Coromandel or in Bengal. Within the Candian dominions the population is considerable in the cultivated tracts; but with the exception of the country immediately adjacent to the town of Candy, and the districts of Ouva and Mattele, seven-eighths of the interior of Ceylon is covered with wood and jungle, and consequently much more thinly peopled than the maritime coast. The wannyships of Soerlie and Nogerlie, and the whole of the great forest occupied by the Bedahs, from Nagame in the south, to the Coklay river at the

northern side, does not contain 10,000 inhabitants. Under these circumstances, if we allow 1,200,000 inhabitants to the whole island, we probably exceed the reality; yet the number is less by 250,000 than has been found by investigation within the small Bengal district of Burdwan, which comprehends an area of only 2400 square miles.

About the middle of the 18th century, the supreme government of the Dutch in India promulgated a system of laws for the administration of justice in their respective settlements, known as the "Statutes of Batavia."—These statutes, by altering and modifying the jurisprudence of Holland, endeavoured to reconcile the domination of the Dutch East India Company to the temper and habits of the natives; and although they never obtained the sanction of the law from the superior tribunals of the republic, their local utility has caused them to be adopted in all the colonies, and they still, to a certain degree, regulate the functions and duties of the different courts of justice and police throughout Ceylon. At the period above alluded to, the government, with respect to its judicial power, was divided into three departments; those of Columbo, Jafnapatam, and Point de Galle, and an inferior one at Trincomalee. Appeals lay from the two last courts to Columbo, and civil cases, above a certain sum, to Batavia. The country dependant on Columbo was then subdivided into eight corles, each under the jurisdiction of a Modellier or native magistrate, whose office was hereditary, and religion the Protestant. The fourth person in rank was the civil native functionary, named the Dessauve. From the arrival of the Earl of Guildford in October, 1798, until the end of January, 1802, the administration of justice was conducted under his own superintendance; but in 1802 a supreme court of judicature was established, consisting of a chief justice and one puisne judge. Annexed to it are his Majesty's advocate fiscal, registrar, a sheriff or fiscal, and a competent number of clerks. In 1804, two Dutch gentlemen, who had acquired a perfect knowledge of the English language, were the only persons who acted as advocates and proctors. Three subordinate courts are established at Columbo for the trial of petty suits and offences, which are daily crowded with complaints, the natives being (like the Bengalese) particularly fond of litigation, and delighted by having their trifling disputes investigated and determined by a superior power. The supreme council is composed of the governor, the chief justice, the commander of the forces (who is also lieutenant-governor), and the chief secretary.

The native functionaries assist in collecting the revenue, settling the proportion of taxes and contributions, furnish provisions for the garrison, and superintend the proceedings of the cultivators and natives in general. Besides the native Ceylonese who live under the British government, the sea coasts are inhabited

by Dutch, Portugueze, and Malays, and settlers from the different Indian nations. In 1805, the European Dutch in Ceylon amounted to about 900, chiefly composed of civil and military officers and their families, and, with a few exceptions, all by the course of events reduced to a state of great indigence. The native born Dutch are more numerous, and have adopted many of the native habits, retaining however the predilection of their forefathers for gin and tobacco. The females who have a mixture of native blood are easily distinguished by a tinge on the colour of their skin, and their thick, strong, black hair; marks that are never wholly removed, and which in the course of succeeding generations return periodically with renewed strength, after having apparently faded away almost to evanescence. The Portugueze of Ceylon are the spurious descendants of the several European possessors of the maritime parts by native Ceylonese, and other tribes. A complexion darker than the original natives, with a particular mode of dress, half Indian and half European, is all that is necessary to procure the appellation of Portugueze. Although they universally profess the Christian doctrines, and are commonly Roman Catholics, yet they retain many Pagan customs, and their religion may be considered as a compound of both. The men are about the middle size, slender, lank, and ill made, yet it was from this class that the Topass soldiers were formerly taken. They were never accounted good troops, being neither so hardy nor so brave as the Sepoys, and have been seldom employed in the English service. The French, however, very generally had corps of them at Pondicherry and their other settlements. Slavery is still acknowledged and sanctioned by law, in consequence of the capitulation of Columbo in 1796, by the terms of which, although the importation of slaves is forbidden, and the purchase of one by a British inhabitant renders him free, yet all those who were slaves to the Dutch or natives before the surrender, were considered in the light of private property, and allowed to remain in their prior condition. The Malays were formerly more numerous than they are at present, no fresh importations having taken place. They all profess the Mahommedan religion, and the Dutch had always one or more regiments of that nation, armed and clothed like Europeans, except that they wore sandals instead of shoes.

The great body of the natives may be divided into three general classes, each nearly equal in number; the Cingalese (or Ceylonese), Candians, and Malabars. The first occupy the coasts of the southern half of the island, from Dondra Head to the confines of Batticalo on the east, and to the river Chilaw on the west. The coasts further north are occupied by the Malabars, while the Candians are enclosed in the central regions. The genuine Ceylonese are of middling stature, slender figure, and fairer in complexion than the Malabars and Tamuls of the

continent, but not so strong. The Candians are fairer and stouter, and much less effeminate than the Ceylonese, who are a timid, indolent, and unwarlike race. An attempt was made soon after the conquest to train a body of them to the use of arms, but it so completely failed of success, that recourse was had for recruits to the coast of Coromandel. In those regiments, called, in the military returns laid before Parliament, the Ceylon native infantry, there is scarcely to be found one native of the island. In their own societies the Ceylonese are divided into 19 distinct castes, the first in rank being the Hondrews or Vellalas; but the whole are remarkably scrupulous in maintaining the relative dignity of their tribe. The highest class of native servants are Moodelliers, one of whom, under the controul of a British functionary, is placed at the head of every department of government; and subordinate to the Moodelliers are a long train of mahutiars or secretaries, mahondirams, who may be denominated lieutenants, aratchies or serjeants, canganies or corporals, and lascoreens or common police soldiers. All ranks are distractedly fond of shew and parade, and willingly pay a large sum to government for permission to make a pompous procession, yet in their manners still retain a great share of gravity, that invariable characteristic of the savage state.

The Moodelliers and highest orders of the Ceylonese have adopted many European customs, and as they are not, like the Hindoos of the continent, restrained by the prejudices of caste, they have no objection to sit and eat in the company of a respectable European. Differing from all the other nations of India, the higher classes of Ceylonese profess Christianity, perform their marriage ceremonies according to the forms of the church of Holland, and restrict themselves to one wife. A considerable number of the lower orders continue votaries of Buddha, but many have been converted to the faith of Mahommed. The Buddhist temples are mostly small insignificant buildings of modern construction, with plain stone walls and tiled roofs, and no particular caste is set apart for the performance of religious rites. It may be safely asserted that one half of the whole Ceylonese (not including the Candians) openly profess Christianity, one portion according to the doctrines of the reformed church of Holland, and the other following those of the church of Rome; but both equally ill instructed and ignorant. The Ceylonese have a language and written character of their own, and there are persons among them who annually publish almanacks, containing the usual series of predictions. Owing, however, to the mixed composition of the society, it is necessary that all public proclamations be issued in the Ceylonese, Malabar, Dutch, and English languages. At Columbo there is an academy established for the instruction of Ceylonese, Malabars, and Europeans, where they are taught English and other languages. Many

of the first now write and speak English fluently. In 1801, the number of parish schools on the island amounted to 170, and the number of native Protestant Christians exceeded 342,000,—more than half are Roman Catholics. The Birmans of Ava acknowledge the superior antiquity of the Ceylonese, and the reception of their laws and religion from their island. The king of Ava has within the last 40 years, at separate times, sent two messengers, persons of learning and respectability, to Ceylon, to procure the original books (if any such existed) on which the Buddhist tenets are founded. In one instance the Birman minister made application to the Governor General of India to protect and assist the envoys charged with the commission.

The proper name of this island is Singhala, from which the term Ceylon is probably derived; by the Hindoos on the Continent it is named Lanca, and by the Mahommedans Serindib. It is also frequently named Taprobane; a name which perhaps originates from Tapoo Ravana, or the island of Ravan, a demon and sovereign in the remote times of Hindoo antiquity. The strange mythological poem, named the Ramayuna, narrates the conquest of Ceylon and destruction of Ravan, by Rama, king of Oude, assisted by an army of gigantic monkies, which appears to indicate an existing connexion between this island and the northern quarters of Hindostan. The first meridian of the Hindoos passes through the city of Oojein in Malwah, of which we know the position; but as according to that projection, Lanca falls to the west of the present island, the Hindoos are of opinion that Ceylon had formerly a much greater extent, and appearances between it and the Maldives tend to justify the belief. The name of the river Mahavilly Gunga has probably originated from Bali, a hero famous in Hindoo romance; from whom the celebrated ruins at Mahavalipuram on the coast of Coromandel are also designated.

Prior to the arrival of the Portugueze in 1505, little is known of the history of Ceylon, and that little apocryphal. According to Ceylonese tradition, Prince Wijaya, the oldest son of the Emperor Singha Bahu (lion-armed), who reigned over the kingdom of Lala in Jambhu Dwipa (India), having embarked from the city of Singhapoor, his father's capital, accompanied by 700 martial adherents, landed in Ceylon on a Tuesday, at the time of full moon, in the month of May, 543 years before the Christian era, and was appointed king of the island by Buddha, who had for that purpose transported himself to it through the air. On his arrival he found the country much infested by devils, who it appears rendezvoused in a large forest of Nha trees, whence Buddha compelled them to evacuate, and remove to an island named Giridiwa, which he had summoned for their reception from Jambhu Dwipa, and this being accomplished, he remanded the island with its cargo back to its original position. Prior to this event Ceylon was

destitute of human occupants, Buddha therefore preached to the demigods who had assembled round him, and having established the ordinances of his religion, and rendered Ceylon a fit habitation for human beings, he returned to Jambhu Dwipa. In this manner, by the instrumentality of Buddha, and the assistance of the inferior deities, Prince Wijaya, descended from the family of the sun, was the first king who reigned over Ceylon, which he continued to do for the period of 38 years. From the commencement of his reign to that of King Kerli Sri, who filled the throne in 1769, corresponding with the Buddhist year 2312, Ceylon (according to the Cingalese priests) has been governed by a succession of 179 kings, whose good and evil deeds have perished with them.

When the Portugueze commander, Almeida, arrived in A. D. 1505, he found that the population of Ceylon consisted of two distinct races; the savage Bedahs, who then, as now, occupied the recesses of the forest, more especially towards the north; the rest of the country was in possession of the Cingalese, whose most powerful chief held his court at Columbo. Almeida found the island already harassed by foreigners, the Arabs, and he persuaded the Cingalese king to pay him tribute on condition of assisting him against these intruders. The first tribute paid to the Portugueze was 250,000 pounds of cinnamon; but their bigotry and avarice involved them in incessant wars with the natives. In 1603, the Dutch, who were ultimately destined to expel the Portugueze and oppress the Ceylonese with a still heavier yoke, appeared. In 1632 they sent a strong armament to act in concert with the King of Candy against the Portugueze, whom, in 1656, after a long and sanguinary struggle, they completely subdued. In that year Columbo surrendered, after having sustained a siege of seven months. From that period a new series of wars began between the Hollanders and the Candian monarch, in which the latter was repeatedly driven from his capital, and forced to seek refuge in the mountains of Digliggy, the highest and most inaccessible of the island. The difficulties of the interior, however, were such, and the climate so deadly, that the Dutch never could retain permanent possession of any conquest remote from the sea coast. The last great war carried on with the natives was in 1764, when they penetrated into the heart of the king's dominions and took Candy. They were, however, ere long, compelled to retreat, and had 400 of their best soldiers made prisoners and put to death near Sittivacca, only two days march from from Columbo. By perseverance, and the power they possessed of withholding the supply of salt, they compelled the king to a peace in 1766, by the conditions of which he relinquished all his remaining possessions on the sea coast, and became enclosed in the central provinces, for which he engaged to pay a tribute in their productions. In return

for these valuable cessions the Dutch acknowledged the Candian sovereign Emperor of Ceylon, to which they added many other magnificent appellations. Tranquillity, however, could not be secured by so unequal a treaty, and the Candians frequently endeavoured by force of arms, though unavailingly, to procure better terms. Such was the state of affairs between the Dutch and Candians in 1782, when a British fleet captured Trincomalee after a slight resistance, but it was shortly after with equal ease retaken by a French squadron under Admiral Suffrein. Negociations were then opened by the Madras government with the court of Candy, but no event of importance resulted, and the maritime provinces of Ceylon continued in the tranquil possession of the Dutch until the breaking out of the revolutionary war in 1793. In 1796 a British fleet and army were dispatched against them, and their conquest effected. At the peace of Amiens they were conclusively ceded by the Dutch, and in 1802 were constituted a royal government, under the immediate direction of the crown, which appoints the officers and regulates the internal management. The subsequent historical details belong to the kingdom of Candy, under which head they will be noticed; but before concluding this article it may be remarked, that although Ceylon, since its final acquisition, has been ruled by a succession of able and zealous governors (the Earl of Guildford, Sir Thomas Maitland, and General Brownrigg), owing to the turbulence of the Candians, and the expensive nature of its civil and military establishment, it has hitherto rather proved a burthen than a benefit to the British nation.—(*Bertolacci, Percival, Cordiner, Knox, Dr. Davy, Symes, C. Buchanan, Sir William Jones, &c. &c. &c.*)

COLUMBO.—The modern capital of Ceylon, is situated on the south-west coast. Lat. 6° 55′ N. long. 79° 45′ E. The fort is built on a peninsula projecting into the sea, and measures one mile and a quarter in circumference. It consists of seven principal bastions of different sizes, connected by intervening curtains, and defended by 300 pieces of heavy cannon. The site is all but insulated, the sea reaching up to two-thirds of the works, and the rest (excepting two very narrow causeways) being protected by an extensive lake of fresh water. On the south side the surf runs so high, and the shore is so rocky, that it would be dangerous to approach it, and on the west side, where the sea is smoother, it is defended by strong batteries. Four of the bastions look towards the sea; the other three face the lake, and command the causeways leading to the fort. A projecting rock, on which two batteries are placed, affords shelter to a small semicircular bay on the north side of the fort, which is, however, on account of a sand bar, only resorted to by small craft. The outer road affords secure anchorage from the beginning of October to the end of March, when the wind blows off

the land from the north-east; during the other six months, the south-west wind blows on the shore, and the coast (for there is, strictly speaking, no harbour) is not practicable.

The plan of the city of Columbo is regular, and nearly divided into four quarters by two principal streets, which cross each other, and extend the whole length of the town. To these, smaller ones run parallel, with connecting lanes between them, and at the foot of the rampart in the inside is a broad street or way carried entirely round the fort. The houses are built of stone, clay, and lime, and the whole city has more of the European style and appearance than any other in India. The houses are seldom above one story high, and all had glass windows until the arrival of the English, who substituted venetian blinds. The natives of Holland have always been solicitous to exclude the wind, and preferred having their houses shut up both in the hot and cold season; while the British wish to have them open, in order to admit a free circulation of air. Before each house is a large open veranda, supported by wooden pillars, to protect the rooms from the sun. The government house fronts the sea on the north side of the fort, and is a handsome building of two stories, but in 1804 was so much out of repair as to admit the rain. The church of Wolfendal, where the Dutch inhabitants attend public worship, stands on the summit of a rising ground, in the suburbs about a mile and a half from the fort. It was built for the use of the Malabar and Cingalese Christians, who still meet there every Sunday, each congregation assembling at a different hour.

The portion of Columbo situated beyond the walls, consists of a mud village and bazar, on a space called Slave Island, (in reality a peninsula projecting into the lake), so named from its having formerly been occupied by the slaves employed under the Dutch government. The pettah, or outer town, stands a few hundred yards to the eastward of the fort, on which it encroaches, and contains more houses than are within the fortifications. It is of a square form, and stretching from it are many straggling streets that extend several miles into the country. The fort is chiefly occupied by the English inhabitants; the pettah by the Dutch and Portugueze; and the suburbs, which contain much the greater portion of the population, by the native Ceylonese. One street, in an extensive village beyond the pettah of Columbo, is entirely inhabited by persons of the Mahommedan religion (here named Lubbies), who follow the occupations of pedlers, tailors, fishermen, and sailors. The aggregate of all descriptions, in 1804, were estimated at 50,000 inhabitants, and have probably since received a considerable augmentation. The water within the fort is of a brackish taste; that used by the European establishment is brought from the distance of a mile and a half. In the vicinity there is a great variety of hill and dale, and few situ-

ations afford a greater number of pleasant paths for recreation on horseback. The climate of Columbo is reckoned very salubrious, and it is said that for five years prior to 1805, funerals were rare, except when a distemper had been caught in the interior and brought down to Columbo. Out of 1000 British soldiers then in garrison, it often happened that there was not one casualty by sickness in the course of two months, which appears extraordinary, considering what a charnel-house the interior has been. Farenheit's thermometer ranges about 80°; and even in the full blaze of a meridian sun, owing to the fresh sea breezes, Europeans find it pleasant to walk about and drive out in open carriages. Indeed the climate and scenery of Columbo present a striking contrast to the arid plains, withered vegetation, scorching winds, and burning dust of Madras.

Columbo is the head quarters of the army in Ceylon, and a Major General commands the forces. The usual garrison of Columbo, during the revolutionary war, was one regiment of British soldiers, one regiment of sepoys, or Malays, one company of artillery with their complement of gun Lascars, and a small corps of native pioneers. For the first few years after the conquest, all the English families lived within the fort, but they are now dispersed over the vicinity. The greater part having come directly from Great Britain, the society exhibits less of Indian manners and local customs than probably any other in the east, and the heat is not such as to render a palanquin indispensable. In 1805, the English circle at Columbo mustered 100 gentlemen and 20 ladies, but the other respectable European families amounted to nearly 600 of both sexes. Very little intercourse, however, then subsisted between the two classes. The expense of living at Columbo, and in Ceylon generally, is probably greater than at any other of the British settlements, the necessary articles of food being scarce, and servants' wages high. A great proportion of the latter are natives of the Carnatic, and the Dutch settlers employ only slaves as domestics. In 1805, the rent of the most magnificent mansion in Columbo was £300 per annum; but a good family house might be had for £100. Ten palanquin bearers cost about £130, and the keep of a horse (which in Bengal costs about £12) £50 per annum. According to printed narratives, no batchelor can keep a house comfortably for less than £800; a captain finds it difficult to live on £500 a year, his pay; and a subaltern with £300 per annum cannot avoid running in debt. What becomes of those who have less is not mentioned. Although provisions are dear the English tables groan under a load of meat; Madeira is 36*s.* and claret £4 per dozen. There is a profusion of cheap and delicious fruits, but they are soon rejected for hams, cheeses, pickles and preserves.

Although Trincomalee, on account of its harbour and situation, be of more intrinsic importance to the nation, yet Columbo is in every other respect the

superior, being placed in the centre of the cinnamon country, and possessing a much more numerous population. The harbour is unfortunately nothing more than an open roadsted, and owing to the course of the monsoons, the inhabitants for a considerable portion of the year are cut off from all maritime intercourse with the rest of the island. The internal navigation, however, in a lateral direction along the coast is excellent, and on the rivers and water courses several hundred flat-bottomed boats are seen, with entire families, who reside permanently on board and have no other dwellings. Nearly all the foreign commerce of Ceylon is concentrated at this port, as is also a great proportion of the coasting traffic. In 1656 the town and fortress of Columbo were taken from the Portugueze by the Dutch, in whose possession it remained until 1796, when it was captured by the British, and subsequently ceded at the peace of Amiens. The city was singularly unfortunate in losing its three first governors after the conquest in one year. Colonel Petrie and General Doyle died, and Colonel Bonnevaux, of the Company's service, was killed by the upsetting of his curricle. Letters from Columbo to Madras (a distance of 500 miles), are generally conveyed in ten, but an express has been frequently accomplished in eight days.—*(Cordiner, Percival, Milburn, &c. &c.)*

THE KINGDOM OF CANDY.

The central and mountainous provinces of the Island of Ceylon, until A. D. 1815, formed the dominions of the King of Candy. The rugged and inaccessible nature of the territory, the insalubrity of the climate and hostility of the Candians, have, until very recently, prevented any accurate survey, even of the tracts under the immediate controul of the British government, and since the final conquest in 1815, and subsequent rebellion, no work of authenticity on the subject has appeared. The passes on the western side, which lead through the mountains to the interior, are steep and difficult, and scarcely known even to the natives. After ascending the mountains and penetrating through the boundary forests, the country presents few marks of cultivation; and proceeding onward to the centre the elevation increases, and the woods and mountains that separate the different districts become more steep and impervious. It was in the midst of these fastnesses that the native dynasty so long preserved its independance against a succession of foreign invaders, and retained possession, under a species of feudal constitution, of above two-thirds of the whole island. The ascent on the western side is more gradual, and the surface less covered with jungle, stagnate water, and putrid vegetation; it has consequently been found from experience to be much less destructive to the health of European troops than the interior from the western coast.

It would be superfluous to detail the former subdivisions of this territory, the whole being now comprehended under one sovereign, although the provinces preserve their native appellations, and the districts those of Corles. According to the historical relation of Robert Knox (still the most authentic account of the interior, although published in 1681), the highest and most central portion of the Candian territory consists of the corles of Oudanour and Tatanour, in which, during his captivity, the two principal cities were situated. These districts, distinguished by the name of Conde Udda, are pre-eminent above the rest for elevation and natural difficulties of access, the paths being little more than the tracts of wild beasts or of equally savage Bedahs, and, where practicable, they were always guarded against the entrance of strangers with the most scrupulous vigilance. Indeed, the whole of the Candian territories, with the exception of the plains round Anurodburro, present a constant interchange of steep mountains and deep vallies. The excessive thickness of the woods that cover the face of the country causes heavy fogs and unwholesome damps to prevail. Every evening the fogs fall with the close of the day, and are not again dissipated until the sun has acquired great strength. The vallies are in general marshy, full of springs, and excellently adapted for the rearing of cattle, and the cultivation of rice. The highest range of mountains that extends across the Candian territory seems to divide the island into two different climates by breaking the force and regularity of the monsoons. As may be inferred from the nature of its surface, this central region is ill adapted for internal navigation; for although many rivers, or rather mountain torrents, intersect it, they are, during the rains (with the exception of the Mahavali Gunga), so rapid in their course and rocky in their channel, as not to admit the passage of boats, while in the opposite season they are mostly dried up.

There is every reason to believe that the Candians and Cingalese (or Ceylonese) were originally one people, differing only in local and political circumstances, the first having always been secluded among the woody mountains, and interdicted all intercourse with strangers, while the other was overspread with colonies from distant and hostile nations. In language, religion, and modes of life, they are essentially the same; but the Candians are fairer, stouter, less polished in their manners, and owing to their wearing a beard, of a more ferocious aspect. The upper classes have been long distinguished even among Indian nations for cruelty and perfidy, and the lower orders have been sufficiently prone to imitate their superiors; yet there is scarcely a doubt that the mild system of government and equal distribution of justice they are now likely to experience, will gradually render them as inoffensive as their brethren on the sea coast. Until 1815, the intercourse between the two classes was almost as completely

cut off as between the most savage and hostile tribes of North America. While the royal form of government lasted, the king was the sole proprietor of all the lands occupied by his subjects, whose dependance was of the most abject description, although the monarchy was in some respects elective. The king of Candy, in 1800, was a native of the Carnatic by a female branch, but by no means the nearest heir, having been brought in by the influence of the prime minister, or chief Adigar. In theory the constitution was the purest despotism, but in practice an aristocracy, the combination of a few chiefs generally settling the succession. By the lower classes the king was looked up to as a deity, and worshipped with the humblest adulation, although most of them appear to have been despicable tyrants. The nobility and courtiers do not seem to have been at all deficient in acuteness or capacity for business, in the conducting of which they always displayed such a proneness to intrigue, falsehood, cunning, and political finesse, as to render treaties or engagements with them a mere waste of time and paper, and the court itself a perfect hotbed of faction, conspiracy, and rebellion. The court of Candy has likewise been always remarkable for its adhesion to tedious forms and punctilious ceremonies. In 1782, Mr. Boyd went as ambassador to Candy from Trincomalee. On his arrival within 20 miles of that place, he was desired by the Candians to go round about to the Columbo road, and make his approach from thence, as they would not otherwise have exact precedents for the ceremonies to be performed.

When the Portugueze arrived in Ceylon, they are said to have found it occupied by only two classes of inhabitants, the Bedahs in the north-east, and the Cingalese in the south-west; but it is probable, that even then the Carnatic races had obtained a footing, as there is no tradition extant that the Cingalese ever inhabited the parts about Jafnapatam. The most singular portion of the Ceylon population are the Bedahs or Vaddahs, who inhabit the distant recesses of the forest. Their origin has never been traced, and they appear to differ so much from the other natives that they probably are the true aborigines. They are scattered over the woods in different parts of the island, but are most numerous in the province of Bintan, which lies to the north-east of Candy, in the direction of Trincomalee and Batticalo, and are there more completely in the savage state than anywhere else. They subsist by hunting deer and other wild animals, and on the fruits, which grow spontaneously around them; but they never cultivate the ground in any manner. They sleep on trees or at the foot of them, and climb up like monkies when alarmed. A few of the less wild traffic with the Candians, giving ivory, honey, wax, and deer, in exchange for cloth, iron, and knives; but the untamed race, known by the name of Rambah Bedahs, are more seldom seen, even by stealth, than the most timid of the wild animals.

Another tribe of a similar description formerly existed in the province of Wanny, bordering on that of Jafnapatam, who are now in some degree civilized, and, except in times of rebellion, live in subjection to the British government. Their language is said to be the Tamul, and their religion the Brahminical. The Candians, like the unconverted Cingalese, are votaries of Buddha. In 1811, when Captain Canning was at Rangoon, a sacerdotal mission to the Birman sovereign of Ava arrived there from Candy, both nations professing the same doctrines, yet the king of the country last mentioned was himself (as his ancestors had always been) of the Brahminical persuasion.

Although the Candian nation was governed in the most arbitrary manner, yet its customs and prejudices were shared and respected by their monarchs, and they were proud of being exempt from a foreign yoke. In the number and extravagance of their titles the kings of Candy yielded to no eastern potentate, and, like the emperors of China, they were viewed by their subjects with a mysterious reverence. There were generally two adigars, or ministers, and it was part of the state policy to appoint them from opposite factions. The next in rank to the adigars were the dessauves, or superintendants of corles, and also the principal military commanders. The standing army, if it deserved the name, consisted only of a few hundred men stationed near the king's person. The greatest proportion of the king's revenues consisted of presents or contributions of money, precious stones, ivory, cloth, corn, fruit, honey, wax, arms, &c. irregularly exacted by his officers two or three times a year. In most parts of the Indian continent rice forms the main article of food, but it is not so in the Candian territories, where that grain is reserved for the highest classes, and is a luxury the poorer orders seldom enjoy. Their usual subsistence consists of the smaller grains raised among the hills with little labour, by the assistance of irrigation. Besides these grains, they use a root dug up from the bottom of tanks, and a decoction from the bark of particular trees found in their forests. Two or three coco nuts, a few cakes made from the grains above described, and a small quantity of rice, compose the whole of a Candian soldier's stock for his campaign of 15 days. Thus equipped, the Candian soldier crawls through the woods to gain a commanding point near a pass, where he places himself behind a rock or tree, and patiently waits the approach of the foe, and the theatre of war being here confined within certain limits, he is seldom removed more than three days journey from his own hamlet.

Very different are the arrangements necessary for the equipment of European troops, for it has been found that at the lowest computation, even for the short period of 15 days, four Coolies are required for each soldier, so that the followers to a detachment of 600 men will, at the very least, amount to 2400.

The unfortunate Coolies have the utmost horror, and not without reason, to a Candian campaign, during which they are always exposed to a galling fire, doubtful of being taken care of if wounded, and certain of being massacred if made prisoners. The burthens they are obliged to carry are heavy, the roads almost impassible, and it is chiefly at them the enemy take aim, well knowing that without them a regular force can make little progress. A reward being paid for every head presented to the king, no quarter is given, and the Candians being accustomed to decapitate even their own countrymen, did not spare those of the Coolies. One evil, however, they generally escape, which is the insalubrity of the climate, so destructive to foreigners of all descriptions, and more especially of Europeans. On the 13th of March, 1803, the grenadier company of his Majesty's 65th Regiment, consisting of three officers and 75 men, marched from Columbo for Catadenia, a small post in the interior. At the end of the month, without having sustained any loss by the enemy, the whole had fallen victims to disease, except one lieutenant and two privates. On the 11th of April, 1803, 400 men of the 51st Regiment appeared under arms at Columbo, on their return from Candy; but in a little more than two months, 300 of them were buried, the seeds of the disease having been brought from the interior. The degree of insalubrity, however, attending situations in Indian climates, is known so frequently to alter, from inscrutable causes, that no certainty in this respect can be predicated. Thus it happened, that in 1815, (the year Candy was finally taken possession of,) the casualties among the British troops stationed in Ceylon amounted only to two and a half per cent.—a very extraordinary diminution from the mortality of prior years.

The Candian peasantry seldom clear away any considerable extent of ground, and if neglected, it is soon overgrown by the exuberance of the vegetation. The general practice is to cultivate a spot one year, and allow it to run to waste in the next, so that fresh tracts are alternately under cultivation and in a state of nature. This process, in consequence, so changes the face of the country, that a guide who expects to traverse miles of forest finds himself unexpectedly in the midst of cleared land, and, afraid to confess his ignorance, he goes on entangling the party more and more, until their escape is almost impracticable. Neither can any advantage be derived on these occasions from the compass, it being impossible to march two miles in a direct line through a thick jungle, intersected by swamps and rivers. Thus defended by their pestilential climate, their mountains, and their jungles, the Candians, by adhering steadily to the same mode of warfare, were enabled to resist the efforts of their various European invaders for three successive centuries. Although repeatedly driven from their capital, the enemy could never retain permanent possession of the

interior, which, up to 1815, was governed as independently as at any period of their history.

In A. D. 1798, the king of Candy died, and Pelime Talawve, the chief Adigar, raised to the throne a young native of the Carnatic, of no talents and inferior lineage, to the prejudice of Mootoo Swamy, and others of the royal race. Subsequently the Candian court evinced a most hostile disposition, and committed various acts of aggression on the British territories. A long series of intrigues and negociations commenced, in which the chief Adigar performed a distinguished part, but they ultimately ended in an open rupture. A war ensued in 1803, of a very destructive nature to the British troops engaged, and to Mootoo Swamy, whose cause they espoused; which lasted with different vicissitudes until 1805, when a tacit cessation of hostilities took place, without any regular treaty, such a document being considered no additional security for its permanence.

At length, in 1815, what foreign violence could not accomplish, was effected by the insane cruelty of the reigning king, which rendered him so detested by all classes of his subjects, that they implored the assistance of the British government to drive the monster from the throne. In consequence of reiterated supplications, in February, 1815, a British army entered the Candian territories, and the king fled from his capital, pursued by his own troops and subjects. After absconding from several places, he was come up with, on the 18th of February, by the peasantry and some armed Candians. The few Carnatic followers that remained with him made some resistance, and wounded one of the assailants, on which they retired a few paces and fired on the house. The king then came out and delivered himself up to the assailants, by whom he was bound, reviled, and plundered; but as no regular troops were present, nor any British officer, immediate relief could not be given. In achieving this long protracted conquest, the resistance, in a military point of view, was trifling, and principally arose from the indescribably rugged surface of the country, intersected by mountains and morasses. Indeed, under existing circumstances, the expedition could not have been undertaken but with the concurring wishes of the chiefs and people, without whose acquiescence and aid, it could not have been commenced, far less brought to a successful issue without the sacrifice of a single life.

The peace of Ceylon now appeared imperturbable, and even the climate indicated an improvement, the mortality among the Europeans having decreased most remarkably. But the calm was of short duration, for in the course of two years an insurrection was excited by the turbulent ambition of a few discontented chiefs, and kept alive by their pernicious influence over a people

habituated to the most implicit obedience; for, in fact, no charge or accusation was ever brought against the administration of the British government. This revolt may be said to have commenced on the 10th of September, 1817, on which day Mr. Wilson, the assistant resident at Badula, received intelligence that a stranger, with two old and six young priests, had taken up his abode in the jungles of Wellasee. Mild and conciliatory measures were tried at first, but found unavailing; and when vigorous measures were resorted to, the usual afflictions from disease and climate were experienced. In fact, the provinces most agitated by the insurrection had never been accustomed to the sway of any tranquil or regular government, and many of their inhabitants, such as the Bedahs of Wellasee and Bintenne, never had acknowledged more than a nominal subjection to the Candian monarchy. The districts of the interior, accustomed to the controul of any permanent authority, remained faithful to their engagements, and the maritime territories were never either attacked or disturbed. Protected, however, by their wilds and fastnesses, the insurgents persevered obstinately in their rebellion, and involved the British nation in an immense expenditure of lives and treasure, until about the 22d of November, 1819, at which date active operations had entirely ceased in the Candian territories; and with the view of preventing the recurrence of similar misfortunes, arrangements were in progress for the permanent consolidation of the central and maritime provinces. For three centuries the topography of the interior of Ceylon has been a matter of romance and conjecture, but recently every mountain, forest, chasm, and ravine, has been scoured in search of the enemy, who have hitherto considered their native thickets impervious to an European soldier.—*(Public Documents, Percival, Cordiner, Major Johnston, Knox, Harrington, Boyd, &c. &c. &c.)*

CANDY.—The ancient capital of the Candian principality, or empire as the Dutch called it, stands in lat. 7° 27′ N. long. 80° 36′ E. about 70 miles direct distance N. E. from Columbo, and 95 S. W. from Trincomalee. The surrounding country is magnificent, presenting high hills and mountains, deep vallies, perpetual woods and perennial verdure, with a redundance of trees, brushwood, and jungle. The Mahavali Gunga river almost surrounds the hills on which it is placed, and is here broad, rocky, and rapid, and on the banks of it a strict watch was formerly kept by the Candians. The climate is cool, averaging the whole year round about 74° Fahrenheit. To attempt now to describe what it was would be a waste of time; indeed very little was known respecting it, on account of the secrecy and mystery observed by the Candians to all European embassies, which were always obliged to enter the town by torch-light, and were carefully reconducted before the sun arose. When taken possession of by a British detachment in 1803, it was found to be a miserably shabby place, consisting of one

very long street, terminated at the upper end by the palace. In 1818, it was populous, and well supplied with provisions (even beef and veal) and merchandize, its prosperity having been greatly accelerated by the settlement of above 200 industrious Mahommedans (lubbies) from Columbo. A regular police had also been established.

To the British nation Candy is principally interesting on account of the catastrophe which befel its unfortunate garrison in 1803. It was taken possession of in April that year, and a detachment left in charge under Colonel Barbut, who dying soon afterwards was succeeded by Major Davie. In June it was invested by the Candians, and a capitulation concluded, by which they agreed to permit the garrison, greatly weakened by sickness, to march unmolested to Trincomalee. The conditions, however, were soon violated by the perfidy of the Candian leaders, and the whole of the Europeans (except Major Davie), as well as the sick in the hospital, massacred. In this disastrous affair 16 officers were murdered, 16 died from the effects of the climate, and of the civil service, 5.—Privates of the 19th Regiment murdered, 172; died of the effects of the climate, 120; died after their return to Columbo, 300; total 592. In the month of February, 1815, an expedition under General Brownrigg had a very different result, as the town was taken possession of without the slightest resistance, having been stripped of every thing worth carrying away, and deserted by all its inhabitants. Most of the latter were soon induced to return, and an accession received of a more valuable class from the sea-coast.—*(Percival, Dr. John Davy, Major Johnston, &c. &c. &c.)*

ADAM'S PEAK.—A lofty mountain in the interior of Ceylon, situated about 50 miles E. S. E. from Columbo. Lat. 6° 47′ N. long. 80° 32′ E. The top of this mysterious peak appears to have been first attained in 1815 by Lieutenant Malcolm, of a Ceylon regiment, accompanied by a party of Malay soldiers. The road followed the windings of the Caltura river, which at the distance of two miles from Batugedera receives the Magelle, two chains in breadth at the confluence. The top of the first mountain was reached in four hours. From the next hill the Caltura river descends, and this elevation being overcome, and also two other distinct ascents, the foot of the peak is reached. The face of the hill here appears quite perpendicular, and the pilgrims are hence seen at a great distance, climbing up the precipice by means of iron chains fixed for that purpose to the rock. After surmounting this steep portion the top of the peak is gained, and rewards the traveller with a magnificent prospect. On one side a vast extent of wooded hills like an ocean of forest is seen, while in other quarters only the summits of the hills are perceptible, rising over the fogs like a number of small islands covered with trees. In this moist climate, however,

the view is rarely of long duration, being soon obscured by floating mists from the vallies.

The summit of the peak is contracted to a small compass, being only 72 feet long by 54 broad, with a parapet wall five feet high, generally much out of repair. In the centre of this area is a large rock of iron-stone, upon which, with the assistance of the imagination, the impression of Adam's foot may be traced. The sacred mark is enclosed by a frame of copper fitted to its shape, ornamented with four rows of precious stones, and the whole is covered from the weather by a small wooden building twelve feet long, nine broad, and four and a half high to the tiles. The chief constituent parts of the mountain are gneiss, quartz, felspar, and garnet; and its perpendicular height above the level of the sea is estimated by Dr. John Davy at 6400 feet. The road from Palabina to the top of Adam's Peak is a continued ascent over rocks and fragments of iron-stone, to surmount which (according to the Ceylon Government Gazette), sound lungs and hard feet are indispensable, yet on the 24th of March, 1819, it was ascended by three ladies; videlicet, the Honourable Mrs. Twisleton, Mrs. Shuldam, and Mrs. Walker.—*(Public Journals, &c. &c. &c.)*

RUANELLI.—A valley in the island of Ceylon, 26 miles E. N. E. from Columbo, named by the Candians, in whose territory it was formerly situated, the Valley of Precious Stones, and is probably the one alluded to by Sinbad the sailor. Up to this place the river is navigable for boats; but from hence to Candy it is shallow and rocky. From Ruanelli to Columbo the distance by water is about 60 miles; yet so rapid is the current, that the passage down is made in eight hours, while in returning, the same number of days are occupied. Since the British conquest, and more especially since 1815, great improvements have been effected at Ruanelli, bridges having been erected on the route from Columbo, and the vicinity to a certain distance cleared of jungle. A small fort, comfortable habitations, and convenient storehouses have also been erected, and below the fort, near the river, there is a neat street well inhabited and supplied with articles of food and merchandize. Further on, at Atapitea, a new fort, or rather fortified post, has been established on the top of a hill of considerable height, below which a native fort has arisen.

SITTIVACCA *(or Situaque)*.—A small town in the interior of Ceylon, and formerly noted for being the chief scene of intercourse, both friendly and hostile, between the Candians and their European neighbours. It was then a boundary town, and stands on a large branch of the Malwaddy river, which here makes a great sweep. Lat. 6° 57′ N. long. 80° 7′ E. 23 miles E. from Columbo.

HANGWELLE.—A town and small fort in the island of Ceylon, 16 miles E. from Columbo. Lat. 6° 55′ N. long. 79° 59′ E. In 1803, after the Candians had

taken and massacred the garrison of the capital, under Major Davie, they ventured, contrary to their usual maxims of defensive warfare, to invade the British territories, in hopes of effecting the total expulsion of their European foes. In September, 1803, the King of Candy attacked this place with a numerous army, but was defeated with incredible slaughter by the garrison under Captain William Pollock, consisting of only 50 Europeans, 160 sepoys, and 17 gun lascars.

POINT PEDRO.—The northernmost extremity of the island of Ceylon. Lat. 9° 46′ N. long. 80° 7′ E.

JAFNAPATAM.—The town and fort of Jafna stand at some distance from the main ocean, but there is a communication by means of an inlet navigable for boats. Lat. 9° 36′ N. long. 79° 50′ E. 200 miles N. by E. from Columbo. The fort is of a pentagonal form and regularly built, with five bastions, broad ditches, and an extensive glacis. One side runs parallel to the strait which separates the peninsula of Jafna from the rest of Ceylon; the others are environed by an open and well cultivated plain. Half a mile to the eastward of the fort stands the pettah, containing several thousand inhabitants of various shades, colours, and religions. On account of its salubrity and cheapness, Jafna is a great resort of the Dutch families, and it is also the only district in Ceylon the revenue of which exceeds the expenditure. Agriculture flourishes, and more especially the cultivation of tobacco of an excellent quality. The two other articles of export are the trunks of the palmiras and chank shells. Dependent on the province of Jafna, and a small distance at sea, are several islands, which the Dutch have named after their native cities Delft, Haarlem, Leyden, and Amsterdam. On these, horses and cattle are bred, as from their excellent pasture they are well adapted for the rearing of these valuable animals. The Jafnapatam province comprehends rather less than one fourth of the whole island, but it nevertheless contains the greatest population; and within its limits the ruins of 32 Portugueze churches are still to be seen.—*(Percival, Cordiner, &c. &c,)*

MANAAR *(Gulf of)*.—This gulf separates Ceylon from the Southern Carnatic. Although too shallow to admit vessels of a large size, the depth of water is sufficient for sloops, donies, and other small craft, which convey goods by this passage to and from the continent to Columbo, instead of taking the outward circuitous passage, and rounding the island by Dondra-head. The ridge of sand banks named Adam's Bridge, presents a great obstruction, and vessels are frequently obliged to lighten at Manaar before they can pass. This is called the inner or Palk's passage, from a Dutchman of that name who first attempted it.

MANAAR ISLE.—An island in the gulf, 18 miles long by 2½ in breadth, partly covered with palmira and coco-nut trees; but the greater proportion of the sur-

face is a mere mound of sea sand, with scarcely any drinkable water. The fort stands close to the strait and fronts the Ceylon coast. Small boats ply between Ramisseram and Manaar, and government have also boats stationed for conveying over the letter bags between Ceylon and the continent. In 1803, Manaar fort contained 28 pieces of cannon, mostly unserviceable, and its principal utility was the prevention of illicit commerce.

DELFT ISLE.—A small island about 21 miles in circumference, belonging to the Jafnapatam district, lying off the north-west coast of Ceylon. The soil is in part rocky, but generally of a light earth, with loose coral stones scattered on the surface. It has a slightly saline impregnation; but yields excellent pasturage. The inhabitants are Malabars of different castes; the chief of which, the Vellalas, dwell in two distinct villages. The lower class, called Pariars, are Catholics, whose ancestors were converted by the Portugueze. Palmira and coco-nut trees abound, and belong to the inhabitants, who also cultivate some cotton; but they have no property in the land, which is entirely vested in the government. The whole island contains about 12,000 acres fit for cultivation and pasturage. The Dutch government originally established the stud which still exists here, and to stock it imported the finest Arabian mares; but the breed (although the horses are in general well framed, spirited, and fit for light weights) has considerably deteriorated. In 1812, the stud consisted of 200 mares and 50 colts and fillies.—*(Bertolacci, &c. &c.)*

CONDATCHY *(Bay of)*.—A bay in the island of Ceylon, situated about 12 miles south from the island of Manaar, and the most central rendezvous of the boats employed in the pearl fishery. The oyster banks are scattered over a space in the gulf of Manaar, extending about 30 miles from north to south, and 24 from east to west. There are 14 beds, but not all equally productive. The boats with their crews come from Manaar, Jafna, Ramiseram, Nagore, Tuticorin, Travancore, Kilkerry, and other parts on the main land. The shape of the oyster is an imperfect oval, nearly the same as a cockle, about 9½ inches in circumference. The inside is brighter and more beautiful than the pearl itself, the outside smooth, unless when covered with corals, sponges, and other zoophytes. The pearls are usually contained in the thickest and most fleshy part of the oyster, near to the hinge, and one oyster generally contains several pearls. One oyster, including seed pearls, has been known to produce 150, while 100 oysters have been opened without the discovery of any. The pearl oyster is said to attain maturity within 8 years; if so, the Dutch lost a great profit by suspending all fishing from 1768 to 1796. It has been found impossible to transplant it from what may be called its native soil.

The boats and their crews (about 6000) are rouzed before midnight by the

firing of a field piece, and the scene of embarkation displays much bustle and confusion. The diver, placing his foot within a heavy stone, descends to the bottom, where he quits the stone, throws himself on his belly, collects every thing he can get hold of, and puts it into his basket, which he then quits and warps up by the rope attached to draw it up. The superstition of the divers renders it necessary for the government to employ two enchanters to charm the sharks, in which they appear to be very successful, as although they are seen both from the boats and while the diver is at the bottom, accidents rarely occur. These necromancers are all of one family, and possess the entire confidence of the natives. The depth of water is usually from five to seven fathoms; some divers perform the dip in 1 minute, others 1⅓, and probably few have ever exceeded 1½ minutes. From a well covered bank an experienced diver will send up 150 oysters in his basket at one descent. Two divers are attached to each stone, and go down alternately, and when 300 boats are anchored on the banks, 1500 divers may be supposed to go down every minute; and probably by their noise and numbers assist the incantations of the shark charmers. These impostors receive ten oysters from every diver's share, and the same number are allotted for the pagodas at Ramiseram and Nagore, besides other privileges and emoluments of very ancient date, which have been continued by the British government. Two million oysters have been landed in one day, and one boat has been known to bring 33,000, while another had not 300.

The pearl oysters are not esteemed good to eat, being of a much fatter and more glutinous substance than the common oyster. The pearls are sorted by being passed through the holes of tin brass sieves of different diameters. On the spot, during the fishery, all kinds are generally sold mixed together, at about £80 sterling per pound. As has already been mentioned, no fishery had taken place from the year 1768 until 1796. The discontinuance was owing to various causes, one of which was a refusal by the Nabob of Arcot to permit his subjects to repair to the bay of Condatchy. Preparations were made for letting the fishery even before the surrender of Columbo to the British, but all parties must have been deplorably ignorant of its richness, as no native made a suitable offer; and at last the Madras government let it to Mr. John Jervis, a junior servant, on terms which would have realized him a large fortune had he persevered, but he lost heart, and it was let to some natives for £60,000, who were supposed to have cleared at least as much more, as even the second year, besides the contractor's profit, it yielded £110,000, and the third £140,000 clear to the government. The banks, however, were then (owing to the uncertainty of retaining possession of the island) so much exhausted that no fishery of importance took place until A. D. 1804.—*(Cordiner, Percival, Lebeck, &c.)*

ARIPPO.—A small village in the bay of Condatchy, where the civil and military authorities reside during the season of the pearl fishery. Lat. 8° 40′ N. long. 79° 47′ E. 120 miles N. N. E. from Columbo. The surrounding country is wild, barren, and uncultivated.

PUTELLAM.—This is one of the largest and most commercial villages of Ceylon. Lat. 7° 57′ N. long. 79° 42′ E. 74 miles north from Columbo. The surrounding country being flat and low is periodically inundated by the sea to a considerable distance inland; which local advantage facilitating the formation of salt ponds, and the heat of the sun their evaporation, much salt is here manufactured by that lazy process.

CALPENTEEN.—The peninsula of Calpenteen is a neck of land which extends almost 60 miles along the west coast of Ceylon, and during the north-east monsoon becomes an island. The surface is level, the soil sandy, and covered with coco-nut trees, the fruit of which is here the chief article of food. The fort of Calpenteen is about 300 feet square, with four bastions, but no guns, and a large village and many detached cottages are scattered among the trees. The population is considerable, and a small trade in the export of salted fish and fish roes is carried on to Columbo, from whence rice is brought in return in large canoes 50 feet by 5, made from the trunk of a single tree brought from the continent.—*(Cordiner, &c.)*

CHILAW.—A small town in Ceylon, situated on a peninsula formed by two branches of a river. Lat. 7° 33′ N. long. 79° 40′ E. 45 miles N. from Columbo. A pearl fishery is occasionally carried on off this station, much inferior to that in the bay of Condatchy; yet in one year it yielded a revenue of 40,000 pagodas. All the other sources of revenue of the Chilaw and Putlam districts, in 1804, yielded only £5000. The coast from Chilaw to Negombo is flat, sandy, and open, with little cultivation.—*(Cordiner, &c.)*

NEGOMBO *(Nagambhu, the land of serpents)*.—A town and small fort on the west coast of Ceylon, 20 miles north frem Columbo. Lat. 7° 11′ N. long. 79° 44′ E. The fort is an irregular pentagon, constructed mostly of sand and turf, and the town contains a considerable number of reduced Dutch families, who have been attracted to Negombo by its salubrity and cheapness. Fish abound, and are exported, and there is an inland navigation for 24 miles all the way to Columbo. Before the houses teak trees are planted, which appear to thrive, and in this neighbourhood the cinnamon plantations commence, stretching to the southward. The population of Negombo is considerable, and the adjacent country fertile, yielding rich crops of rice; and the areka nut, betel, coffee, and black pepper plants flourish.—*(Cordiner, &c. &c.)*

PANTURA.—A village in Ceylon, situated at the mouth of a river of the same name, 20 miles south from Columbo. Lat. 6° 43′ N. long. 79° 49′ E.

CALTURA.—A town and small fort in Ceylon, 26 miles south from Columbo. Lat. 6° 34′ N. long. 79° 53′ E. An avenue of teak trees shades the high road, and rows of the same adorn the principal street. At Caltura, as at every village on the west coast of Ceylon, arrack is distilled from the juice of the palmira and coco-nut trees, and is an article of considerable traffic. The distance from Columbo is 28 miles, and the whole way there is an inland navigation by means of rivers connected by canals.—*(Cordiner, &c.)*

BENTOTTE.—A village on the west coast of Ceylon, much celebrated for the excellence of its oysters. Lat. 6° 24′ N. long. 79° 56′ E. 38 miles S. S. E. from Columbo.

POINT DE GALLE.—A fortified town near the south-western extremity of Ceylon, 78 travelling miles along the sea shore S. S. E. from Columbo. Lat. 6° 1′ N. long. 80° 10′ E. The harbour is spacious, particularly the outer road; the inner harbour is secure during a great part of the year, but winds from a particular quarter are requisite to carry vessels out to sea. Ships outward bound from Europe gradually come in sight of the first land at Dondra-head, the southernmost promontory of Ceylon, and mark Point de Galle as the first harbour. There is no regular rainy season here, as from its situation at the extremity of the island it partakes of both monsoons. More rain, however, falls between November and February than at any other time.

The fort of Point de Galle is about one mile and a quarter in circumference, and stands near the southern extremity of the island, on a low rocky promontory, from which it derives its name. Some of the bastions command the passage leading to the inner harbour, which is intricate and rocky, and must not be attempted in the dark without an experienced pilot. The works are extensive and substantial, but commanded by several eminences, one of which is within musket-shot. On the side opposite to the fort there are a reservoir of excellent water, and a wooden quay provided with every convenience for filling casks. During the Dutch government, most of the cinnamon was shipped from hence, and British ships still call on their way to Columbo, and take up the quantity produced in the districts of Galle and Matura. Almost all the European inhabitants live within the walls of the fort; but the native Ceylonese, with little intermixture of strangers, are scattered about in all directions. Coir ropes are manufactured here in considerable quantities and exported, as also coconuts, coco-nut oil, areca nuts, pumple noses, and oranges. A colony of Chinese was settled here in 1801, but as Mr. Cordiner makes no mention of them in

1805, it is probable they have not succeeded. Point de Galle ranks after Trincomalee in the list of Ceylonese towns, yet is, in fact, larger, richer, and more commercial. The adjacent country is mountainous, four ranges being visible, rising above each other, and covered with jungle to the summit. The coast is mostly coral, of which great part of the fortifications is built; and along the sea shore fifty different sorts of small shell fish may be gathered. The Portugueze obtained possession of Point de Galle so early as A. D. 1517.—*(Percival, Cordiner, M. Graham, Lord Valentia, Bruce, &c.)*

BELLEGAUM.—A populous fishing village in Ceylon, near to which there is a celebrated Buddhist temple, on which is a figure of Buddha recumbent; 15 miles E. S. E. from Point de Galle. Lat. 5° 59′ N. long. 80° 24′ E. The fisheries on the coast are let by the government to contractors, and yield a considerable revenue; but the consequence is, that although fish are abundant, as an article of food they are comparatively dear.

MATURA *(Mathura)*.—A town and small fort near the southern extremity of Ceylon. Lat. 5° 58′ N. long. 80° 31′ E. 82 miles S. E. from Columbo. The fort stands on the west side of the Neel Ganga, or blue river, but is a place of no strength. The town extends along the banks of the river towards the sea. Gems abound in the Matura district, where they are found by the natives in alluvial ground. The native rock of the sapphire, the ruby, the cat's eye, and the different varieties of zircon, is gneiss. These gems, but not of the first quality, and also the cinnamon stone, occur imbeded in the gneiss rock. The Mathura district has declined in importance since it came into the possession of the British; the catching of elephants (with which it abounds), and the raising of cinnamon, having been abandoned as unprofitable.—*(Dr. John Davy, Cordiner, Percival, &c.)*

DONDRA HEAD.—The southernmost extremity of the island of Ceylon, near to which are still to be seen the ruins of what apparently has been a magnificent Hindoo temple. Lat. 5° 56′ N. long. 80° 35′ E.

TENGALLE.—A town on the sea coast of Ceylon, situated near to the south-eastern extremity, having a small bay and tolerably good anchoring ground. Lat. 6° 3′ N. long. 80° 48′ E. What was the fort is now in ruins, but the town in 1800 contained 300 inhabitants, mostly fishermen.

HAMBANGTOTTE.—A bay and fort on the S. W. coast of the island of Ceylon, much frequented by small craft to load salt. Lat. 6° 8′ N. long. 81° 10′ E. 40 miles E. N. E. from Dondra Head.

KAHAWATTA.—An inland village in the island of Ceylon, 23 miles N. E. from Dondra Head. Lat. 6° 7′ N. long. 80° 53′ E. Near to Kahawatta is a stupenduous rock, called by the Dutch, Adam's Berg, and by the Ceylonese, Mulgee-

reelenna. This mass is one entire rock, of a smooth surface, in the form of a cube, 300 feet high, and ascended by a winding flight of stairs of 545 steps, hewn out of the solid rock. On the summit is a bell-shaped tomb or temple, dedicated to Buddha, besides others excavated half way up the staircase. From the top the prospect is extensive, and at the bottom are the houses of some Buddhist priests.—*(Cordiner, &c.)*

MAHAGAM.—A village on the east coast of Ceylon, 70 miles N. E. from Dondra Head. The Mahagam Pattoo district is the wildest and most uncultivated on the sea coast of Ceylon, and in many parts destitute of fresh water. The most remarkable phenomena here are the natural salt lakes, or ponds, many of which are of a great extent, and formed by an outward embankment of sand thrown up by the waves along a level shore. The water, which falls in torrents during the rainy season, being thus pent up, overflows a great tract of flat country, and is rendered brackish by intermixture with the sea. During the dry season the wind is very strong and arid, and the air hot, in consequence of which a rapid evaporation takes place, and a crust of salt from 3 to 10 inches thick is deposited. The interior of Mahagam Pattoo is a savage country, almost covered with woods. As may be supposed from its local aspect, the inhabitants are a sickly and miserable race; the miasmata from the swamps and jungles destroying their health, and the wild animals (such as elephants, hogs, deer, buffaloes, leopards, and bears,) the fruits of their labour. Nor are the salt makers exempt from their miseries; the acrid qualities of the mud and water of the leways (salt ponds), in which they work, blistering and excoriating their hands, legs, and feet. In A. D. 1800, the village of Mahagam contained only 20 inhabitants. The woods are principally composed of euphorbia and mimosæ; coco-nut and plantain trees being scarcely ever seen.

BATICALO.—A town and district on the east coast of Ceylon, 66 miles S. S. E. from Trincomalee. Lat. 7° 43′ N. long. 81° 45′ E. The town of Baticalo stands upon an island three miles and a half in circumference. The fort is of a square form, with few bastions, on which, in 1803, twenty-four guns were mounted. The inlet of the sea that surrounds Baticalo extends thirty miles into the country, and contains several other islands of smaller dimensions. The frith is in many places a mile broad, but unfortunately a sand bar stretches across the entrance and precludes all but craft under 80 tons. The inhabitants are mostly Hindoos and Mahommedans, and the number of native Protestant Christians very small; the whole territory attached having deen depopulated by the small-pox soon after the conquest. Before that event, Baticalo used to furnish 4 or 5000 head of cattle to the Dutch garrison at Trincomalee, but for many years past, the reverse has taken place, and bullocks have been imported.

The interior of the Baticalo district remains covered with primeval forests and thick jungle, where wild in woods the noble savage (here a very miserable animal) ranges unmolested, under the name of Bedah, or Vedah. Beyond the first chain of hills are the still more rugged mountains of Ouva, renowned for ages as the last asylum of the Candian monarchs; and it was among them that in A. D. 1631, the Portugueze army and their general, Constantine de Saa, in attempting to track the king to his den were overpowered, and perished to a man.—(*Cordiner, Bertolacci, Major Johnston, Percival, &c. &c.*)

TRINCOMALEE.—A town, fortress, and excellent harbour in the island of Ceylon, 150 miles N. E. from Columbo. Lat. 8° 32′ N. long. 81° 17′ E. Owing to the convenience of its situation, the harbour of Trincomalee is the most important in India. When the violent monsoon commences, all vessels on the Coromandel coast and western side of the bay of Bengal are obliged to put to sea, and then Trincomalee is their only place of refuge. A vessel from Madras can arrive here in two days, and the harbour is to be made at any season. By the Dutch it was much neglected, the soil being barren and the air noxious, and having no continental possessions to defend, the harbour was of little utility to them; neither did the grandeur of the surrounding scenery, consisting of rocks, cliffs, islands, woods, and mountains, so different from the flat swamps of Batavia (their standard of beauty), interest them. The harbour is accessible at all seasons, but for one half of the year mariners prefer Back Bay, it being then sufficiently safe, and affording a more easy egress. Dutch Bay is never entered by large ships. Within the bay of Trincomalee the shores are so bold and the water so deep, that it is almost possible to step from the rocks into the vessels moored alongside; but the rise of the tide is not sufficient for wet docks.

The great body of the town and fort of Trincomalee are placed at the bottom of a rock, and joined to a narrow neck of land running parallel to the sea, and separating the harbour from two adjacent bays, one of which lies on each side of a three-cornered promontory. The guns of Trincomalee command both Dutch and Back Bay, the first on the south, and the latter on the north side of the fortified rock. Fort Ostenburgh stands on a mount three miles west of Trincomalee, and protects the mouth of the harbour. One chain of batteries surrounds the base, and another the summit of the circular hill, mounted on depressing and traversing carriages. The fortifications of Trincomalee form a sweep above one mile in length, encompassing the base of a rocky hill on the sides connected with the adjacent land, the portion which projects into the sea being sufficiently protected by the steepness of the cliffs. No communication can take place with the promontory except through the gates of the fort, and its situation is so advantageous that it may be rendered almost impregnable. The

works of both Fort Ostenburgh and Trincomalee were mostly built by the Portugueze, with some additions by the French (who are great fortifiers) during the short period they possessed it; by the Dutch nothing had been done. There have as yet been very few European settlers attracted to Trincomalee, but as very recently the naval department, stores, and establishments have been transferred from Madras, the population will probably experience a rapid increase, and the climate be improved by the clearing of the adjacent country. The inhabitants, in 1800, were mostly natives of the Carnatic, here named Malabars; and by the exertions of Admiral Drury, a Chinese colony had been established, with the view of raising vegetables for the fleet, but no recent accounts of its proceedings have been transmitted. Owing to the barren and unproductive nature of the surrounding country, there is no export trade whatever, and even in the best seasons fresh provisions are scarce. The adjacent jungles abound with wild hogs and elephants, the latter having been shot within a mile of the town.

In A.D. 1672, M. de la Haye, the commander of a French squadron, attempted a settlement here; but being opposed by the Dutch government of Ceylon, he bore away for the coast of Coromandel. From that date it remained with the Hollanders until 1782, when it surrendered without resistance to a detachment of troops from Madras, but was shortly after retaken with equal ease by Admiral Suffrein. In 1795, General James Stewart was sent with an army against Trincomalee, where the fleet anchored to the south-east of the fort, except the Diomede frigate, which was unfortunately lost by striking on a sunken rock. After a siege of three weeks a breach was effected, and preparations having been made to storm, the Dutch governor capitulated. It has ever since been occupied by a British garrison, but little is known of its present condition, no authentic accounts of its situation having been received for almost twenty years, nor has any practical benefit from its possession yet resulted to the British nation.—*(Percival, Cordiner, M. Graham, &c. &c.)*

CANNIA.—A small village in the island of Ceylon, six miles N. W. from Trincomalee, where there are some hot wells, varying in heat from 98° to 106° of Fahrenheit; but the water has little that is peculiar in colour, smell, or taste, the mineral and alkaline ingredients being scarcely perceptible.—*(Dr. Christie, &c.)*

CANDELYE.—The ruins of an artificial lake or tank, in the island of Ceylon, 19 miles S. W. from Trincomalee, estimated at 20 miles in circumference, the embankment of which is composed of very large stones regularly hewn and built, in some places 30 feet high, and at the bottom 150 in thickness. In 1802 the tank was dry in many parts to the base of the wall.

COCKLEY.—A small village on the north-eastern coast of Ceylon, situated

near a considerable river of the same name, about 38 miles N. N. W. from Trincomalee. Lat. 9° N. long. 80° 58′ E.

MALATIVO.—A town in the island of Ceylon, situated on the banks of a river, which at the mouth is sufficiently deep to admit small craft. Lat. 9° 15′ N. long. 80° 45′ E.

WANNY.—A district in the interior of Ceylon, situated towards Trincomalee, in the north-east quarter. This is a fine flat country, and well adapted for the cultivation of rice, which, from remaining vestiges, would appear to have been formerly raised in large quantities. The ruins of 600 tanks, some of great extent, are still to be seen, and the territory seems to have been in a state of great prosperity prior to its occupation by the Dutch, since which event it has declined. At different periods, its wannies, or princes, taking advantage of the wars between the Candian sovereigns and their European enemies, endeavoured to establish an authority independent of both, but they finally, after their country had been much desolated by all parties, submitted to the Dutch. The road through Wanny, from Vertativo to Molletivo, presents the shortest route between Columbo and Trincomalee, so that its inhabitants sustained much pillage and vexation from the troops and their followers marching between these stations; but these atrocities were entirely suppressed during the administration of the Earl of Guildford, and the district has ever since been in a state of progressive improvement.—*(Bertolacci, &c. &c.)*

BALOOCHISTAN.

(OR THE COUNTRY OF THE BALOOCHES).

The boundaries of Baloochistan, in their widest acceptation, are the Indian ocean to the southward; Seistan and Afghanistan to the north; the provinces of Laristan and Kerman to the west; and to the east Shikarpoor and the province of Sinde. Within these limits are comprehended the provinces of Jhalawan and Sarawan, Mekran and Lus, Cutch Gundava, and Hurrund Dajel, Kohistan, and the desert. The space may be described as being included between the latitudes of 24° 50′ and 30° 40′ N. and the longitudes of 58° 55′ and 67° 30′ E. but some portion of territory exceeds these longitudes east and west. The whole of this extensive region composed at one time the dominions of Nassir Khan, the father of the present Khan of Kelat, but since his death it has undergone many political and territorial changes.

To the south, Baloochistan Proper commences at Bayla, from which place it extends northward to Nooshky, 79 miles N. W. from Kelat. This country is described as a confused heap of mountains, through which the roads generally lead in water courses and the beds of small rivers. Jhalawan is the most southern district of Baloochistan, and Sarawan the most northerly. They are a mass of mountains from Kohunwat on the frontiers of Lus to the desert which separates them from Candahar; the length of this stupendous range is 350 miles, but varies in breadth at different places. These mountains are barren, and chiefly composed of black or grey stone; but the vallies of Wudd, Khozdar, and Sohrab, are capable of cultivation. The climate of this Alpine region assimilates in a considerable degree to that of Europe, there being four distinct seasons—spring, summer, autumn, and winter. The heat is seldom unpleasantly great, but the cold is intense during the months of December, January, and February.

The plains of Wudd, Khozdar, and Sohrab, produce in favourable seasons plentiful crops of wheat, barley, and joaree; and in some of the lesser vallies grass grows abundantly. Flocks of sheep and cattle are numerous in every part of the country. Jhalawan and Sarawan are subdivided into smaller districts, and every district into innumerable kheils or societies, each of which furnish their quota of troops according to the population, or the exigence of the service.

Shal and Mustung, two stages to the northward of Kelat, were given to Nassir Khan by Nadir Shah, for his services at Meshed, and Hurrund Dajel for those in Hindostan. Nooshky is a small tract, about 36 square miles, at the base of the Kelat mountains. It is an arid tract, the sandy hills of which are continually shifting with the winds. A slender stream, called the Xysur, issues from the hills, and irrigates a small portion of the country; and there are also small patches of land capable of cultivation in different parts of the sand, but which frequently become quite sterile for want of rain. The inhabitants of this tract dwell under black felts, stretched over a frame of wicker work made of the guz plant. This species of village is named toman or kheil, and in most of them a few Hindoos are to be found.

The soil of Nooshky being so sandy, the heat during the summer months is excessive, on which account the inhabitants migrate to the mountains for cool air and water, as the stream at that season fails in the valley. The inhabitants import grain from Cutch Gundava and Seistan, and dates from Mekran. The Balooches here are called Nharroes or Rukshani, and are related to those of the same tribe in Seistan and Bunpoor. In appearance they are tall men with small bones, are extremely idle and dissolute, and addicted to thieving. They undertake predatory incursions to Mekran, and carry off into slavery any person they meet with: some they sell at Kelat and Candahar, the remainder are brought into the horde and incorporated with the tribe. In this part of the country all the Balooches understand Persian; but they speak a dialect of the Baloochy language among themselves, different from that of the Koorgalee spoken by the Brahooees. Sorhab is a fine valley extending north and south nearly 50 miles, by about 12 in breadth. The middle, through which the water runs from the hills, is well cultivated, with small villages scattered about half a mile asunder. The mountains in many parts of Baloochistan are inhabited by shepherds, who reside in temporary huts erected on any spot that offers good pasturage.

The general soil of Baloochistan is sandy, stony, and arid. The mountains are chiefly composed of hard black and grey rock. The earth on the plains is mixed with such a profusion of pebbles and small stones that the mould is scarcely visible; yet this most unpromising composition produces, when properly cultivated and watered, abundant crops of wheat and barley, and where untilled, grass of a luxuriant growth. In the parched and desert portions of Baloochistan, the date tree bears the first rank in point of importance. The best timber is procured from the apoor tree (greatly resembling teak), and the tamarind, both of which are remarkably hard and durable, and attain a great size. To these may be added the babool, tamarisk, and mulberry. The neem, peepul, sissoo, chinar, mango, walnut, and sycamore, are also found in different tracts;

but the oak, ash, and fir, are unknown. Gold, silver, lead, iron, copper, tin, antimony, brimstone, alum, sal ammoniac, various mineral salts, and saltpetre, are found in different parts of Baloochistan. Rock salt is common to the westward; and on the road from Kelat to Cutch Gundava there is a range of hills containing salt of a perfectly red colour, and aperient quality. In that vicinity are sulphur and alum; and white and grey marble are seen to the westward of Nooshky.

Among the domestic animals of Baloochistan may be enumerated horses, mules, asses, camels, dromedaries, buffaloes, black cattle, sheep, goats, dogs, and cats; there are also domestic fowls and pigeons, but no tame geese, turkies, or ducks. The wild animals are lions, tygers, leopards, hyænas, wolves, jackals, tyger cats, wild dogs, foxes, hares, mongooses, mountain goats, antelopes, elks, red and moose deer, and wild asses. Of the feathered kind there are eagles, kites, vultures, magpies, crows, hawks, wild geese and ducks, flamingos, herons, bustards, floricans, rock pigeons, lapwings, plovers, snipes, quails, and almost every description of small birds found either in Europe or India. Vermin and venemous animals are more rare than in Hindostan; and except on the sea coast, fresh fish wholly unknown. The horses of Baloochistan are strong, well boned, and large, but usually extremely vicious. Those exported to India are mostly reared to the south of the Kelat, and in Cutch Gundava. The sheep are mostly of the fat tailed species; the camel and the dromedary are the animals most highly prized by the Balooches. The camel with two humps is only serviceable for burthen, being of a heavy make, with enormous bones, a shaggy coat, and of great strength. The dromedary, or one humped camel, is trained by the Balooches to amazing speed, and long abstinence from food and water, and are consequently chiefly made use of on chepows, or marauding expeditions.

There are few countries in the world so wholly without commodities suited for commercial exchange as Baloochistan, which originates partly in the disposition of the natives, who are averse to the arts of civil life, and partly to the nature of the country, consisting either of stupendous mountains or of arid plains, destitute of water and vegetation. Neither has this territory the benefit of any navigable river to transport its manufactures or vegetable productions, if it had any to spare; and the roads are generally nothing but the dry beds of torrents. The population is also dispersed into small societies, hostile to each other, and yielding but a nominal obedience to any chief. The exports from Kelat are at present insignificant; but it was once the great channel of merchandize from Khorasan, Candahar, and Cabul, to India. The imports from Hindostan consist of iron, tin, lead, steel, copper, indigo, betel nut, cochineal, sugar, spices, silks, kincaubs, gold cloth, chintzes, and coarse woollens. Fruit, &c. they receive from Cabul and Khorasan; and sometimes steel and copper from Seistan. Dates are brought from Punjgoor and the southern parts of

Mekran; and white cloth, chintzes, loongees, turbans, and salt from Sinde, Mooltan, and Shikarpoor.

The duties levied at Kelat are moderate. A camel load of any description of goods pays, on entering the city, five rupees to the government, and one quarter of a rupee to the Hindoo pagoda; there is also a bazar toll on all goods, amounting to 1½ per cent. on their value. Horses and cattle are exempted from taxation throughout the Baloochy territories. Land watered by wells or trenches pays one-twentieth of the produce; that supplied with moisture by the rains, from one-tenth to one-sixteenth, according to the season. Where there are natural springs the tax is higher; in some gardens at Kelat it is nearly one-fifth. The total of these revenues is not paid into the treasury, a portion being appropriated by the chiefs of tribes who collect it. When the receipts in kind exceed the consumption of the Khan, the surplus is made over to a Hindoo broker, who supplies him in return with foreign commodities and luxuries. The currency of Kelat is the Kurreem Khanee rupee, equal to 48 copper pice. Gold sequins pass for six of the above mentioned rupees, of which five are equivalent to four Zemaun Shahee rupees.

The inhabitants of Baloochistan are divided into two great classes, severally known by the appellations of Baloochy and Brahooee, which are again subdivided into an infinite number of tribes, kheils and tomuns. Between these two great classes there are leading distinctions in their language and appearance; but the aggregate population is exclusively known by the name ofAlooches. The latter are again subdivided into three principal tribes named the Nharooees, the Rinds, and the Mughsees. The first principally inhabit that portion of Hindostan situated to the west of the desert, and there are also societies of them at Nooshky and in Seistan. The Rinds and Mughsees are mostly settled in the low countries of Cutch Gundava, where they have become incorporated with the Juts or cultivators of the soil. The Brahooees are more migratory and unsettled than the Balooches. The latter have tall persons, long visages, and high features; the former, short thick bones, round faces, and flat lineaments, and the hair and beards of many of them are brown. In husbandry and domestic occupations, the Brahooees are hard workers. Those residing near the plains till large tracts of land, and dispose of the produce to the Hindoos for exportation. This, and the sale of cheese and ghee, the produce of their flocks, with a few coarse blankets, carpets, and felts, form the only traffic in which the Brahooees engage. Their food is the same as that of the Balooches, except that they prefer flesh meat, half cooked, without bread, salt or vegetables, to any other species of nourishment.

The Balooches and Brahooees are equally noted for their hospitality, but the

last are less addicted than the first to rapine and predatory violence, yet are fully equal in personal bravery and the endurance of hardships. They are also considerably exempted from the worst traits of the Baloochy character, which are avarice, a vindictive disposition, and proneness to cruelty. All the Slooches are excellent marksmen, but the Brahooees excel in strength and courage. They train greyhounds with great care, and frequently exchange them for one or two camels, or pay 400 rupees for one of a superior quality. Their breed of shepherds' dogs is also excellent. The broad sword exercise and shooting at a mark are favourite amusements with the Brahooees, and as swordsmen they are said to excel. Their common dress is an under coat which fits close to the body, and is worn over the pyrahun or shirt; their trowsers are gathered up at the ancle, and they wear a small, round, flat-topped cap of felt silk. The shepherds wear a covering of white felt above the shirt in winter, with cloth trowsers, and a small felt cap. Petty quarrels are usually adjusted by the chief of the kheil or society; but an appeal in capital cases may be made to Kelat, except when a traveller has been murdered, on which emergencies the nearest chief is authorized to carry the law into execution.

In religion both Balooches and Brahooees are of the orthodox or Sooni sect of Mahommedans, and strenuous adversaries to the Shias. Neither the Baloochy nor Brahooee are written languages, and the early history of both tribes is entirely traditional. On examining a translation of the Lord's Prayer into the Baloochy dialect, the missionaries found only four words of Sanscrit origin. The Baloochy partakes considerably of the idiom of the modern Persian, from which at least half its words are borrowed, but greatly disguised by a peculiar pronunciation. The Brahooee, on the contrary, in no respect resembles the Persian in sound, but contains a great number of Hindui words, having a strong resemblance as they strike the ear to the Punjabee dialect. The Dehwars of Baloochistan speak pure Persian, and resemble in every respect the Taujicks of Afghanistan. Among the dispersed societies of Baloochistan, there are a few Hindoos scattered, who carry on the miserable traffic of the country, and act as money changers and agents to the native chiefs. It is probable that long after the first Mahommedan invasion, a great proportion of the country still continued in the occupation of the Hindoos; but for more than a century past the Mahommedan tribes have been so progressively increasing in barbarity, that no medium could be observed, and the native Hindoos have either undergone compulsory conversion, or deserted the country. A converted tribe of Hindoos, at present settled in Cutch Gundava, still retain the name of Gooroowanee, or disciples of the Gooroo, or Brahminical priest. The few Hindoos who migrate to this quarter from Hindostan, for the purposes of trade, seldom bring their families,

and have probably much degenerated, as travellers have not observed among them that repugnance to flesh meat, which characterizes most of the purer castes in India.

Two centuries ago the city of Kelat, with the surrounding country, was possessed by Sewah Rajah, a Hindoo, at which period the Balooches (as at present) tended flocks of sheep on the mountains. The inhabitants were then much infested by the depredations of the people residing in the low country lying between Kelat, Sinde, and Shikarpoor; and to protect them, the Raja sent for Kumbur (which in the Baloochy signifies an Abyssinian), a Baloochy chief, and took him into his service, allowing him five bundles of grass and wood per day for each man. In progress of time this chief increased his followers, and seizing on the government, raised the tribute to 100 bundles of grass and wood daily, besides a contribution of horses, camels, and foot runners. This tribute is still occasionally exacted by the Khans of Kelat, and paid by the Dehwars, or peasantry, in the neighbourhood, who are said to have come originally from Persia, although they have much the appearance and manners of Hindoos.

Kumbur, the first usurper, was succeeded by his son,

Sumbur, the father of the next prince,

Mahommed Khan, who was succeeded by his son,

Abdallah Khan, the father of

Nassir Khan, who ascended the throne after putting to death his brother Hadjee Khan. Nassir Khan performed some important services to Nadir Shah, who rewarded him with the donation of several adjacent provinces, and being a man of considerable abilities, greatly extended the Baloochistan dominions, which he left in a comparatively flourishing state at his death, in 1795, to his oldest son, Mahmood Khan, who then ascended the throne. Since that period the territories subject to Kelat have been greatly curtailed by the Ameers of Sinde, and other neighbouring princes, the talents of Mahmood Khan being very inferior to those of his father. In conducting affairs he was greatly assisted by his brother Mustapha Khan, who proved of an active and martial disposition; but since 1810, Baloochistan has been involved in such incessant broils and revolutions, that the semblance of government has almost disappeared. In 1811, Mustapha Khan, above mentioned, was assassinated by his younger brother, who, in 1812, was killed in battle against the forces of Mahmood Khan, the oldest brother.

At present the territory immediately subject to Mahmood Khan comprises the high hilly country of Sewistan, and the low lands of Cutch Gundava, and Hurrund Dajil, to the eastward; bounded on the north by Khorasan; south by Lus and Sinde; on the west by Mekran; and on the east by Sinde. In 1810, his whole clear revenue was only 350,000 rupees, collected from Hurrund Dajil,

Cutch Gundava, and the bazar tolls of Kelat. The Khans of Baloochistan acknowledge the paramount authority of the Cabul sovereigns, to whom they are feudatories; but their degree of obedience is in proportion to the talents of the reigning prince, and the political circumstances of the Cabul government. Upon a grand emergency, it is supposed the territories of Mahmood Khan are capable of furnishing 25,000 infantry and cavalry; but so great a number has never yet been collected together, nor would it be an easy matter, in so barren a country, to subsist them if they were.—*(Pottinger, Christie, Kinneir, &c.)*

KELAT *(Killat, the fortress)*.—The capital of Baloochistan, and residence of its sovereign Mahmood Khan. Lat. 29° 8′ N. long. 65° 50′ E. This place stands on an elevated site, on the western side of a well cultivated valley, about eight miles long, and two or three broad, the greater part of which is laid out in gardens and enclosures. The town has the form of an oblong square, three sides of which are encompassed with a mud wall 18 or 20 feet high, flanked at intervals of 250 paces with bastions, which, like the wall, are pierced with loopholes for matchlocks; but there are no cannon, and the works generally are in a very ruinous condition. The defence of the fourth side is effected by cutting off perpendicularly the western face of the hill, and on this eminence stands the Khan's palace, commanding a distinct view of the town and circumjacent country. Viewed from without, the palace appears an irregular heap of common mud buildings, having flat roofs protected by low parapets, also pierced with loopholes for matchlocks; the site of this citadel, however, is naturally strong, and susceptible of being rendered much stronger.

In 1810, the houses within the walls exceeded 2500, and in the suburbs there were about half that number. They are built of half burned bricks on wooden frames, and plastered over with mud or lime. The streets are broader than are usually seen in native towns, but have in the centre an uncovered kennel, a receptacle for dirt and stagnant rain water. The upper stories of the houses frequently reach across the streets, which is an attempt to imitate the covered bazars of Persia and Cabul. The inhabitants are composed of four classes; viz. Balooches, or Brahooees, Hindoos, Afghans, and Dehwars. The Hindoos who reside at Kelat, occupying 4 or 500 of the best houses, are principally mercantile speculators from the cities of Mooltan and Shikarpoor, who are here not only tolerated in their religion, but allowed to levy a duty on goods entering the city, for the support of their pagoda or temple. They do not, however, venture to bring their wives or female relations to Kelat, their usual practice being to visit their native place and families once in three or four years. These degenerate votaries of Brahma eat every kind of flesh meat (except beef), although killed by a Mahommedan, drink water out of leathern bags, and wear bokhara

skin caps, all direct breaches of the faith they profess. Their dialect is the Punjabee, and their accounts are kept in that character. The bazar is tolerably well supplied, and the town exhibits an appearance of trade and prosperity unusual in this most uncommercial country.

The city of Kelat is at present, and has been for many generations, the capital of the adjacent districts and provinces, although subjected to a most rigorous winter, when the snow lies, even in the vallies, from the end of November to the beginning of February. Its total elevation above the level of the sea has been roughly estimated at 8000 feet. Rice and certain other vegetable productions that require a warm climate cannot be raised here, and wheat and barley do not ripen so soon as in Britain. The gardens round Kelat, mostly planted by Nassir Khan, produce a great variety of fruit, among which may be enumerated apricots, peaches, grapes of different kinds, almonds, pistachio nuts, apples of many sorts, pears, plums, currants, cherries, quinces, figs, pomegranates, mulberries, plantains, melons, and guavas.—*(Pottinger, Christie, &c.)*

CUTCH GUNDAVA.—A large division of Baloochistan, situated principally between the 27th and 29th degrees of north latitude. To the north it has the province of Sewistan; on the south that of Sinde; to the west it has the Brahooick mountains; and to the east a desert tract, which separates it from the river Indus. The utmost length of this territory from north to south may be estimated at 120 miles; and in breadth, the habitable part, at a little more than 60 miles. It possesses two rivulets flowing from the north-western mountains, which are extremely useful for the purposes of irrigation.

The chief town in this tract is Gundava, which is not so large as Kelat, but built with greater regularity and kept in better order. The Khan of Kelat, with most of his chiefs, resorts here in winter, to escape the intense cold of the mountainous regions. Gundava is surrounded by a mud wall, over the gates of which, leading to Kelat, Corachie, and Shikarpoor, some small swivels are mounted. The next towns in rank are Dadur, Bhag, and Lheree, each containing from 1000 to 1500 houses, and surrounded by mud walls and bastions pierced with loopholes. The plains contain many villages. The population of this district consists mostly of Juts, a people whose manners, appearance, and customs indicate them to have been originally Hindoos, subsequently converted to the Mahommedan religion. They reside in permanent villages, and cultivate the adjacent soil, the rent of which they pay to their Baloochy and Brahooee chieftains. There are a few Hindoos settled in Gundava and in the smaller towns and villages, who carry on a trade by barter with the cultivators, and afterwards dispatch the grain and other productions to Mekran, Corachie, and Sommeany. The land is rich and loamy; but it is a remarkable fact, that rice will not grow

in Cutch Gundava, although the soil affords luxuriant crops of every other description. It rains in June, July, and August, and also a little in the spring months. The simoom, or pestilential wind, blows here during the hot months, and is very destructive even to the natives.—*(Pottinger, &c. &c.)*

HURRUND DAJEL.—A district subject to the Khan of Baloochistan, situated between the 29th and 30th degrees of north latitude, and bounded on the east by the Indus. This tract does not exceed 50 miles in length or breadth, but the soil is extremely fruitful, and yields a great revenue. The population is entirely composed of Juts, with the exception of a few Afghans and other accidental settlers. The climate is cooler in summer than that of Cutch Gundava, and in winter is equally mild. A considerable traffic is carried on from hence by means of the Indus, boats ascending to Mooltan and Attock, or descending to Hyderabad and Tatta. The chief town here is named Hurrund, and the second Dajel. At the first a governor resides, appointed by Mahmood Khan, and, on account of his distance from the seat of government, is entrusted with extraordinary powers, extending even to life and death.—*(Pottinger, &c.)*

SEWISTAN.—A large province of Baloochistan, consisting of a stupendous range of mountains, extending southwards from Candahar, and only accessible by passes of extreme difficulty. It is divided into the districts of Jhalawan to the southward, and Saharawan to the northward, which includes Nooshky in the desert, and Moostung and Shal to the northward. Each of these sections is subdivided into Tuks or Zillahs, furnishing quotas of troops for service, but paying no tribute. The climate of Sewistan is dry, and, from its great elevation, excessively cold in winter. By Abul Fazel, in 1582, it is described as follows:—" Circar Sewistan, containing nine mahals, revenue 15,546,803 dams."—*(Christie, Kinneir, &c.)*

NOMURDIES *(Namradiya)*.—When Abul Fazel wrote, in 1582, one of the chief tribe of Baloochees was named Nomurdies, as appears by his description of them: viz. " Another chain of mountains runs from Sehwan to Sewee, where it is called Khuttee. Here dwell a tribe named Nomurdy, who can raise 300 cavalry and 700 infantry. At the foot of this territory is another tribe of Balooches named Tehzeng, who have a thousand choice troops. There is another range of mountains, one extremity of which is on Cutch, and the other joins the territories of the Kulmainies, where it is called Kareh. It is inhabited by 4000 Balooches."—*(Abul Fazel, &c.)*

AFGHANISTAN.

(AF-GHANI-ST'HAN.)

THIS extensive country is bounded on the north by the Hindoo Cosh mountains, and the Paropamisan range. The Indus is its boundary to the east as far south as latitude 32° 20′ N. The plain on the right bank of the Indus south of that latitude is inhabited by Balooches; but the chain of the Soliman mountains, with its subordinate ranges, and the country immediately at their base, belongs to the Afghans. The hills which bound Sewistan on the north, form the southern limit of the Afghan territory. Immediately to the north of these hills the Afghan country does not at first extend so far west as to reach the table land of Kelat, but afterwards stretches past it on the north, and reaches to the desert, which is its north-western boundary. These countries are extremely various in their level, climate, soil, and productions. The whole of Afghanistan west of the Soliman ridge is a table land, lying higher than most of the neighbouring provinces. The Hindoo Cosh chain, which forms the northern boundary of Afghanistan, looks down on the land of Bulk; on the east, it is in proportion elevated above the still lower plain of the Indus. On the south, it overlooks Sewistan; the deep valley of Bolaun on the S. W. runs between it and Baloochistan. On the west it slopes gradually down to the desert; and on the N. W. the appearance of elevation is lost as it approaches the Paropamisan mountains. The Afghans have no general name for their country; but that of Afghanistan, which was probably first applied by the Persians, is frequently used in books, and is not unknown to the natives of the country thus designated. The section of the Afghan country to the west of the parallel of Mukloor (longitude 68° 30′ E.) is comprehended in the extensive province of Khorasan.

For so great a space of country Afghanistan possesses but few large rivers. Except the Indus, there is no river in this region that is not fordable throughout its course during the greater part of the year. The largest partake of the character of torrents, and although they frequently rush down with a heavy flood, they soon run off and leave the hollow bed nearly empty. Their volume of water is also much reduced by the number of small channels that are cut for the

purposes of irrigation, by which a large stream is sometimes entirely drawn off before it reaches any other river; and it may be remarked of the rivers of this region, that their bulk at their mouths is never equal to the expectation they raise when seen emerging from the mountains. The Indus alone is always navigable, although so little use is made of its channel. The names of the principal rivers and streams, besides the Indus, are the Cabul river, the Cashgar, the Koorum, and the Gomul, which flow towards the east; those running to the west are the Helmund or Etymander, the Urghundaub, the Khooshrood, the Furrahrood, and the Lora. There is only one small lake, situated to the south-west of Ghizni.

In Afghanistan the south-west monsoon is felt with much less violence than in India, being exhausted at no great distance from the sea, and not at all perceptible at Candahar. A remarkable exception however to this rule is observed in the north-eastern quarter of Afghanistan, which, although much more remote from the sea than Candahar, is subject to the monsoon, which it receives from the east. The countries under Hindoo Cosh, such as Puckely, Beneer, and Sewad, have all a share of the monsoon rains, which diminish as they go west, and at Sewad are reduced to a month of clouds, with occasional showers about the conclusion of July and beginning of August. During this short period the monsoon appears in some clouds and showers at Peshawer, and in the Bungish and Khuttak countries. It is still less felt in the valley of the Cabul river, where it does not extend beyond Lughman; but in Bajour and Punjcora, under the southern projection of the Hindoo Cosh, in part of the Caffry country situated on the top of that promontory, and in Teera near the Tuhkté Soliman, the S. W. monsoon is heavy, and forms the principal rains of the year.

The climate of Afghanistan varies extremely in different parts of the country, partly owing to the difference of latitude, but much more to the greater or less elevation of the various provinces. The direction of the winds also is of material influence. Some blow over ridges of snowy mountains, others are heated in summer, and rendered cold in winter, by their passage over deserts. Some districts are refreshed in summer by breezes from moister countries, while others are so enclosed by hills as to be inaccessible to any wind. The extremes of heat and cold are also experienced, for while in the sultry valley of Peshawer the thermometer rises to 113° of Fahrenheit, the lofty peaks of the Hindoo Cosh, in sight, remain covered with never melting snow. The prevailing wind throughout Afghanistan is from the west, and it is remarked by the natives that westerly winds are cold while easterly are hot. The character of the climate generally is decidedly dry, being little subject to rain, clouds, or fogs. The annual heat on an average is greater than that of England, but less than that of

India, while the difference of temperature between summer and winter, and even between day and night, is greater than in either of these countries. If an inference may be drawn from the size, strength, and activity of the inhabitants, the territory may be pronounced favourable to the human constitution, and many districts are remarkable for their salubrity. Fevers and agues are common in autumn, and are also felt in spring. Colds are very troublesome, and during winter dangerous. The small pox carries off a great many, although inocculation has long been practised in the most remote parts of the kingdom. Ophthalmia also is common.

To the traveller, the Afghan country presents wild unfrequented deserts, and mountains covered with perennial snow. Even among the cultivated districts he will discover a wild assemblage of hills and wastes without enclosures, unembellished by trees, and destitute of navigable canals, public roads, and all the elaborate productions of human civilization, while the towns will be found few and remote from each other. On the other hand, he would be struck with the population and fertility of particular plains and vallies, where he would discover the productions of Europe mingled with those of the torrid zone, and the land improved with the utmost industry. In other parts the inhabitants would be found following their flocks, dwelling in tents, or stationary in villages, composed of mud-built walls with terraced roofs.

In Afghanistan there are five classes of cultivators, viz. :—1st. Proprietors, who cultivate their own lands; 2d. Tenants who hire it for a money rent, or for a fixed proportion of the produce; 3d. Buzgurs, who are the same as the metayers in France; 4th. Hired labourers; 5th. Vassals, who till their lord's land without wages. The land on the whole is more equally divided than in most countries, Afghanistan containing a great number of small proprietors. The common lease is one and two years, the best five; the value of land is estimated at about 12 years purchase. In most parts of this territory there are two harvests in the year, one of which is sown the end of autumn, and reaped in summer; the other is sown the end of spring, and reaped in autumn. Wheat is the food of the people in the greatest proportion of the country, the barley raised being commonly given to horses. Rice is also generally found, but is most abundant in Sewad, best at Peshawer, and is almost the only food of the inhabitants of Cashmere. Garden vegetables of all sorts are plentiful and excellent, but most of the sugar is brought from Hindostan. Cotton, with a few exceptions, is confined to the hot districts, little, however, is manufactured, a great proportion of the cotton cloth used being imported from India. The palma Christi, or castor-oil plant, is common, and supplies a great part of the oil used. Madder abounds in the cold climates of the west, where also the

assafœtida plant is found wild. Vast quantities of this last mentioned drug are exported to India, where it forms a favourite ingredient in the cookery of both Hindoos and Mahommedans. Tobacco is produced in most parts of Afghanistan.

The grain is converted to flower by windmills, watermills, or handmills, the first being common only in the west, where a steady wind can be relied on for at least four months of the year. There are many ruins of old windmills as far east as Cabul and Ghizni, the sails of which appear to have been enclosed within the building, the wind having access by an opening. The wheel of the watermills is horizontal. Horses are employed to draw the plough in Turkistan, and the Eimauk country, but nowhere else in Afghanistan; nor are they employed for this purpose in either Persia or Hindostan, that task in all the three being usually assigned to oxen and buffaloes, although in particular parts of the first, camels and asses are also used. A considerable number of horses are reared in the Afghan dominions; those from Herat are reckoned particularly good, some of them having the figure of an Arab with superior size. A good breed of the Indian sort, named Tazee, is found in Bunnoo and Damaun, and excellent horses of the same description are bred between the Hydaspes and the Indus; but excepting those from the province of Bulk, which are excellent, the horses of the Afghan territories have not a very good character.

Camels are the animals mostly employed for carriage. The dromedary is found in all the plain country, especially in the dry and sandy parts, and is the tall long legged animal common in India. The Bactrian camel is more rare, and is a third lower than the other, but very stout. He is covered with black shaggy hair, and has two distinct humps instead of one bunch like the dromedary. The best oxen are imported from the Rajpoot country. The great stock of the pastoral tribes is sheep of the species having tails a foot broad, almost entirely composed of fat. Various breeds of goats, some with long twisted horns, are common among the mountains. The dogs of Afghanistan are excellent, particularly the greyhounds and pointers; the cats are the long haired sort, known in Europe by the name of Persian cats. There are three sorts of eagles, and many kinds of hawks, which are trained to the chace. The chirk species are taught to strike the antelope, and fasten on its head until the greyhounds come up. Among the other birds, herons, cranes, storks, wild ducks, geese, partridges, pigeons, crows, and sparrows are common, cuckoos rare, and magpies numerous, while peacocks are unknown. The snakes and scorpions of this country are large; there are no alligators, fish are scarce, and turtles and tortoises plenty. Flights of locusts are not of frequent occurrence, bees are common, but musquitoes, except in the hot tracts, give but little annoyance. Among the wild animals, lions are said to be found in the hilly country about the city of Cabul, but this appears improbable; tigers

are principally seen in the low country along the Indus; wolves, hyænas, foxes, and hares, are common everywhere. Bears are found among the woody mountains, but they seldom quit their recesses except when allured by a field of sugar cane. There are two kinds, one the common black bear of India, and the other of a dirty white or yellow colour. Wild boars are rare, but a great variety of deer, including the elk, abound among the mountains. Wild sheep and wild goats are common, besides which there are porcupines, hedgehogs, mungooses, ferrets, wild dogs and monkies; elephants are brought from Hindostan, neither that animal nor the rhinoceros being found in a wild state.

Many European trees are indigenous to Afghanistan, where most of the finest European fruits grow wild. The commonest trees in the mountains are firs, one of which has cones larger than artichokes, containing seeds resembling pistachio nuts. Among other trees are two sorts of oaks, cedars, a gigantic species of cypress, the walnut, and the wild olive. It is said some of the hills produce the birch, holly, and hazel, and in the Hindoo Cosh mountains the pistachio grows wild; on the plains, the mulberry, tamarisk, and willow, are the most abundant; English flowers, such as jessamines, poppies, narcissuses, hyacinths, tuberoses, &c. are raised in gardens. Afghanistan having been but little explored, not much is known respecting its mineral riches. Gold is said to flow in some of the streams from the Hindoo Cosh mountains, small quantities of silver are found in Caffristan, rubies in Badukshan, and cliffs containing lapis lazuli are supposed to overhang the Cashgar river. Lead, iron, and antimony, are found in different tracts, sulphur, rock salt from the salt range of mountains, saltpetre is made everywhere, alum is extracted from the clay at Calabaugh, and orpiment is procured from Bulk and the Hazareh countries.

Afghanistan being an inland country destitute of navigable rivers, and roads suited to wheel-carriages, commerce is necessarily carried on by employing beasts of burthen, of which camels are the best, as well from their strength and patience of thirst, as from the ease with which they are fed on any kind of bush or vegetable. The caravans to Turkistan, on account of the mountainous roads, are composed of horses and ponies. Those which go to Chinese Turkistan set out from Cashmere and Peshawer; Cabul is the great mart of Independent Turkistan; Candahar and Herat for Persia: the Hindostan trade is more divided. That of the Punjab and north of Hindostan comes to Peshawer, while that which crosses the desert of Rajpootana, and the countries still further south, comes to Shikarpoor, Bahawulpoor, and Mooltan. The trade by sea arrives at Corachie, and is thence transported to Shikarpoor and Candahar. The chief trade of the Afghan dominions is with India, Persia, and Turkistan (both Independent and Chinese); that with Caffristan is trifling. A sort of cloth made of

shawl wool is imported from Tibet, and an intercourse with Arabia is maintained through the ports of Sinde; but the trade with Hindostan is by far the most considerable.

The exports to that quarter from Afghanistan consist principally of horses and ponies, furs, shawls, madder, assafœtida, tobacco, almonds, pistachio nuts, walnuts, hazel nuts, and fruits both fresh and dried. The imports from India are coarse cotton cloths (the general dress), muslins, and other fine manufactures, some kinds of silken cloth and brocades, indigo in large quantities, ivory, chalk, bamboos, wax, tin, sandal wood, and almost all the sugar used in the country. Some little broad cloth is also imported, but this article comes mostly by the way of Bokhara. Musk, coral, drugs, and some other unimportant articles, are also imported. A very great branch of the imports from India are spices, which are carried from Bombay and the Malabar coast to Corachie, and thence by land to Cabul and Candahar. Cowries also come by this route, through which horses are exported.

The exports to Independent Turkistan are composed principally of commodities that have been previously imported from India. White cloth of all kinds, shawls, Indian turbans, Mooltan chintzes, and indigo, are the chief articles. The imports from Independent Turkistan are mostly horses, gold, and silver. The specie consists of tillas (the gold coin of Bokhara), Dutch ducats, Venetian sequins, and ingots of silver from China. Cochineal, broad cloth, puspet, and tinsel, together with cast iron pots, cutlery, and other hardware, are imported from Bokhara, to which place they are brought from Russia, either overland from Orenburgh across the desert, or by water from Astracan to Arul or Ming Kishlauk in Argunge. Needles, looking glasses, Russian leather, tin, beads, spectacles, and a few other European articles, are also brought by the same route. A fine kind of cloth, manufactured of camel's hair, a quantity of cotton, and some lambs' skins, the produce of the Bokhara territory, are imported from thence, as are also a few of the doubled humped camels from the Kuzzauk country. The exports to Chinese Turkistan are nearly the same as those from Bokhara. The imports are woollens of a particular kind, Chinese silks and satins, tea in small boxes of the Chinese lead, China ware, porcelain, raw silk, cochineal, chrystal, gold dust, golden ingots, and yamboos of silver with the Chinese stamp. The trade with Caffristan is of small amount, consisting of wine, vinegar, cheese, and clarified butter, which are bartered on the frontier for Indian and Cabul cloths, salt, cowries, pewter, and tin. Some slaves are also procured from the Caffries, and others are imported from Arabia, Abyssinia, and other quarters, through the ports of Sinde.

To Persia are exported shawls and shawl goods, indigo, Herat carpets, Mooltan chintzes, Indian brocades, muslins, and other cotton goods. The shawls exported to Persia are of a pattern entirely different from those seen in Hindostan, but have lately been prohibited by the Persian monarch, with the view of encouraging the manufactures of his own subjects. The imports from Persia are raw silk, silken stuffs, a sort of strong cotton stuff of various colours, and silken handkerchiefs used by females, which manufactures are much used by all ranks; but embroidered satin, velvet, and Persian brocade are confined to the great. Coin and bullion are among the imports; but the most remarkable are Masulipatam chintzes, which are brought by the Bushire route, and carried from thence by land to Afghanistan, where they are much used. In so extensive and diversified a region, it is obvious that much internal commerce must prevail. The principal articles carried from the western country to the eastern are woollens, furs, madder, cheese, cooroot, and also some manufactures, such as Herat carpets, and the finer articles of dress and equipment. From the east are carried longees, silk, and chintz of Mooltan, the mixed silk and cotton cloth of Bahawulpoor, together with indigo and some cotton. Iron is exported from the mountainous countries in Hindoo Cosh and the range of Soliman, salt from the salt range, alum and sulphur from Calabaugh, horses from Bulk, and coco nuts and dates from Baloochistan.

The horse trade is one of considerable importance. A great number of horses are annually sold in the north of India under the name of Cabul horses, and in the west under that of Candahar horses; but almost the whole of these come from Turkistan. No horses are bred at Cabul, except by men of property for their own use, nor are the horses bred about Candahar exported. Some of the fine horses from the neighbourhood of Herat are carried to other countries; but few or none to India. A considerable number of horses are exported from Baloochistan, as are also some of the fine breed found on both sides of the Indus in the country north of the salt range. The great breeding country in the Afghan dominions is Bulk, from which quarter, and from the Turkman country, lower down the Oxus river, a great proportion of the horses exported are brought. There are two sorts of horses mostly dealt in, one rather small but very stout, the other much larger, and more valued on that account, although not near so serviceable, except for war, when, owing to the Asiatic mode of fighting, size is of importance. The first are called Toorkees or Uzbekees, the second Turkmanees. The great marts are Bulk and Bokhara, where Toorkees sell for from £5 to £20, and Turkmanees from £20 to 100. Of late years, the exportation to India has been rapidly decreasing, owing to the extension of the British possessions, where small bodies of disciplined infantry are substituted for large

bodies of horse; and in proportion as the circle of their depredations has been circumscribed, the native armies have been also diminished and modified by a greater admixture of infantry.

The origin of the term Afghan has never been satisfactorily ascertained, but is probably of modern date, being known to the Afghan nation only through the medium of the Persian. The name by which they designate themselves is Pooshtoon, in the plural Pooshtaneh; which word by the Ber Durranies is pronounced Pooktauneh, whence, it is possible, the name Patan, by which the Afghans are known in India, may be derived. By Arabians they are called Solimanee. They have no general name for their own country, but sometimes apply the Persian one of Afghanistan. The name most usually applied to the whole country by its inhabitants is Khorassan, which is obviously incorrect. The Afghans describe themselves as having originally sprung in four divisions from the four sons of Kyse Abooresheed, named Serrabun, Ghoorghoosht, Betnee, and Kurleh, from whom originate the innumerable tribes, branches, and subdivisions that at present exist. The name of Ooloos is applied either to a whole tribe, or to an independent branch; the import of the word meaning a sort of clannish commonwealth. Khail means a band or assemblage, and Zei means sons. Throughout all the tribes, the clannish attachment of the Afghans, unlike that of the Scottish highlanders, is rather to the community than to the chief, who has but little power, and it is but rarely that the personal interests of its khan or chief, will influence a tribe to any action inconsistent with its own interest or honour.

The general law of the empire is that of Mahommed, which also prevails among the tribes in civil actions; but their peculiar code is the Pooshtoonwullee, or usages of the Afghans, a rude and primitive system, from which the opinion that it is every man's duty to revenge his own injuries is by no means excluded, and is a source of endless intestine feuds and bloodshed, in consequence of the retaliations exercised. In cases of murder, when a compromise takes place, the expiation is made among the Western Afghans, by giving twelve young women in marriage to the person aggrieved and his relations, six with portions and six without. The portion among the common people is sixty rupees, or £7 sterling, partly in goods. For cutting off an hand, an ear, or a nose, six women are given; for breaking a tooth three; and for a wound in the forehead one. Among the Eastern Afghans fewer young women are given, and more money. The Afghan laws thus giving the right of revenging injuries, all motives for concealment are taken away, the courts of arbitration are consequently more employed in judging of the circumstances that justified the offence, than in establishing the perpetration of the fact. Slaves are common in Afghanistan, mostly home-born,

the rest imported. Abyssinians and negroes are sometimes brought from Arabia; the Balooches sell Persians, and other prisoners; and many Caffries are purchased or made prisoners. The Caffry captives are generally females, and much sought after on account of their beauty.

The Afghan men are of robust make, generally lean, but strong and muscular, with high noses and cheek bones, and long faces. Their hair and beards are generally black, sometimes brown, but rarely red. The Western Afghans are stouter than those of the east, and some of surprising strength and stature; but in the aggregate not so tall as the British nations. Their manners are frank and open, but entirely free from the affectation of military pride and ferocity so disgusting among the Patans of India. By the Persians, the Afghans are accused of barbarism and stupidity, because they want the subtlety and mendacity of the former, and are remarkable among the eastern nations for their veracity. Their ruling passion is the love of gain, and hoarding a favourite system with all classes, the influence of money being nearly unbounded. They are proud of their descent, and great supporters of genealogies. To their immediate dependants they are kind, but the reverse to those who are under them without any personal connection, on which account the more remote provinces which they have subdued, such as Cashmere, suffer greatly from their rapacity. Their vices are those of revenge, envy, avarice, rapacity, and obstinacy; but on the other hand, they are fond of independence, faithful to each other, kind to their immediate dependants, hospitable, brave, hardy, frugal, laborious, prudent, and are, on the whole, at least in their native country, much less voluptuous, debauched, and dishonest, than their neighbours the Persians and Hindostanies.

The above favourable character must be in a great degree restricted to the inhabitants of the country, for the greater part of the sedentary town population are not Afghans. No genuine Afghan ever keeps a shop, or exercises any handicraft trade, these vocations being mostly occupied by Tajiks (whose language is Persian) and Hindikees, a people of Indian origin. The only Afghans who reside in towns are great men and their followers, soldiers, moollahs, a few who follow commerce, and some of the very poorest who work as labourers. The prohibition in the Koran against Mahommedans taking interest for money, devolves most of the banking business to the Hindoos, for which, from their cautiou and penurious habits, they are admirably suited. The Tajiks of Afghanistan are everywhere remarkable for their use of fixed habitations, and their disposition to agriculture, and other stationary occupations. They compose the principal part of the population round Cabul, Candahar, Ghizni, Herat, and Bulk; but they are few in the wild parts of the country. The whole number in the Cabul dominions has been estimated at 1,500,000 persons. The Hindikees are more

numerous than the Tajiks, and all of Indian descent; their language is a kind of Hindostany resembling the Punjaub dialect. Brahminical Hindoos are found all over Cabul, especially in the towns, where they carry on the trades of brokers, merchants, bankers, goldsmiths, grain-sellers, &c. &c. They are almost all of the Khetri (military) tribe, yet none follow the martial profession, and they are by no means strict in their adhesion to Hindoo prejudices.

The food of the common people in Afghanistan is leavened bread, rice, flesh, vegetables, sometimes cheese, and always dried curds. Provisions are very cheap, and fruit so abundant, that in the city of Cabul grapes are dear when they sell for more than one farthing per pound. Nuts of all sorts are in profusion, and vegetables are low priced, as are also coriander seeds, turmeric, and ginger. In the Cohistan or hilly country, the chief subsistence of the people is derived from their numerous plantations of mulberry trees, the fruit of which is dried in the sun, then ground into flower, and afterwards made into bread. It has been calculated that the produce of an acre of mulberries, will support a greater number of persons, than one under regular tillage.

The Afghan nation being composed of the aggregate of many distinct tribes, cannot be properly described, without particularly referring to each distinct body; but these subdivisions are so minute and extended that it is impossible even to enumerate them, and in point of strength and population each tribe fluctuates almost annually. At present those of most importance are the

Durrannies (formerly the Abdallies)		Khuttuks.	Durranies.
Ghiljies.		Delazauks.	
Yusephzeis.		Momunds.	
Deggauns.		Khuttuks.	
Kizzelbashes (of Persian origin).		Vizieries.	
Turcolanies.	Durranies.	Wurducks.	
Khyberies.		Caukers, and	
Bungish.		Naussers.	
Otman Khail.			

The Hazarehs and Eimauks, who now inhabit what is supposed to have been the original Afghan country, differ entirely from that nation in appearance, language, and manners, but bear a strong resemblance to the Toorky tribes in their neighbourhood. The king is the natural head of the Durranies, the greatest, bravest, and most civilized tribe; but he is obliged to pay great attention to the wishes of the different clans that compose it. The tribes that inhabit the north-eastern quarter, inclosed between the Hindoo Cosh mountains and the Indus, the salt range, and the range of Soliman, are comprehended under the general name of Berdurranies, first given them by Ahmed Shah. They are mostly agri-

cultural, but subdivided into numerous little societies. The Durranies had formerly the name of Abdallies, until it was changed to Durranies by Ahmed Shah, in consequence of the dream of a famous saint at Chumkunee, and upon this event he assumed the title of Shah Dooree Dooraun. Of all the clans into which this tribe is partitioned, the Populzei is the most eminent, and of this clan the Suddozei family fills the throne, and is held peculiarly sacred. The whole population of the Durrany country may be considered as exceeding 800,000 souls.

The upper corner of Afghanistan north of the Cabul river, and west of the Indus, is occupied by the Yusephzei tribe, who inhabit also the country among the hills named Beneer, Sewad, and Punjcora, some of this tribe extend to the Indus. They have possessed the countries they now inhabit for 300 years, but came originally from the west about Garra and Nooshky. The territory was then possessed by the Delazauks, who were gradually expelled or exterminated by the Yusephzeis. At present the latter are a very numerous tribe, separated into many little communities, chiefly under an apparently democratic constitution; and notwithstanding their turbulence and internal discord, their country is well cultivated, and their villages and water-courses in excellent condition. They do not acknowledge the slightest subjection to the Cabul sovereign, but, on the contrary, set him at defiance. A famous saint of their own tribe is said to have left them a blessing and a curse, that "they should always be free but never united." In consequence of their interminable feuds, there is scarcely a man of any note who is not constantly on the watch for his life. In every village men are seen clad in armour, and others are surrounded by hired soldiers. Each injury produces fresh retaliations, hence ambuscades, sudden attacks in the streets, murder in their houses, with the consequent distrust, alarm, and confusion. It is not possible to enumerate all the little republics of the Yusephzeis, independent of each other. The whole population has been estimated at 700,000 souls, but more than half of these are the peasantry (here named Fakeers) who labour for the Yusephzeis. These Fakeers have the liberty of removing from the lands of one master to those of another, and even to a distinct community, which privilege is their great protection against oppression.

The crown of Cabul is hereditary in that branch of the Suddozei family, which is descended from Ahmed Shah Abdalli, but there is no fixed rule for its descending to the oldest son. The whole of the royal family, except those especially favoured by the reigning sovereign, are imprisoned in the upper citadel of Cabul city, where they are well treated, but strictly confined. The king's title is Shahy Dooree Dooraun. He has the exclusive privilege of coining, and is prayed

for in the Khootbeh, a part of the Mahommedan religious service. He has the right of making peace and declaring war, but cannot cede any portion of the territory occupied by the Afghan tribes, who have generally shewn no desire for western conquests, and it was a death-bed injunction from Ahmed Shah to his sons, to avoid attacking the Uzbeks, whom he designated a "hive without honey." Indeed the majority of the Afghans meddle little with external politics, and possess but scanty information regarding the neighbouring states, having no news-writers as in Hindostan, and but few ambassadors. The general administration is conducted by the king with the assistance of the grand Vizier, who ought to be appointed from the clan of Baumzei. Next to the Vizier are the head secretary (Moonshee Bashi), the superintendant of the intelligence department (Hercarrah Bashi), and the superintendant of punishments (Nasukher Bashi). The station of Arz Beggee is hereditary in the family of Akram Khan. The duty of this functionary is to repeat, in an audible voice, to the king any thing that is said by his subjects when admitted to his presence, and his office, as may be supposed, is of considerable importance.

The whole kingdom is subdivided into 27 provinces, eighteen of which have each a separate governor or hakim, who collects the revenue and commands the militia, and a sirdar or general who commands the regulars; but sometimes both these offices are united. The 18 provinces thus administered are Herat, Furrah, Candahar, Ghizni, Cabul, Bamian, Ghorebund, Jellalabad, Lughman, Peshawer, Dera Ismael Khan, Dera Ghazi Khan, Shekarpoor, Sewee, Sinde, Cashmere, Chuch Hazareh, Leia, and Mooltan; some of which are at present but little under the royal controul. The other nine divisions are usually composed of countries belonging to Afghan tribes, and governed by chiefs removeable at pleasure; but it is customary to preserve the offices in certain families.

In settled times the revenue of Cabul has been reckoned near three millions sterling, but the real revenue seldom amounts to two millions, and of this a great proportion is assigned away in military jaghire. The principal source is the land revenue. The salaries of the great civil officers are small, and they are in a great measure maintained by bribes and perquisites.

In the cities, justice is administered by the Cazies, the Mufti, the Ameeni Mehkemeh, and the Daroga of the Adawlet. In the country, the landholders are answerable for the police, which is in most parts very bad. The established army consists of Durranies, Gholaumi Shahs, and Karra Nokur, besides which there is a sort of militia named Eeljauree. The first are obliged to furnish nearly 12,000 men. The establishment of the second is above 13,000, and they are commanded by officers, the personal attendants on the king, many of them eunuchs. The Karra Nokur in time of war are frnuished by the landholders at

a rate formerly fixed. The conduct of the Durranies (the ruling tribe) in their civil wars conveys a very mean idea of their military character. Their armies are very small, seldom exceeding 10,000 men of a side, and these ill paid and disobedient. The victory is decided by some person of consequence going over to the enemy, on which the greater part of the army follows his example or takes to flight. Even when the battle is decided by the sword, there is little bloodshed, and that chiefly among the great khans who are interested in the result, the common soldiers shewing much indifference as to the issue.

The language of the Afghans is named the Pushtoo; but its origin is unknown, as a large portion of the words cannot be traced to any of the ancient languages, although Sir William Jones considered it to be a dialect of the scriptural Chaldaic. For writing they use the Persian alphabet, and generally the Nush character; but as they have some sounds not expressible by any Persian letter, they denote these by adding a distinctive point or mark to the Persian letter which approaches nearest in sound. In a specimen of the Lord's Prayer in the Pushtoo, the missionaries could scarcely trace four words to the Sanscrit, although half of them were quite familiar as being current in the Bengalese and Hindostany. It is consequently evident that the languages derived from the Sanscrit end in the west at Afghanistan, which idea is confirmed by the Baloochy dialect to the south of that region. The Pushtoo, although rough, is a manly language, and not unpleasing to an ear accustomed to the oriental tongues. None of the famous authors in this dialect are more than one century and a half old, and there are probably no books in the language of more than double that antiquity, their literature being mostly of Persian origin. Their prose authors are chiefly writers on theology and law; but they have also several histories of particular periods of their own transactions. The books written in Pushtoo, however, are not to be relied on as giving any standard of the national learning, Persian being still the language in which all scientific works are composed.

The manners of the Afghan tribes differ according to their habits being stationary or migratory. The dwellers in tents are chiefly to be found in the west, as in the east much the greater proportion live in houses; and circumstances render it probable that all over the empire the erratic tribes are diminishing, no voluntary migration of a tribe from one distant station to another having taken place for above a century. The commonest houses are built of bricks, one story high, and roofed either with terraces or low cupolas supported by beams. There are neither wheeled carriages nor palanquins in the country, both sexes travelling on horses or camels. One of the most remarkable characteristics of the Afghans, is their hospitality, for which they are justly famous, it being considered a point of national honour. The greatest affront an Afghan can receive is to have his

guest carried off. They are equally remarkable for their rapacity and predatory habits, and will next day, if they meet him at a distance, plunder the individual they have before hospitably entertained. They acquire their wives by purchase, and among them, as among the ancient Jews, it is thought incumbent on the brother of the deceased to marry his widow.

With respect to religion the Afghans are all of the Sooni Mahommedan sect, which acknowledges the three first caliphs as the lawful successors of Mahommed, and opposed to the Shiahs, who reject the three first caliphs as usurpers of the right of Ali, the nephew of Mahommed, and the fourth of his successors. A bitter enmity between these two sects is the consequence, and the unlearned portion of the Afghans certainly consider a Shiah as more of an infidel than a Hindoo, yet all the numerous Persians in the country are Shiahs, and many of them hold high offices in the state and household. Another remarkable sect in Cabul is that of the Sophies, which ought perhaps to be considered rather as a sect of mystified philosophers than mere sectarians in religion. This class gain ground among the higher orders, and such of the Moullahs as are dabblers in general literature, to whose taste its mystery and obscure sublimity is admirably suited. Another sect, named the Zukkies, from Moullah Zukkee, its first patron, hold doctrines hostile to all revelation and the belief of a future state, and are said practically to illustrate their doctrines by leading a most dissolute and unprincipled life. The Roushunea sect was very prevalent in the 16th century, but is now nearly extinct. It was founded in the reign of the Emperor Acber, by Bajazet Ansari, named by his enemies the apostle of darkness, in derision of the title of Peeree Roushen (the apostle of light), which he had assumed.

Like many of the eastern nations, the Afghans hold their burial grounds in high veneration, naming them the cities of the dead. These they people with the ghosts of the departed, each sitting at the head of his own grave, although invisible to mortal eyes. They also pry into futurity by astrological and geomantic calculations, and by all kinds of divination and sortilege. The most approved modes, however, of discovering the arrangements of providence, are either by examining the blade bone of a sheep held up to the light, or by opening at random the Koran or the poems of Hafez.

The Afghans themselves assert, that they are descended from Afghan, the son of Irmia or Berkia, the son of Saul, king of Israel; but this derivation rests only on vague tradition. The Mahommedan chronicles mention Rajas of Cabul in ancient times, but this proves no fact, as the same writers call the Hindoos Guebres, and apply the term Raja without sufficient discrimination.

According to foreign historians they appear at a very remote period to have occupied the mountains of Ghore and Soliman, and Ferishta mentions their

inhabiting the north-eastern quarter of Afghanistan in the ninth century. At that era certain territories of Afghanistan were conquered by the Khans of Bokhara, of the Samani race, and annexed to the Tartar principality of Khorasan, from whence a subordinate chief was deputed to govern at Ghizni; but it does not appear that the northern part of the country was subdued until the reign of Mahmood. No substantial tradition of the Afghans is found on record until the year A. D. 997, when Sebuctaghi, a Tartar officer in the service of the Khorasan chief, (who at that period was himself subject to Munsur, at Samani, the great khan of Bokhara), succeeded to the territory, renounced the Tartar vassalage, and extending his conquests to Afghanistan, made Ghizni the capital of his empire.

The rest of the Ghiznavi dominions, comprehending a great portion of Persia and Hindostan, were chiefly acquired by Mahmood, the son and successor of Sebuctaghi, and it is probable the Afghans composed a large proportion of the armies led by that conqueror. This dynasty flourished for the space of 207 years, until A. D. 1159, when the power was wrested from it by the Afghan, Mahommed Ghori. This prince left to a favourite slave, named Eldoze, his possessions west of the Indus, which were soon overrun by the Persian prince of Kharizm, whose successor Jellal ud Deen was conquered and expelled by Gengis Khan. From that period until the invasion of Tamerlane, the Afghan history is involved in obscurity. In the year 1361, Ferishta mentions that Mahmood, a Patan king of Delhi, drove the Moguls from Ghizni, and annexed it to the empire of Hindostan. It is probable that city remained subject to the Delhi throne until Timour's invasion of Hindostan, when the northern quarter of Afghanistan became a Mogul province.

After Timour's death, when the great fabric of the Samarcand Mogul empire fell to pieces, we may presume this territory was governed by its native chiefs until 1506, at which period the Emperor Baber, prior to his invasion of Hindostan, seized on Cabul and Ghizni, which, with Candahar occasionally, were held by his posterity, until the death of Aurengzebe, who in 1678 subdued an insurrection of the Afghans; but after the death of that monarch its subjection was scarcely nominal. About A. D. 1720, the Afghans (principally the Ghiljie tribes) under their native chiefs conquered Persia and took Ispahan; but in 1737 were expelled by Nadir Shah from that country, and had their own subjugated. In 1739, after the capture of Delhi by Nadir Shah, Afghanistan was by treaty annexed to the Persian empire.

The early history of the Durranies is but little known. They appear to have been entirely independent until the beginning of the 17th century, when being pressed by the Usbeks, they agreed to pay tribute to Persia for protection.

At this date they were mostly settled in the mountains about the city of Herat, and remained in obscurity until they were attacked and conquered by Nadir Shah in 1728, who compelled a large body of them to join his army. On his assassination in 1747, Ahmed Shah, the chief of the Durranies, fought his way through the greater part of Khorasan, and passing the fortified places repaired to Candahar with a force not exceeding 2 or 3000 horse. On his arrival he found that a treasure going from India to Nadir had just been stopped there, which after some contention and bloodshed he managed to make himself master of, and in October, 1747, was crowned at Candahar, being then only in his 24th year. In 1748, he marched from Candahar with an army of 12,000 men, reduced the Ghiljies, and expelled Nadir Shah's governor from Ghizni. The governor of Cabul declared for the Emperor of Delhi, but was, after a feeble resistance, driven across the Indus, and closely pursued by Ahmed, who drove him from Attock and Chuch, from whence he proceeded to the invasion of Hindostan. During several succeeding years he extended his dominions on all sides, and repeatedly visited Delhi as a conqueror. By a decisive and sanguinary victory at Paniput in 1761, he arrested the progress of the Maharatta conquests, which menaced the Mahommedan princes with total expulsion from Hindostan, and in 1773, died at Murgha, in his fiftieth year, after a brilliant and enterprising reign.

He was succeeded by his son Timour Shah, after some opposition from his father's vizier, who was put to death. This prince being of an inactive disposition was at an early period obliged to relinquish Lahore to the Seiks; but to the east of the Indus still retained the province of Cashmere, the district of Attock, with some scattered portions of Mooltan, and received tribute from the Ameers of Sinde. He likewise possessed a large division of Khorasan, which, including the city of Herat, extends on the north to the vicinity of Nishabor and Tarshish, and on the south to the Lesser Irak. Timour died at Cabul on the 20th May, 1793, and was succeeded by his son Zemaun Shah, after a struggle with his oldest brother, and the legitimate heir, whom he deprived of sight. Zemaun Shah spent the greater part of his short reign in attempts to invade Hindostan, from whence he was always recalled by the pressure of dangers, which he had left unprovided for in the west. Considerable alarm was created by his march in 1797, as his partizans were active all over India, the Rohillas began to take arms, and intrigue pervaded all ranks of Mahommedans, even in the remotest regions of the south, where the approach of the champion of Islam was anxiously expected, but all these hopes were frustrated by the repeated failure of the Shah's expeditions.

In A. D. 1800, Zemaun Shah experienced the treatment he had inflicted on his brother Humayoon, being in like manner dethroned and blinded by his

younger brother Mahmood, who obtained possession of the perilous eminence through the courage, talents, and wickedness of his vizier, Futteh Khan. A new series of revolts and insurrections now commenced, which continued until 1803, when Mahmood was in his turn expelled by his brother Shuja, who, contrary to the usual customs, allowed him to retain his life and eyesight. His clemency, however, was ill requited, for in 1809, by the exertions of Futteh Khan, Mahmood was replaced on the Musnud, and Shah Shuja compelled to fly to the hills, from whence he repaired to Luddeeanna, where a pension of 4000 rupees per month was allowed him by the British government. According to the latest Lahore acbars, or native newspapers, Shah Mahmood died some time in 1818, on which event Prince Kamraun treacherously seized the vizier, Futteh Khan, and put him to death under the most horrid tortures. Runjeet Singh, the Seik chief, availing himself of the existing confusion, made an irruption into Cabul, where he took and plundered the city of Peshawer, but was forced immediately after to make a hasty retreat. If the same authorities are to be credited, his expedition against Cashmere was attended with a happier result, as in 1819, Dewan Chund, the Seik chief's general, had not only effected the conquest of that romantic valley, but also collected the revenue, and organized its government as a permanent addition to the Lahore dominions. Of Shah Shuja nothing was known, except that in 1818 he had quitted his asylum at Luddeeanna, and proceeded towards Cabul, in the hope of once more regaining the uneasy crown.—*(Elphinstone, Forster, &c.)*

Hindoo Cosh Mountains.—The range of mountains (a continuation of the great Himalaya chain) from the north of Cashmere to the high snowy peak, nearly north from the city of Cabul, a distance of about 440 geographical miles, is usually distinguished by the name of Hindoo Cosh, but when, as in this instance, a chain of hills is of considerable extent, there is great difficulty in assigning a just name to the whole, the natives having generally a distinct one for each particular point, peak, or section. The ridge has an east and west direction for the above distance, and appears to wind within 34° and 35° north. From the north-east point of Cashmere, it receives the name of Himalaya. From Cashmere to the peak of Hindoo Cosh above mentioned, all the rivers that rise north of the range have a north-west course, except the Indus and Kameh, which are forced to the southward by other high ridges extending at right angles to the main one; and all the rivers that rise to the south of the Hindoo Cosh chain, have a southerly course. The height of one of the peaks of this chain, seen from Peshawer by the embassy in 1809, was estimated at 20,493 feet, and on the range connected with it the snow remains in June, while the thermometer in the valley of Peshawer rises to 113° of Fahrenheit.

Salt Range of Mountains.—A chain of mountains which commences from the south-east side of the Suffaid Coh, which is the northern peak of the Soliman mountains in the province of Cabul, from whence it extends in a south-easterly direction, by the south of Teree, to Calabaugh, where it crosses the Indus, stretches across the Punjab, and ends at Jellalpoor on the right bank of the Jhylum or Hydaspes. This range abounds in salt, which is dug out in various forms at different places. To the eastward it yields a rock salt of a brownish colour, which is used in Hindostan, and known by the name of Lahore salt.

Soliman Mountains.—A range of high mountains in Afghanistan, running nearly north and south, situated to the west of the Indus, between the 29th and 34th degrees of no rth latude. This ridge commences at the lofty peak named the Suffaid Coh, or white mountain, from the perpetual snow that crowns its summit. By the Afghans it is named Speenghur, which has the same import in the Pushtoo language that Suffaid Coh has in the Persian. The Tukhté Soliman, or throne of Solomon, was estimated in 1809, by Lieut. Macartney, at 12,831 feet in height.

THE KINGDOM OF CABUL.

The kingdom of Cabul, so named from the city and province, comprehends the greater part of Afghanistan, and also some territories beyond the limits of that region. On the east it is bounded by Hindostan, where it possesses Cashmere and some tracts on the left bank of the Indus; on the south it may be roughly considered (including tributary countries) as bounded by the sea; on the west a desert extends along the whole frontier; and its northern limit is marked by the mountains of the Eastern Caucasus. According to the nomenclature of the latest maps it includes Afghanistan and Segistan, with part of Khorasan and Mekran; Bulk, with Tokaristan and Kilan; Caffristan, Cabul, Candahar, Sinde, and Cashmere, together with a portion of Lahore, and the greater part of Mooltan. The total population of these extensive regions was estimated by Mr. Elphinstone, in 1809, at 14 millions, in the following proportion, viz.

Afghans	4,300,000
Balooches	1,000,000
Tartars of all descriptions	1,200,000
Persians and Tajiks	1,500,000
Indians (Cashmerians, Juts, &c.)	5,700,000
Miscellaneous tribes	300,000
Total	14,000,000

The modern province of Cabul (occasionally named Zabulistan), with respect

to its geography, is divided into two parts, separated by a ridge of very high mountains usually covered with snow, which runs from east to west from the neighbourhood of Ghizni to that of Deenkote. The tract lying to the north of this is named Lughmanat, and to the south Bungishat, each having one or more considerable streams intersecting their whole length. The valley of the Cabul river separates the southern projection of the Hindoo Cosh, from the mountains of Soliman on the south, the interval having the appearance of a breach in a continued chain once formed by these ridges. The breach between them is in some places 25 miles wide. This valley is occupied towards the east by hills that stretch from mountain to mountain, but with inferior elevation. West of these hills is Jellalabad; and still further west the country rises so much that, although Gundamak be in a valley with respect to the southern projection or to the lofty eminencies of Soliman, it is on a mountain when compared with Jellalabad. The Cabul river flows through the centre of this space, and into it all the vallies in this quarter of Hindoo Cosh open. The chief towns are Cabul, Peshawer, and Ghizni.

The aspect of the Cabul country is highly diversified, being made up of snowy mountains, hills of moderate height, extensive plains and forests; but from the Indus to the city of Cabul there is an invariable deficiency of wood, insomuch that the lower classes of people in the winter season suffer much from a want of fuel. Near Baramow there is a sandy inhabited valley, 20 miles in length. The central districts about the capital, possessing few Indian commodities, receive sugar and cotton cloths mostly from Peshawer, whither they send iron, leather, and tobacco. To Candahar are exported iron, leather, and lamp oil, whence the returns are made in sundry manufactures of Persia and Europe. The Tartars of Bokara bring to Cabul the horses of Turkistan, furs, and hides, the latter resembling those in Europe termed Bulgar; the proceeds are applied to the purchase of indigo and other productions of Hindostan.

In A. D. 997, when Cabul was invaded by Sebuctaghi, the first sovereign of the Ghizni dynasty, the eastern section of the province, although situated to the west of the Indus, was still occupied by Hindoos, subject to a prince of that religion, named Jypal, whose capital was named Bathinda, and whose dominions extended in a north-west direction from Lahore to Lughmanat, and in a south-east line from Cashmere to Mooltan. The whole was finally subdued by Sultan Mahmood, about A. D. 1008, and its subsequent history will be found under the articles GHIZNI and AFGHANISTAN.

Cabul, as a modern kingdom, principally attracted attention in the year 1809, when in consequence of a confederacy projected by the French with the sultan of Persia, for the purpose of invading the Durrany dominions in Afghanistan,

and ultimately those of the British government in India, the Honourable Mountstuart Elphinstone was dispatched as ambassador to the Cabul court, on the part of Lord Minto, then Governor General, for the purpose of concerting mutual measures of defence against the contemplated invasion, and also of explaining the friendly and beneficial objects of his mission. The Cabul sovereign, Shah Shuja, being sensible of the advantages likely to accrue from the alliance, directed his ministers to confer with Mr. Elphinstone, and conclude arrangements satisfactory to both nations, which was accordingly done, but no exigence ever occurred to render it necessary to call on the Cabul sovereign for the performance of his engagements, and the dethronement of Shah Shuja immediately afterwards, liberated him from any further responsibility on that score.—*(Elphinstone, Forster, Rennell, Treaties, &c. &c. &c.)*

CABUL.—A city of Afghanistan, and the capital of the Cabul province. Lat. 34° 10′ N. long. 69° 15′ E. By Abul Fazel, in 1582, it is described as follows: "Cabul is a very ancient and beautiful city, of which Pusheng is said to be the founder. There are double walls of considerable strength on the south-east side of a small hill named Shah Cabul. From early antiquity, Cabul and Candahar have been reckoned the gates of Hindostan; one affording entrance from Tooraun, and the other from Iran."

The modern city of Cabul is the capital, and usually the residence of the Durrany sovereigns of Afghanistan. It stands in a wide plain well watered, and interspersed with walled villages. The city is divided by the Cabul river, and in its vicinity has many groves and gardens, especially on the north and west. The most pleasing spot is the tomb of the Emperor Baber, which stands on the top of a hill over the city, commanding a noble view, and surrounded by beds of anemonies and other flowers. The town is compact and handsome, but not extensive. It is enclosed on three sides by a semicircle of low hills, along the top of which runs a weak wall. On the east there is an opening, enclosed by a rampart, and here the principal road enters through a gate, after passing a bridge over a river. The Balla Hissar, which stands on the part of the hill north of this entrance, is a kind of citadel, and contains the king's palace, in which are several halls distinguished with the royal ornament of a gilded cupola. There is also an upper citadel used as a state prison for the princes of the blood.

Ali Merdan Khan, a celebrated nobleman in the reign of Jehangire, erected in the centre of the city four spacious bazars, two stories high, arched over, and supplied with fountains, which last are now choked up with filth. Most of the other buildings are of wood, on account of the frequency of earthquakes. The bazars are well supplied, and the town being usually the seat of government is a considerable emporium of trade. The great bazar is frequently crowded with

Usbek Tartars, who have the same cast of features as the Chinese and Malays, but more harsh; and here are to be found the remains of a colony of Armenians, captured by Nadir Shah during his Turkish wars. Many Hindoos also frequent this city, mostly from Peshawer, and as they contribute greatly by their industry to its prosperity, they are carefully cherished by the Afghan government. Cabul being lower than Ghizni, and more enclosed by hills, does not suffer so much from extreme cold, that of winter not being greater, while it is more steady, than the temperature of England; on the other hand, the heat of summer is much more intense. The climate and scenery of Cabul have been celebrated by many Persian and Indian writers, who extol also the beauty and abundance of its flowers and fruits, the latter of which are transported to the remotest parts of India. Travelling distance from Delhi, 839 miles; from Agra, 976; from Lucknow, 1118; and from Calcutta, 1815 miles.—(*Elphinstone, Forster, Rennell, &c. &c.*)

GHIZNI.—A celebrated city in the province of Cabul, once the capital of a powerful empire. Lat. 33° 10′ N. long. 66° 57′ E. The country around Ghizni being considerably elevated above the level of the sea, the climate is so cold as to have become proverbial, being described as excessive even by the natives of the adjacent cold districts. For the greater part of the year the inhabitants seldom quit their houses, and even within the city of Ghizni the snow has been known to lie deep for some time after the vernal equinox. Traditions also prevail of immense falls of snow, which buried under it the city and its inhabitants. The climate of the flat country to the south of Ghizni is scarcely more mild than that of the city. In Kuttawauz the snow lies very deep for three months, and when hardened by the cold is capable of supporting travellers. For part of the winter the streams are frozen so hard as to bear the weight of camels, but to the north of Ghizni the cold decreases until the Cohistaun north of Cabul is approached, when it becomes more severe. The land to the west of the city of Ghizni is interspersed with low hills, and, except a few cultivated spots, produces little else than a prickly aromatic weed on which camels feed with avidity, and which, with paste of unsifted barley formed into balls, constitutes their chief food, yet these camels will carry a load of 800 pounds English. The summer is hardly so warm as that of England, and admits but of one harvest being reaped.

Ghizni continued the capital of a powerful empire for nearly two centuries, and a city of note for at least two more. The first sovereign was Nassir ud Deen Sebuctaghi, who ascended the throne A. D. 975, and invaded India repeatedly.

A. D. 997, Emir Ismael began to reign.

997, Sultan Mahmood.

1028, Sultan Masood.
1041, Emir Modood.
1049, Abu Jaffer Massood.
1051, Sultan Abd ul Rasheed.
1052, Ferokh Zad.
1058, Sultan Ibrahim.
1098, Allah ud Dowlah.
1115, Arsalan Shah.
1118, Byram Shah.
1152, Khosru Shah.
1159, Khosru Mallek.
1171, Saheb ud Deen Mahommed Ghori, who subdued the empire of Ghizni, expelled the dynasty of Sebuctaghi, and burned this magnificent capital to the ground. The remains of the dethroned family retired to Lahore, where they continued to reign for some time; but about the A. D. 1185 became extinct. For many years afterwards Ghizni was known as a principal city, but it subsequently declined to a secondary rank, and at last, to total insignificance.

Ghizni is now reduced to a town containing about 1500 houses, besides an extramural suburbs. The town stands on a height, at the base of which flows a river of some size. It is surrounded by stone walls, and contains three bazars of no great breadth, having high houses on each side, and there are also some dark and narrow streets. In the neighbourhood some small remains of its ancient grandeur are still to be seen, particularly two lofty minarets, each above 100 feet high. The tomb of the great Sultan Mahmood is also still standing, about three miles distant from the city, and is a spacious building covered with a cupola, but not magnificent. The doors, which are very large, are of sandal wood, and said to have been brought from Somnauth in the Gujerat peninsula. The tombstone is of white marble, on which are sculptured verses of the Koran, and at its head lies the plain but weighty mace said to have been wielded by that monarch. It is of wood, with so heavy a head of metal that few men could use it. There are also within the tomb some thrones or chairs inlaid with mother of pearl, reported also to have belonged to Mahmood. The tombstone is under a canopy, where some moullahs are still maintained to chaunt the Koran aloud over his grave; and on account of the number of holy men who lie here entombed, Ghizni is emphatically called by the Mahommedans the second Medina.

Among the lesser ruins are the tombs of Behloli the Wise and of Hakim Sunai, a poet of note; but nothing remains to point out the Ghiznavi palaces, once the residence of Ferdousi, or of the mosques, baths, and caravanserais, that once adorned this oriental metropolis. The most useful antiquity now to be seen is an embankment across a stream, built by Mahmood, which was much damaged on the capture of Ghizni by the Ghori kings, yet it still supplies water to the fields and gardens round the town. Some few Hindoos are settled here, who carry on a small traffic, and supply the wants of the Mahommedan residents. The immediate environs of the city are inhabited by Tajiks and Hazarehs, and the contiguous valley to the north belongs to the Wurduks, but the country between the hills which bound that valley on the east, and the mountains of Soliman, are inhabited by Ghiljies. Travelling distance from Cabul, 82 miles, and from Delhi, 917 miles.—*(Elphinstone, Forster, Rennell, Maurice, &c. &c.)*

PESHAWER *(The advanced Post)*.—A large town in Afghanistan, and the occasional residence of its sovereigns. Lat. 34° 6′ N. long. 71° 13′ E. By Abul Fazel, in 1582, the town and district are described as follows:—"The district Beckram, commonly called Peishore, enjoys a delightful spring season. Here is a temple called Gorehkehtery, a place of religious resort, particularly for Jogies. Tooman Beckram 9,692,410 dams."

The plain of Peshawer is nearly circular, and about 35 miles in diameter. With the exception of a slip of barren sandy country, about 15 miles broad, extending along the banks of the Cabul river to the Indus, Peshawer is surrounded by mountains; the Indian Caucasus being conspicuous to the north, and the peak of the White mountain (Suffaid Coh) to the south-west. The northern portion is intersected by three branches of the Cabul river, which unite before they leave the plain, and it is also watered by several rivulets fringed with willow and tamarisk trees. The soil of the plain is black mould, the surface wavy, and on account of the superior elevation of the boundary hills abundantly supplied with water. The orchards scattered over the country produce a profusion of plum, peach, pear, quince, and pomegranate trees, and the greatest part of the plain is in a high state of cultivation, being irrigated by many water-courses. Thirty-two villages have been counted within a circuit of four miles. These are generally remarkably neat, adorned with mulberry and other fruit trees; and over the streams are bridges of masonry, having two small towers at each end.

The town of Peshawer stands on an uneven surface, and is above five miles in circumference. The houses are built of brick, (generally unburned) in wooden frames, and are commonly three stories high, the lowest appropriated to com-

mercial purposes. The streets are paved, but narrow, and have the kennel in the centre. There are many mosques, but none of the public buildings are deserving of notice except the Balla Hissar, and a fine caravanserai. The Balla Hissar is a castle of no strength, on a hill to the north of the town. It contains several fine halls, commands a romantic view, and is adorned with some spacious and pleasant gardens; as it is, however, only the occasional residence of the king, it is in general much neglected. Some of the palaces are splendid, but few of the nobility have houses here. The inhabitants have been estimated at 100,000. They are chiefly of Indian origin, but speak Pushtoo (Afghan) as well as Hindostany, and there are also inhabitants of other nations. The shops display for sale dried fruits, nuts, bread, meat, boots, shoes, saddlery, bales of cloth, hardware, ready-made clothes, books, sheepskin cloaks, &c. The following are generally termed the tribes of Peshawer, viz.—the Mahommedzeis, the Gugeeanees, the Mehmends, the Khulleels, the Daoodzeis: the total population of the plain is supposed to amount to 300,000 persons.

The city of Peshawer was founded by the great Acber, who encouraged the inhabitants of the Punjab to resort to his new settlement, seeing the Afghans were so averse to the occupations of commerce. From the convenience of its position, it unites by a commercial intercourse Persia and Afghanistan with India, and has become an important entrepot, the residence of many wealthy merchants, and especially of shawl dealers. During the summer the heat is very great, and in the height of the solstice the atmosphere is almost insupportable, although in the immediate vicinity of everlasting snow. From the plain of Peshawer four ranges of mountains are distinctly seen to the north. Towards the end of February the snow disappears from the lowest, the tops of the second continue covered, and the third half way down. The height of one of these peaks was estimated by Lieutenant Macartney at 20,493 feet, and in June, 1809, was covered with snow, while the thermometer in Peshawer stood at 113° of Fahrenheit.—*(Elphinstone, Forster, &c. &c.)*

PROVINCE OF CANDAHAR.—*(Gandhara.)*

In rank this is the second province of the Afghan empire, and by Abul Fazel in 1582 is described as follows:—"Circar Candahar is situated in the second climate. The length from Kelat Bujareh is 300 coss, and it measures in breadth from Sinde to Furreh 260 coss. On the east lies Sinde, on the west Gour and Ghourghistan, on the south Sewee, and on the west Furreh and Cabul. On the north-west it is bounded by Ghuzneen. The wheat of Candahar is very white and is sent to a distance as a great rarity. In the vicinity of the town of Candahar are the ruins of a great city, the native place of the Ghorian Sultans.

Between Hermund and Candahar is situated the well known city of Meymund, mentioned in old astronomical tables."

This province having in recent times been but little explored, its modern boundaries are quite unascertained, and many of the places mentioned by Abul Fazel have wholly disappeared from the maps. Compared with other portions of Afghanistan, it may be described as having a hot climate. No snow falls during the winter, and the small quantity of ice along the edges of the streams is dissolved by mid-day. The temperature of the summer is great, hot winds are not unusual, nor is the fatal simoom unknown; yet the climate on the whole has been noted for its salubrity. Towards the north-east of Candahar the country has the general aspect of a desert, and except small portions of arable land continguous to the inhabited places, no other cultivation is seen. From Ghizni to Candahar the road trends to the south-west, and has universally a barren appearance. The buildings, from a scarcity of timber, are constructed, as in the province of Cabul, of sunburned bricks, and covered with a flat roof of the same materials. The country round the city of Candahar is fertile and well cultivated; still further south it is poor; and deteriorates so much as it extends west, that for many days march towards the left bank of the Helmund river it is a complete desert.

This quarter of Afghanistan having been seldom visited by Europeans, we remain but little acquainted with its inhabitants and productions. A native traveller of 1795 (Seid Mustapha), among other productions, mentions wheat, rice, joaree, gram, peas, and seeds of different sorts, dates, almonds, saffron, and otr of roses. The cultivators, he asserts, are Moguls and Afghans, and the language of the country the Pushtoo. Among the inhabitants he reckons a considerable number of Hindoos (partly Kanoje Brahmins) both settled in the town as traffickers, and cultivating fields and gardens in the vicinity. In the cold season the poorer sort of inhabitants wear a species of coarse blanket, and the richer classes, shawl gowns and long silk caps. Like the rest of Afghanistan, the country is but thinly peopled, a considerable portion of the natives still leading a pastoral and migratory life. The principal domestic animals are camels and dogs, the latter being mentioned as a superior breed for strength, courage, and sagacity. Among the wild animals are tigers, buffaloes, deers, and antelopes. With respect to religion, the great bulk of the inhabitants are Mahommedans of the Sooni persuasion, and the country abounds with mosques, in which, Seid Mustapha asserts, both Hindoos and Mahommedans worship, and in other respects nearly assimilate. Candahar has in general been considered as an integral part of the Persian empire, but it was for many years subject to the Delhi sovereigns, from whom it was wrested by Nadir Shah. On the death of that usurper, it

became subject to Ahmed Shah Abdalli, the Afghan chief of Cabul, and has ever since remained attached to that state, although under a very fluctuating degree of obedience.—(*Seid Mustapha, Elphinstone, Forster, &c. &c.*)

CANDAHAR.—A fortified town in Afghanistan, the capital of the Candahar province. Lat. 36° 11′ N. long. 66° 28′ E. By Abul Fazel, in 1582, it is described as follows:—"Candahar is the capital of this Circar, it has two forts. The heat is very severe, and the cold temperate, except in the months of December and January, when water freezes. Here are flowers and fruits in abundance."

According to one tradition, Candahar was founded by Lohrasp, a king of Persia, of great antiquity, but whose own existence is worse than doubtful; another ascribes it with more probability to Secunder Zulkurnein (Alexander the Great). The ancient city stood until the predominance of the Ghiljies, when Shah Hussein founded a new city under the name of Husseinabad. Nadir Shah destroyed the old fortress, and attempted to alter once more the site of the town, and built Nadirabad. Ahmed Shah founded the present city in 1753, and gave it a new name, but the people still retain the old one of Candahar. During that sovereign's reign it was the capital of the Durrany empire, but his son Timour transferred the seat of government to Cabul. The surrounding country is level and naturally fertile; and being irrigated both by water courses and wells, and industriously cultivated, the production of grain is abundant. The gardens contain vegetables and excellent fruits, besides which, melons, cucumbers, &c. are raised in the fields; madder, assafœtida, lucerne, and clover, are also abundant, and the Candahar tobacco is of great reputation. The country near the hills is the most fertile, but that round the city is the best cultivated. A small distance to the west of the latter, the country becomes sandy and unproductive, which is also the case one day's march to the south.

The form of Candahar is an oblong square, and as it was built at once on a fixed plan, it is very regular. Four long and broad bazars meet in the middle of the town, and at their point of junction there is a circular space about 40 or 50 yards in diameter, covered with a dome, into which all the four streets lead. This central space, called Charsoo, is surrounded by shops, and here proclamations are read, and the bodies of criminals exposed. The four bazars are about 50 yards broad. The sides consist of shops of the same size and plan, in front of which runs a uniform veranda the whole length of the street. These shops are only one story high, so that over them are seen the lofty houses of the city. The whole town is plentifully supplied with water by two canals, drawn from the Urgundaub, crossed in different places by little bridges, and from these canals small conduits are carried, some above and some under ground, to almost every

street in the town. All the remaining streets extend from the great bazar, and though straight are narrow, crossing each other at right angles.

The town is divided into many quarters, each occupied by one of the numerous tribes and nations, the aggregate of which composes the population of Candahar, estimated in 1809 at 100,000 souls. Almost all the Durrany chiefs have houses in the city, some of which are described as large and elegant, and there are besides many large caravanserais and mosques; but none of the latter handsome, except one near the palace, in the vicinity of which stands the tomb of Ahmed Shah. It is not a large building, but has a handsome cupola, elegantly painted, gilt, and otherwise ornamented within, and held in such veneration by the Durranies, that it is a sacred asylum for fugitives. Although, from the regularity of its plan, Candahar is superior to most European cities, it is far from magnificent, being for the most part built of brick, in many instances cemented with mud. Among the commonalty, the Hindoos have the best houses, which are very lofty. From noon until evening the streets are crowded with people carrying on different trades; but there are no water sellers, the reservoirs being so numerous. Contrary to what is the case in other cities of Afghanistan, the greater part of the inhabitants are genuine Afghans, and of these by far the greater proportion are Durranies. The other dwellers are Tajiks, Eimauks, Hindoos, Persians, Seistanies, and Balooches, with a few Usbeks, Arabs, and Armenians. Within the town the rustic customs of the original Afghans are a good deal laid aside, the inhabitants in some respects approaching the Persians in their manners. In the immediate vicinity are many orchards, gardens, and places of worship, the latter apparently more resorted to for pleasure than devotion. Among the inhabitants are a few Jews, but it has been already observed that this race is never numerous where the Hindoos have settled as brokers and money changers. The latter are chiefly from Mooltan and the Rajpoot districts.

While the Persian and Mogul empires existed in a state of prosperity, Candahar was a frontier city, and the object of much competition. It was betrayed to the Emperor Jehangire by the Persian governor, Ali Merdan Khan, in 1638. On the decline of both empires, it was for a short time possessed by native Afghan chiefs; but in 1737, Nadir Shah having deposed Thamas Mirza entered Afghanistan with a large army, and took Candahar from the Ghiljie chief Hossein Khan, after a siege from first to last of 18 months. On Nadir's assassination, it was acquired by Ahmed Shah Abdalli, and during his life time continued to be the capital of the Durrany empire. Travelling distance from Delhi by Cabul, 1071 miles; from Agra, 1208; and from Calcutta, 2047 miles.—*(Elphinstone, Forster, Seid Mustapha, &c. &c.)*

MULLAI.—The northernmost town of Afghanistan, situated at the confluence of the Indus with the Abba Seen river. Lat. 34° 57′ N. long. 72° 48′ E.

NEELAUB.—A town on the western bank of the Indus, which is here deep and rapid, but its bed so contracted as to be only a stone's-throw across. Lat. 33° 50′ N. long. 71° 50′ E.

KOHAUT.—A town in the Afghan dominions, 26 miles south from the city of Peshawer. Lat. 33° 44′ N. long. 71° 15′ E. This place stands in a plain of the same name, about 12 miles in circumference, abounding in water, and producing the fruits and flowers of all climates. The town presents an appearance of neatness, and formerly had a little fort adjoining, which is now in ruins. Near the town runs a clear stream, which is hot in winter and cold in summer. The neighbourhood of Kohaut abounds with the fruits, plants, grasses, and weeds of European climates, so grateful to an eye long unaccustomed to the sight of them. A composition, named moomeed or mummy, is here manufactured, and sold through the east as a specific for fractures almost miraculous. It is made from a sort of stone, which, having been reduced to powder, is boiled in water, when an oil floats on the top, which afterwards hardens to a substance, having the appearance and consistence of coal.—*(Elphinstone, &c.)*

KARRABAUGH *(Khsharabag, the salt garden)*.—This place stands on the west bank of the Indus, 75 miles south from Peshawer. Lat. 33° 4′ N. long. 71° 17′ E. At this place the Indus is compressed by mountains into a deep channel, only 350 yards broad. The mountains on each side have an abrupt descent to the river, and a road is cut along the base for above two miles, but is so narrow, and the rock over it so steep, that a loaded camel cannot pass, to obviate which difficulty, large packages are carried past Karrabaugh by water. The first part of this pass is actually overhung by the town of Karrabaugh, built in a singular manner along the face of the hill, every street rising above the neighbouring one. The road beyond the town is cut out of the solid rock salt, at the base of cliffs of the same substance, which in some places ascend more than one hundred feet above the river. Were it not streaked and tinged with red, this mineral would resemble chrystal. In several spots, salt springs issue from the foot of the rocks, and cover the ground with a crust of the most brilliant whiteness. All the earth, especially in the vicinity of the town, is almost blood red, which, with the strange and beautiful mass of salt rocks, and the Indus flowing through the mountains with a clear deep stream, presents altogether a most imposing spectacle. Near the town are piles of salt in large blocks like quarry stones, lying ready for transportation to Hindostan or Khorasan. Seven miles beyond Karrabaugh, on the road to Peshawer, there is an extremely difficult pass through the mountains. The plain of Karrabaugh belongs to the Esau Khail tribe. It is

naturally fertile, well cultivated, and watered by small canals of about four feet broad and as many deep.—(*Elphinstone, &c.*)

DAMAUN (*A skirt*).—A large district in the Afghan dominions, extending along the west bank of the Indus, between the 31st and 33d degrees of north latitude. This territory commences near Sungur, in lat. 30° 45′ N. and stretches as far north as the eastern branches of the Soliman range. The hills south of the salt range, and the plains and vallies they comprehend, are also generally included in Damaun. The plain immediately on the right bank of the Indus is sometimes distinguished by the appellation of Muklewaud, in which case the term Damaun is only applied to the skirts of the hills, which is the original meaning of the word. In its most extended sense, Damaun comprehends all the country between the salt range, the Soliman mountains, the Indus, and Sungur, in Upper Sinde. The southern tract of Damaun may be divided into three portions: 1st, The plain of the Indus, termed Muklewaud, mostly peopled by Balooches; 2nd, The country of the Murwuts, and the plains and low hills at the base of the mountains. Muklewaud extends along the Indus about 120 miles, its main breadth being about 25 miles, and is a plain of hard smooth clay, quite flat, bare of grass, but sprinkled with bushes, and here and there a tree about 20 feet high. The soil when much trodden becomes a minute whitish dust, apparently composed from the slime deposited by the Indus, which in summer inundates the country to a great extent, while the mountain streams pour down torrents swelled by the melting of the snow.

The river banks are covered with thick jungle of low tamarisks, in some places mixed with long grass and thorny bushes, swarming with wild swine, hog-deer, and all sorts of game. Around the villages frequently clumps of date trees are seen, and are the only tall trees on the plain. When cultivated it is productive, but the greater part of the plain is a waste, owing to the vices of the government, and the consequent thinness of the population. The southern section of the plain has most jungle, the north sand, and in both camels of the species seen in Hindostan are bred. The principal town is Dera Ishmael Khan, the residence of the governor; the people are Juts and Balooches, dark in complexion, lean and meagre in form.

The country of the Murwuts is composed of arid sandy plains, separated by ranges of hills. For the purposes of agriculture it is entirely dependant on the rains, spring water being scanty. Half the Murwuts are stationary, being employed in agriculture, the others range about with their herds of camels. Their country is 35 miles square, but thinly inhabited. Damaun Proper lies to the south of the Murwut country, and is possessed by many small, barbarous, and hostile tribes. Minute portions of it, however, are well cultivated, the produce

being bajaree, joarree, and wheat. The winter of Damaun is considerably colder than in most parts of Hindostan, frost being common in the morning, and the thermometer some degrees below the freezing point. On the other hand, the summer is intolerably hot, the heat of the night almost equalling that of the day, and, according to native reports, the inhabitants are obliged to wet their cloths before they go to sleep. The peasantry throughout the province are generally Juts and Balooches with some Hindoos; but they are not allowed to possess land, and cannot pass from one master to another without permission, but they can at any time quit the tribe with which they have been dwellers. The whole of Damaun is subject to the Cabul sovereign's authority, which is, however, but slightly exercised. The tribes are generally bound to furnish him with a body of horse, usually commuted into a sum of money, and he also levies a tax on the Hindoos.—*(Elphinstone, &c.)*

DERA ISHMAEL KHAN.—This is the capital of the Damaun province, and is situated on the west bank of the Indus. Lat. 31° 50′ N. long. 70° 33′ E. It stands in a large wood of date trees, about 100 yards from the Indus, and has a ruinous wall of unburned bricks, about one mile and a half in circumference. The inhabitants are mostly Balooches, but there are also some Afghans and Hindoos; the peasantry are Juts and Balooches. There are also several hordes of wandering shepherds encamped on different parts of this extensive plain. In 1809, the embassy to Cabul halted here for several weeks.—*Elphinstone, &c.)*

KAGGALWALA.—A small town situated on the west side of the Indus, where that river is joined by the Koorum. Lat. 32° 40′ N. long. 70° 55′ E.

KAHEREE.—At this place, early in May, the main stream of the Indus is above 1000 yards broad, and 12 feet deep, although its breadth is diminished by several parallel branches, one of which is 250 yards broad. Men and cattle are transported across in flat-bottomed boats of fir, capable of carrying from 30 to 40 tons. Lat. 31° 25′ N. long. 70° 25′ E.—*(Elphinstone, &c.)*

SUNGUR.—A town in Upper Sinde, subject to the Afghans, situated 23 miles to the west of the Indus. Lat. 30° 50′ N. long. 69° 58′ E.

DERA GHAZI KHAN.—A town and small district in the Afghan territories, situated on the west bank of the Indus. Lat. 29° 50′ N. long. 70° 20′ E. This tract lies between the Indus and Baloochistan to the north of the Mozarees, and is subject to the Cabul sovereign, yielding a revenue of about five lacks of rupees. The town is nearly as large as that of Mooltan, from which it is about 40 miles distant, but in a most ruinous condition.—*(Elphinstone, &c.)*

MITTENDA KAT.—A small town in the Afghan dominions, situated on the west bank of the Indus. Lat. 28° 35′ N. long. 70° 15′ E. At this place the Indus is joined by the five rivers of the Punjab in one stream, here named the Punjnud. *(Lieutenant Macartney, &c.)*

SHEKARPOOR.—A district subject to the Cabul sovereign, situated to the west of the Indus, between the 27th and 28th degrees of north latitude. To the east it is bounded by the Indus; on the west by Baloochistan; to the north it has the Mozaurees; and to the south the province of Sinde, of which it is sometimes described as a section. Adjacent to the Indus the soil is fertile, but at a distance from that stream dry, sterile, and unproductive. The peasantry are Juts, Balooches, and a few Hindoos; the revenue paid to the king, who keeps here a Hakim and a few troops, about three lacks of rupees. The Mozaurees, who dwell to the north of Shekarpoor, are a tribe of Balooches, inhabiting a woody but ill cultivated country. Their political condition is that of internal anarchy; on the highways they are robbers, on the Indus pirates, and, with respect to their neighbours, plunderers.

The town of Shekarpoor stands in lat. 27° 36′ N. long. 69° 18′ E. is of considerable size, and surrounded by a mud wall, but without a ditch. The inhabitants are almost all Hindoos, termed Shekarpoories, and speak a peculiar dialect of Hindostany distinguished by that name. There are many rich bankers here, and a considerable trade is kept up with Rajpootana, Sinde, Candahar, and Peshawer. Shekarpoor bankers are to be found all over the Afghan dominions, and even in the remote towns of Turkistan, but they do not venture to carry their wives and female relations to these uncivilized countries. The number of resident Afghans here has been estimated at only 200 persons.—*(Elphinstone, &c.)*

SEWEE.—This is a flat dry plain of hardened clay, but in some parts its natural defects are relieved by streams from the hills, and round the town of Sewee it is well cultivated. It is inhabited by the Cauker tribe of Punnees, and by their inveterate enemies the Balooches. In modern times this tract has been but little explored, but in 1582, Abul Fazel relates that, "Near to Sewee there is a lake two days journey in length, called Munjoor, upon the surface of which fishermen have formed artificial floating islands, where they reside and carry on their occupations."—*(Elphinstone, &c.)*

TIBET, OR SOUTHERN TARTARY.

The limits of this extensive region have never been accurately defined, but for general purposes, it may be considered as comprehending all the tract of country from the eastern boundaries of Cashmere, in long. 74° E. to the frontiers of China, about long. 100° E. slanting south along the line of the Himalaya from lat. 37° N. to lat. 28° N. In length from east to west it may be estimated at 1300 miles, but its breadth from north to south cannot be distinguished, the demarkation in that direction being lost in the vast Tartarian plains. By the natives of Hindostan, the tract of country adjacent to the snowy peaks on both sides of the Himalaya is termed Bhot, and the inhabitants Bhooteas; nor does it appear that the name Tibet is any where in general use to designate the province according to the European acceptation of the word. At present, the whole territory (with the exception of Lahdack) is nominally, or really, subject to the Chinese, and it is to the portion of Tibet more immediately governed by the viceroy of Lassa that the following general description chiefly refers. The principal modern territorial subdivisions, commencing with Lassa, the seat of the Dalai or grand Lama, are

1. Lassa,
2. Teshoo Loomboo,
3. The district of Undes,
4. Lahdack.

But between the two first and the two last a great expanse of unexplored country intervenes. According to the Deba of Tuklakot's information, the orders of the Emperor of China reach Tuklakot on the British frontier (nearly due north of Lucknow) by the way of Tanseiu, Lassa, Tazon, and Gurdon; the expresses being carried by horsemen, of whom there are relays on the road. From the Emperor's court to Lassa occupies 45 days, from thence to Gurdon 15 days, and lastly, to Tuklakot, by a single horseman, 6 days, making a total of 66 days; but the time employed between the two last is scarcely reconcileable with their relative position. In 1816, the Deba abovementioned, although a functionary under the Emperor, could not recognize Pekin; China he called Geereu; and never had heard of the word Tibet. The Brahmaputra, Indus, and Sutuleje, are supposed, on tolerably good grounds, to have their sources in this elevated region, and at no great distance from each other, but the fact has only been satisfactorily established with regard to the last. The Cailas and Himalaya ranges

of mountains both belong to Tibet, and contain between them the sacred lakes Manasarovara, and Rawan's Hrad.

This is a territory of great altitude, being part of that elevated table land which gives rise not only to the great rivers of India and China, but also to those of Siberia and Tartary. The surrounding mountains, part of the Himalaya chain, about the 28th degree of north latitude, mark the boundary of Tibet and Bootan, and the summit of Chamalari is probably the highest land in this part of Tibet, as from thence the rivers begin to flow to the north, where they fall into the Sanpoo, or Brahmaputra.

In the temperature of the seasons, a remarkable uniformity prevails in this quarter, both in their periodical duration and return, the same division of them taking place as in Bengal. The spring is from March to May, with a variable atmosphere and heat, thunder-storms, and occasional showers. From June to September is the season of humidity, when heavy and continued rains swell the rivers. From October to March a clear and uniform sky succeeds, seldom obscured either by fogs or clouds. For three months of this period a degree of cold is felt, far greater, probably, than is experienced in Europe. Its extreme severity is more particularly confined to the southern boundary of Tibet, near the elevated range of mountains which separate it from Nepaul, Bootan, and Assam. The summits of these are covered at all seasons of the year with snow, and their vicinity is remarkable at all times for the dryness of the winds. Here meat and fish are preserved during winter in a frozen state. At Tuena, in Tibet, on the 16th of September, 1783, at six in the morning, the thermometer stood below the freezing point. The dryness of the atmosphere also in Tibet is very remarkable, and operates an effect similar to that of the scorching winds that prevail over Hindostan. Vegetation is frequently dried to brittleness, and every plant may be rubbed between the fingers into dust.

When first viewed, Tibet strikes the traveller as one of the least favoured countries under heaven, and apparently in a great measure not susceptible of cultivation, exhibiting only low rocky hills or extensive plains unfavourable to vegetation. On account of the severity of the climate, the inhabitants are obliged to seek for shelter in the vallies and hollows. From Phari to Nainee, on the road leading from Bootan to Teshoo Loomboo, a distance of nearly 50 miles, the country is very little removed in aspect, population, and culture from a desert. The hills are bare, and composed of a stiff, dry, mouldering rock, which splits and shivers with the frost. The usual crops are barley, coarse peas, and wheat, the first forming much the largest proportion of the whole. No rice is cultivated, and wheat is so scarce that it rarely falls to the lot of the lower classes. By the wealthier classes, coarse peas are given to horses and

mules; and from the barley, the shraub, or spirit, is distilled, which is so favourite a beverage with all classes in Tibet. Turnips and radishes are the only garden vegetables, and peaches and bynes the only fruits. It is the practice of the cultivators in this quarter of Tibet to flood the low lands on the approach of winter with water, which freezing, covers their surface with a sheet of ice, and thus preserves the scanty soil on their surface from the violence of the winds. In some places they pluck the corn up by the roots, and afterwards place it in bundles to dry.

Although the face of the country is so unpromising, its interior in some degree compensates by the richness of its mineral stores, and on the surface of this dry and elevated region, the production of nitre is spontaneous and abundant. Gold, in particular, is found in many parts, and often uncommonly pure. It is procured both from mines, and in the form of gold dust in the beds of rivers, attached to small pieces of stone; at other times it is found in large masses, lumps, and irregular veins. The gold mines are the exclusive property of the government, which, according to Abdul Russool, only permits one of them, situated 18 munzils or days' journey west of Lassa, and within 3 munzils of a place named Lunchee, to be worked by contract, on the following conditions: each individual applying for the privilege of mining must come under an engagement to deliver to the sovereign, six maashas of gold bullion, each maasha being rather more in weight than the one-tenth of a rupee, for which consideration he obtains the privilege of working the mine for a limited period of 3 or 4 months. Whatever be the result of his labour, he is still obliged to deliver six maashas to the government, but any surplus he reserves for himself, except when he discovers any single mass weighing more than 7 tolahs, which (according to the authority abovementioned) he is required to deposit again in the mine to prevent its exhaustion. The right of mining is granted only to such a number of persons as shall be sufficient, by the delivery of 6 maashas each, to yield the government a total annual amount of 5 maunds (about 400lbs.) of pure bullion. Rock salt is found everywhere, but there are said to be no mines of either silver or iron. Cinnabar, containing a large proportion of quicksilver, is a production of Tibet, and might be advantageously extracted by distillation if fuel were more plentiful; but, unfortunately, it is remarkably scarce, the only substitute for fire-wood being the dried dung of animals. Thus situated, in so rigid a climate, the most valuable discovery for the frozen inhabitants of Tibet would be that of a coal mine. It is said that in some parts of China, bordering on Tibet, coal is found, and used as a fuel.

In Tibet, a great superabundance of animal life is found, which is not the case in Bootan, where, except domesticated quadrupeds, there are no others, and be-

sides pheasants, almost no game. In Tibet, on the contrary, the variety and quantity of wild fowl, game, beasts of prey, flocks, droves, and herds, are astonishing. Among the most remarkable animals of this country is the yak, or bushy-tailed bull. In size they resemble the English cattle, and are covered all over with a thick coat of long hair; the tail, in particular, is composed of a prodigious quantity of long, flowing, glossy hair. There is a great variety of colour among them, but white and black are the most prevalent. Although not large boned, they seem of great bulk, owing to the profuse thickness of their coat. These cattle are pastured in the coldest parts of Tibet, upon the short herbage peculiar to the tops of mountains and bleak plains. They are found almost everywhere, but the lofty mountains which separate Tibet from Bootan are their favourite haunts. They are never employed in agriculture, but are useful as beasts of burthen, and from their hair tents and ropes are manufactured. Throughout Hindostan their tails are in great request as chowries, which are in universal use for driving away flies and musquetoes; they are likewise employed as ornamental furniture for horses and elephants. They supply an abundant quantity of rich milk, from which excellent butter is procured, and when uneasy they make a low grunting noise. Besides the yaks there are small cattle like those of Bengal, which are mostly employed in agriculture.

Another native of Tibet is the musk deer, which is observed to delight in intense cold. This animal is about as large as a moderate sized hog, which it resembles in the figure of the body. It has a small head, a thick and round hind quarter, no scut, and extremely delicate limbs. From the upper jaw two long curved tusks proceed, directed downwards. It is covered with a prodigious quantity of hair, between two and three inches long, which grows erect over the body, and seems to partake more of the nature of feathers or porcupine's quills. The musk is a secretion formed in a little bag, or tumour, resembling a wen, situated at the navel, and is only found in the male. This animal is here reckoned the property of the state, and can only be hunted by the permission of government. In that portion of Tibet adjoining the Himalaya and Cailas mountains, the changes of temperature are so frequent and sudden, that the indigenous quadrupeds require very warm coverings to protect them from its vicissitudes, and we find that nature has accordingly very liberally supplied them with the fittest materials. The sheep has a very thick and heavy fleece; the goat has at the root of his long shaggy hair a very fine fur interspersed; while the cow has a substance of the same sort, so little inferior in warmth and softness, that it might almost prove a substitute for the fur of the celebrated shawl goat, another peculiar production of Tibet. These creatures are of various colours, black, white, a faint bluish tinge, and of a shade somewhat lighter

than a fawn. They have straight horns, and are of a lower stature than the smallest sheep in England. The material used for the manufacture of shawls is of a light firm texture, and grows next the skin, having over it a covering of long coarse hair, which preserves the softness of the inferior coat. After repeated trials it has been found impossible to rear this species of goat in any other country.

The hare of Tibet has a fur of peculiar length and thickness, and even the dog has a coat of fur added to his usual covering of thick hair. The wild horse, the wild ass, and, it is reported, the mule, are found in abundance among the Tartarian mountains, but it is not known that they have any covering approaching the nature of fur. The bharal (ovis ammon), partaking of the nature both of a deer and a sheep, has at the base of the brittle hair of the former a most beautiful brown fur. The domesticated horses are rather larger than the Bootan tanyans, and show considerable strength and speed. The mules are also large and strong, and are the ordinary carriage animals throughout Tibet. The dogs resemble the large Nepaul mastiff, and are both stout and ferocious. Immense flocks of sheep are pastured throughout Tibet, where mutton forms a considerable portion of the animal food of the middling and higher ranks. They are also occasionally used as beasts of burthen, and flocks of them are seen in motion laden with grain and salt, each carrying from 12 to 20 pounds. The skins of lambs are cured with the wool on, and constitute a valuable article of traffic. In order to obtain the skin in the highest degree of excellence, the dam is sometimes killed before her time of yeaning, which ensures a silky softness to the fleece, and renders it peculiarly fitted for the lining of vests, for which purpose it is in high estimation all over China and Tartary.

The principal intercourse of the eastern Tibetians, commercial as well as political, is with China. There are two roads from Lassa to Pecheen, or Pekin, the Chinese capital. The first is the post road, along which dispatches are carried on horses; the journey to and from usually occupying two months, but expresses get over the above space in 20 days. The other road is more circuitous, yet is the one usually selected by merchants, being better adapted for the conveyance of baggage and merchandize. It is, however, much more tedious and usually occupies 8 months; but it is the route pursued by the annual caravan, which reaches Lassa in October, and sets out on its return to China in June. The caravan from China to Lassa usually comprehends an aggregate of 5 or 600 men, bringing goods on cattle, mules, and in some instances on horses. The principal imports to Lassa, in 1814, were tea in large quantities; cocheen, a Chinese silk of coarse texture; khaduk, another Chinese coarse silk; various kinds of coarse cloths used for making tents, &c.; European broad cloth to a

small amount; various kinds of silk; silver bullion in lumps (dullas), some weighing 166 rupees, others smaller; a little China-ware; pearls, coral; besides European cutlery and other miscellaneous articles. According to Abdul Russool, by a regulation of the Chinese government, it is required, that the amount of silver bullion sent to Lassa by the caravan, for the payment of the Chinese troops stationed there, for the salaries of the Tazin, Viziers, and other contingencies, be received by the Chinese merchants in payment for the tea sold at Lassa, and carried back to China, which appears an inconvenient arrangement. The duties on the exports from China to Lassa are collected before their departure from Pekin. No government escort attends the caravan to Lassa; but the imperial government is responsible for its security, and makes good all losses sustained by theft or robbery during the transit.

From Lassa to Pekin the caravan carries puttoo (a coarse woollen cloth manufactured near Lassa, of which a great amount is annually exported to China,); toos (a fine woollen cloth of a soft texture, resembling the looee of Hindostan, and manufactured in Tibet); gold bullion, the produce of the Tibet mines; mushroo, a silk manufacture of Benares, Hindostan chintzes, Allahabad cloths, imported from Upper Hindostan, and otter skins, chanks, or large shells, rhinoceroses' horns, and peacock feathers, all in the first instance imported from Bengal.

A commercial intercourse subsists between Tibet and Assam, transacted on the confines of the respective states. The exports to Assam consist principally of silver bullion and rock salt; the imports from Assam are rice, coarse silk cloths, iron, stick lac, and a few other articles of small value; the whole estimated at one lack of rupees.

It does not appear that any articles, the original produce or manufacture of Nepaul, are imported to Tibet; the first-mentioned country serving merely as a route for the merchandize of Hindostan, consisting principally of mushroo cloth and kinkaubs manufactured at Benares; otter skins, pearls, coral, chanks, or large shells, and buffaloe horns from Bengal; Allahabad cloth, coarse sugar, and sweetmeats, from Hindostan; and broadcloth, telescopes, mirrors, &c. of European manufacture. The exports from Tibet to Nepaul are tea, China silk, and silver, all originally from China; and musk, cowtails, and sable furs, the produce of Tibet. A Nepaulese vakeel, on the part of the Gorkha Raja, always resides at Lassa, where he adjusts the litigations of his countrymen, and communicates in political affairs with the Chinese functionaries. It is conjectured that there are from 2 to 3000 natives of the countries subject to the Nepaul Raja constantly residing in Lassa, where they act as gold and silversmiths, and

retail traders in puttoo, a coarse woollen cloth manufactured at Logha, a small village in the neighbourhood of Lassa. The Tibetians entertain but an indifferent opinion of the Nepaulese in general, considering them turbulent, ambitious, and encroaching neighbours.

The natives of Cashmere, established with their families at Lassa, are estimated at 150 persons, who carry on a considerable commerce betwixt that capital and their native country, from whence they import shawls of every description, numdee, a very thick woollen cloth, saffron, and dried fruits. The exports to Cashmere are silver bullion and tea, of which last article to the value of 150,000 rupees is annually exported from Lassa to Cashmere. The commerce between Bootan and Tibet is not open and unrestricted, being monopolized by the Deb Raja, who is the principal merchant in his own dominions, from whence he sends a caravan annually, attended by about 50 persons, who convey from 30 to 40,000 rupees' worth of goods, consisting principally of the following articles, viz. a small quantity of rice, barrihatti cloth, burrace cloth, pearls and coral; all originally from Bengal. The return articles carried to Bootan are gold bullion, chowries or cow tails, tea, khaduk, a coarse sort of Chinese silk, and cocheen, a Chinese embossed silk of a coarse texture.

The Sikkim, or Damoo Jung Raja, sends an annual offering of a small amount to the Grand Lama, in return for which he receives a present from that incarnation; but the real commerce is of trivial importance. The intercourse, however, is quite direct, and the route is known to be attended with little difficulty, and under existing circumstances is apparently the best that an European, bent on exploring the country, could follow. Hindostan receives the merchandize of Tibet through the medium of the intervening countries. The principle article is gold, but from the concealment practised, it is impossible even to conjecture its amount; the next in importance is tincal, then musk, and formerly some rock salt. Tibet is not, as has been supposed, destitute of woollen fabrics suited to the severity of the climate, although in beauty they cannot compete with the manufactures of England. The best is named toos, which is a fine kind of woollen cloth, of a soft texture, manufactured at Lassa only, and capable of receiving a great variety of dyes. The next is named puttoo, which is a coarser sort of cloth, resembling English broad cloth, and also fitted for the reception of any colour. Great quantities, of a red colour especially, are annually exported to China. According to Abdul Russool, the common currency of Tibet is a coin named tank, about 4s. 6d. in value, either whole, or cut into halves. It has the appearance of a silver coin resembling the sicca rupee, but it contains very little silver, the greater part of its composition being a mixture of brass

and copper, so that it is rather difficult to account for its maintaining its reputed value. Some few sicca rupees are likewise current. Both in Tibet and Bootan, the first member of the state is also the chief merchant; he is consequently invested with privileges above the common adventurer, who cannot enter into competition with him.

According to recent (1816) Chinese authorities, the jurisdiction of their sovereign extends in a westerly direction five days' journey from Gurdon, which is about 81° E. but does not include Lahdack. The Chinese Tazin, who represents the emperor at Lassa, may be virtually considered the viceroy of the province in all matters of real importance, the bonds of subjugation to China having been evidently drawn much closer since Captain Turner travelled in 1783. The appointment of the four viziers, who form the state council, cannot take effect until notified to him, and be subsequently through him confirmed by the emperor of China. An appeal, en dernier resort, may be made to him from all capital punishments, and he may order the Naib, or deputy, to revise any legal proceedings. His rank is next to that of the Lama, and above the Raja; in efficient power he is greatly superior to both. Of late years it has become part of his official duty to make an annual tour to the Nepaul frontier, and as far as China, attended by one of the four viziers, to examine the state of the country. For the expenses of this excursion he is allowed 5000 tanks (10,000 rupees), which he seldom or never expends, extorting such articles as he requires from the inhabitants. This exaction, however, is said to be the only oppression which the Tibetians suffer from their foreign masters.

Within this vast province there are said to be only 1000 Chinese troops permanently stationed, of which 400 remain at Lassa; 200 at Gyanchee, (12 days' journey west of Lassa); 300 at Teshoo Loomboo (10 days' west of Lassa); and 200 at Tingry fort, (22 days' journey W. S. W. from Lassa, and not far from the Nepaul frontier.) The small numerical amount of this force is partly accounted for, by the entire reliance of the Lassa government on that of China for protection against external invasion; but it also proves the mildness of the government. The discipline is very bad, but the soldiers are said individually to be strong and hardy. Their weapons are matchlocks and swords, the last worn on the right side. For the origin of this custom there is a tradition, that when Tamerlane conquered Tibet he treated the inhabitants with universal clemency, on condition that they would adopt some custom which would in future ages recal the memory of his predominance in these remote countries, in fulfilment of which the Tibet military have ever since fixed the sword to the right side.

The Lamas are the priests of the sect of Buddha in Tibet and the territories adjacent, and are monks who, at least nominally, have forsaken the pleasures of

the world. They reject in toto the doctrine of the caste, and a proselyte of any nation may be admitted into their order. The whole consider themselves the adherents of Sakya Gamba, who came from India about the time of our Saviour, and has ever since resided at Lassa, where he enjoys perpetual youth; but besides this individual there are many other personages, who are considered to be incarnations of different Buddhas. Of this description the most remarkable are the Dharma Raja, or spiritual chief of Bootan; but still more sacred and celebrated is the Teshoo Lama, who resides at Digarcheh, or Teshoo Loomboo, and is the spiritual guide of the Chinese emperor.

The Grand or Dalai Lama, who resides at Lassa, is considered by his adherents to be an incarnation of the divinity in a human form, on the dissolution of which he enters a new one, after a stated period, and, becoming thus revealed to the inhabitants of the earth, resumes his dormant functions. According to Abdul Russool, who resided long at Lassa, the mode adopted for ascertaining the identity of the new Lama is the following;—immediately after his mortal frame has ceased to breathe, the religious orders commence a course of peculiar ceremonies, and all classes join in prayers and supplications for the restoration of their lost deity. These mysteries and invocations are prosecuted for a period of three years, during which period sums of money are distributed from the public treasury, and the priesthood fare sumptuously. On the expiration of three years, the Naib or Raja, who is the second sacred dignitary of the state, proceeds to ascertain the time, place, and orm of the Lama's impending incarnation. At Lassa three high priests always reside, whose hereditary office it is to reveal the migration of the Lama into his new form, and the Raja calls on these hierophants, at the expiration of the above period, to depose severally what they know regarding the expected descent of the Lama. Being thus appealed to, the high priest, having carefully secluded himself from all external communication, drinks shraub (spirits) until he is intoxicated, and also performs various ceremonies; after which, while thus inspired, he reveals, in writing, the time, place, and form of the new incarnation. This document being sealed up, a similar reference is made to the second high priest, who, having undergone a similar process, produces his revelation, after which a conclusive reference, accompanied by the like solemnities, is made to the third high priest. When thus obtained, these three declarations are opened; but if their separate revelations regarding the new incarnation do not exactly coincide, the whole are rejected, and fresh ceremonies commenced.

On the other hand, when the three revelations exactly correspond, they are forwarded to the Teshoo Lama, who after examination confirms them as true and inspired, or rejects them as false and spurious. If the first, he promulgates

his own written annunciation of the Lama's reappearance, declaring that in such a family and form, and at such a time, the Lama has been, or will be, incarnate. This instrument, marked with his seal, is sent to Lassa, where it receives the seals of the Naibs of the four villages, who compose the supreme council, and of all the principal functionaries; after which, as a matter of form, it is sent to the Emperor of China for his confirmation. When the truth of the revelation has been recognized by that potentate, it is made public, after which the nobles, priests, and chief officers of government repair to the spot where the Lama's incarnation has been predicated, and conduct him with much pomp to the capital, where being inaugurated, he takes up his abode in the palace or sanctuary, and enters on all the functions of his exalted station. According to Abdul Russool, the Grand Lama always appears as an only child, whose father is secretly immolated immediately after his son's recognition. It is said, however, notwithstanding the fatal result above alluded to, that the honour of being father to the Lama is eagerly sought after, and that there never has been any instance of a Lama's incarnation except in a rich family.

Such is the Lama's entrance. When his exit takes place, the body is exposed to the air until it becomes dry, after which it is enshrined in a case of highly-wrought silver, representing a human figure in an upright attitude, and is thus deposited in the temple as an idol to be worshipped. The personal residence of the Grand Lama is at Patela, (about eight miles distant from the city of Lassa), where 170 priests of the first rank, devoted to prayer and the performance of never-ending ceremonies, reside with him in the palace. He is almost entirely secluded from the world, never appearing in public but once annually, when he repairs to the great temple to perform public worship at the commencement of the new year, and corresponding with the Hooly of the Brahminical Hindoos. Even after his installation he rarely gives any attention to the temporal affairs of his state, and none at all to its internal economy, yet it is said he generally takes exclusive cognizance of all correspondence with foreign states. On the arrival of a dispatch from a foreign government, it is carried directly to the Lama, who immediately summons his council, who, after deliberation, repair to the residence of the Chinese Tazin, where the consultation is renewed. If the subject be of extraordinary importance, a reference is made by the Tazin to the Emperor of China; if otherwise, the Tazin and council determine on the reply, which is carried to the Lama to receive the impression of his seal.

The evils that might be expected to arise from the union of the priestly and regal dignities in the same person, are greatly neutralized in Tibet by the complete seclusion of the Grand Lama from temporal affairs, his authority not descending to any of the inferior sacerdotal functionaries, who have no concern

whatever with the civil government of the state. At the annual celebration, however, of the grand festival above mentioned, an exception occurs, as for 24 days all the regular civil authorities continue suspended, their power being for that period of time transferred to the principal priests. In fact the Tibet nation appears to be divided into two distinct and separate classes, those who carry on the business of the world, and those who hold intercourse with heaven. No interference of the laity ever interrupts the regulated duties of the clergy, yet it does not appear that the first are interdicted the study of any books held sacred by the Lamas. The ritual or ceremonial worship appears to differ materially from that of the Brahminical Hindoos; and from many of their prejudices, especially such as relate to the perplexing distinctions of caste, the Tibetians are wholly exempt. With the latter, religion is all system and order. A sovereign Lama, immaculate, immortal, omnipresent, and omniscient, is placed at the summit of their fabric; the Hindoos, on the contrary, acknowledge no individual supreme authority. This Lama is esteemed the vicegerent of the deity, and he is also the centre of a civil government, which derives from his authority its chief influence and power. A regular gradation is also observed from the Grand Lama, through the whole order of Gylongs or monks, to the youngest noviciate.

The dress of the religious orders in this portion of Asia is the regular habit of every attendant at court, and consists of a vest of woollen cloth, with sleeves of a deep garnet colour, and a large mantle, either of the same or of a thinner texture, resembling a shawl; a sort of philibeg, and huge boots of Bulgar hides lined either with fur or cloth, complete their equipage. The priests of the two sects are distinguished from each other by their dress, the red and the yellow cap; but the last is reckoned the most orthodox, having among its votaries the Emperor of China. The Grand or Dalai Lama of Lassa, the Teshoo Lama, and Taranath Lama, preside as pontiffs over the yellow, which sect, as may be supposed, prevails over a great part of Tibet. In like manner three Lamas preside over the red division, viz. Lam Rimbochay, Lam Nawangmamghi, and Lam Ghassatoo. These have their residence in Bootan in separate monasteries; the principal of the red class in Tibet has his residence at Sakia. The president of a monastery is always styled Lama. Their religious monasteries and edifices are all adorned at each angle with the head of a lion, having bells hanging from his lower jaw, and the same figure is equally conspicuous at every projection of the palace wall; yet the animal is not a native of the country.

According to Abdul Russool, the next person in rank at Lassa to the Grand Lama, is the Raja, who is also termed the Naib or deputy, and is the officer who administers the temporal affairs of the Lama's dominions. This functionary is also considered a being of a mysterious origin, undergoing transmigrations

similar to those of the supreme pontiff, and having his identity established by a similar process. Holding a character distinct from the sacerdotal, he may be regarded as the civil ruler of the state, limited on one hand by the influence of the Chinese Tazin, and on the other by the permanent laws of the realm. It has been stated above, that all political negociations with foreign powers come under the immediate cognizance of the Grand Lama, but during the interregna, occasioned by his frequent transmigrations, the conducting these affairs, as far as concerns the local government of Tibet, devolves on the Raja, next to whom in rank and authority is the council of the four Shubbehs or viziers, which indeed may be considered the efficient government as far as refers to domestic affairs. The members are always native Tibetians, and when a vacancy occurs it is filled up by the Raja in conjunction with the three surviving Viziers, but the appointment must be sanctioned by the Chinese Tazin, and finally ratified by the Emperor of China, with whom in reality it rests. Each Vizier receives in virtue of his office a considerable jaghire from the Lama, besides a salary from the Chinese government, equal to about 1500 rupees per annum, paid partly in silver and partly in Cocheen silk. In 1816, the three existing Viziers were Doorung Shubbeh, Shutteh Shubbeh, and Bangashur Shubbeh.

The gradations of officers composing the local government of Tibet are the following:—1st. The Raja; 2d. The council of the four shubbehs; 3d. Two sheodebs, one for the country and the other for the capital; 4th. The phompoms, or officers of the exchequer; 5th. The bukshy, or commander of the army; 6th. The cutwall, or chief police magistrate of the capital; 7th. The zoongpoons, who are magistrates, collectors of the revenue, and principal officers of the police, similar to the tannadars in the British districts. These last are fixed at stations about 30 or 40 miles from each other, and have establishments under them consisting of 15 men armed with swords and matchlocks, but there does not appear to be any regular establishment of preventive police throughout Tibet, nor indeed are criminal offences of such frequent occurrence as to call for it. To guard against petty thefts and burglaries, all ranks are enjoined to keep large and active dogs resembling the Nepaul mastiffs. The sheodebs above mentioned appear to be judges of appeal in the civil and criminal departments. In extraordinary cases appeals are permitted to the court of the four Viziers, to the Raja, and finally to the Chinese Tazin.

The written laws of Tibet are said to be of great antiquity, and to have a strong analogy to those of China, according to which, in recent times, they have certainly been considerably modified. Robbery or dacoity is usually punished by perpetual banishment, except when attended with murder, in which case death is inflicted on the delinquent. Adultery is not classed among the criminal offences,

nor is its perpetration said to excite any irrascible feelings in the minds of this torpid people. With respect to matrimony, a custom prevails in Tibet, at once different from the modes of Europe, where one female becomes the wife of one male, and the opposite practice prevalent over the greater part of Asia, where one male exercises an uncontrouled despotism over many females. Here a custom still more preposterous is found—that of polyandria, one female associating with all the brothers of the family, without any restriction of age or numbers; the choice of the wife being the exclusive privilege of the elder brother. This arrangement differs considerably from the Nair customs on the coast of Malabar, but a similar practice is said to be followed by the bearer caste in the province of Orissa. In the ceremony of marriage, the priests of Tibet have no share whatever, it being ratified and completed without their interference. The officers of state, as well as those who aspire to such distinctions, deem it a business ill suited with their dignities and duties to attend to the propagation of the species, which they entirely abandon to mere plebeians.

It is a general belief throughout Tibet, that the arts and sciences had their origin in the holy city of Benares, which the inhabitants have been taught to esteem as the source of both learning and religion; the Company's old provinces are consequently held in high estimation. The Gangetic provinces are called Anakhenk or Anonkhenk, and by the Tartars Enacac, which appellation has been extended so as to comprehend all India. It is asserted that the art of printing, that engine of good and evil, has from a very remote period been practised in Tibet, but so limited in its use, by the influence of superstition, that not the slightest improvement has ever taken place. Copies of religious works are multiplied not by moveable types, but by means of set forms, in the nature of stereotype, which they impress on thin slips of paper of their own fabrication. The letters run from the left to the right as in Europe. The printed and written character appropriated to works of learning and religion, is styled in the language of Tibet the Uchin; that of business and correspondence the Umin. Their alphabet and character they acknowledge to be derived from the Sanscrit. When visited by Captain Turner in 1783, they were found acquainted with the existence of the satellites of Jupiter and the ring of Saturn.

According to tradition, the ancient promulgators of their faith proceeded from Benares, and after having advanced to the east, over the empire of China, are said to have directed their course towards Europe. The funeral ceremonies performed by the Calmucks, near the river Wolga, in Russia, on the decease of their chief Lama, are nearly the same with those that take place at the funeral of a Gylong in Bootan, on the borders of Bengal, which shows the prodigious diffusion of the Lama religion and Hindoo system. Their own instruction in

science and religion, the Tibetians refer to a period long prior to the existence of either in Europe; but Sir William Jones considered them as Hindoos, who had engrafted the heresies of Buddha on their own mythological religion. The principal idol in their temples is Mahamuni, the Buddha of Hindostan, who is worshipped throughout the vast Tartarian plains under an infinite variety of names. Durga, Cali, Ganesa with his elephant head, Cartikeya (the Hindoo Mars), with many other Brahminical deities, have also a place in the Tibet pantheon. The same places of popular esteem or religious resort are equally respected in Tibet and Bengal. Allahabad (or Prayag), Benares, Durjodun, Gaya, Saugor island, and Juggernauth, being objects of devout pilgrimage, but the two last are deemed of pre-eminent sanctity, while Gaya, the birth place of their great legislator, is only of secondary rank. Those who are unable to perform the pilgrimages in person acquire a considerable degree of merit by having it effected by proxy. Within their own limits, the peak of Chumularee, probably the loftiest of the Himalaya, is greatly venerated both by the Buddhists and Brahminical Hindoos, who resort there as votaries to pay their adorations on its snow clad summit. No satisfactory explanation has ever been obtained of the peculiar sanctity ascribed to this mountain; but it may be observed in general, that every singular phenomenon in nature becomes an object of worship to the Hindoos, whether it be a snowy mountain, a hot well, the source or conflux of a river, a lake, or volcano.

The inhabitants of Tibet, differing from most other nations (with the exception of the Lamas), either totally neglect the bodies of their dead, or treat them in a manner that appears highly barbarous. The inferior Lamas are consumed by fire, and their ashes deposited in little metallic idols, but common subjects are treated with much less ceremony. Some are carried to lofty eminences, where, after having been disjointed and the limbs divided, they are left a prey to ravens, kites, and other carnivorous birds; but in more populous parts the dogs also participate in the repast.

In a region so extended as that of Tibet, it is probable that there exists a great variety of manners, customs, and dialects; but only a small portion due north of Bootan having ever been penetrated to any depth by Europeans, the following remarks may be considered as entirely applicable to that quarter. By Abdul Russool, who long resided among them, the subjects of the Grand Lama are represented as an industrious, contented, mild race of men, sluggish in their intellect, and phlegmatic in their amorous propensities. A genuine Tibetian begins his day with the performance of a short worship at the public temple, every village possessing one, after which he pursues his peculiar occupation until the evening, which is devoted to recreation. Dancing is a favourite amuse-

ment, and is performed by all ranks and degrees, there being no professional dancers as in Hindostan. Infanticide, so much practised in China, is said to be unknown here. Marriage takes place about the age of from 20 to 22, and is usually arranged by the parents of the parties, the female bringing a dower. Abdul Russool asserts, that the custom of one woman becoming the wife of all the brothers still prevails in Tibet, in which he agrees with Captain Turner and other travellers, but none of them furnish the slightest hint as to the manner in which the redundant females are disposed of. The original object of this disgusting practice was probably, in part, to prevent a too rapid increase of population in a barren land, and it has been falling into disuse about Lassa since the Chinese became predominant, but it must also be attributed to the torpid habits and phlegmatic constitutions of the native Bhooteas or Tibetians, aggravated considerably by the multiplicity of their superstitious observances. Conjugal fidelity is consequently held in small estimation, a female being allowed to transfer her person and affections from one man to another, without incurring the least reproach for making the first advances. Inheritance descends from the father to the oldest son, and, in default of male issue, to the oldest brother or his sons; but should the decease leave no sons, brothers, or brothers' sons, the property devolves to his wife and her daughters.

The natives of Tibet are accustomed to very warm clothing, the dress of the lower classes in summer being woollens of an inferior description, and in winter sheep or foxes skins cured with the wool and fur on. About Lassa, the joobhas, or loose upper garments, and the trowsers of the upper classes, are made of European broad cloth, Chinese satin, Cochin silk, and Hindostany mushroo or kinkaub. In winter, the upper garments of the more affluent are lined with sable furs or otter skins; the poorer classes then wear puttoo cloth of Tibet manufacture, lined with sheep, goat, and jackal skins, and, always travelling on level ground, carry a weight of clothing that bids defiance to the most piercing winds. Both here and in Bootan, the great men are peculiarly accustomed to travel in the dark. The houses of the peasantry are of a poor construction, and resemble brick kilns. They are built of rough stones heaped on each other, with three or four apertures to admit light. The roof is a flat terrace, surrounded by a parapet wall two or three feet high. The chief food of the Tibetians is mutton, with various preparations of barley mixed with tea and shraub (spirits or beer), and in their repasts they are said to give a uniform preference to undressed crude meat. Of this description mutton is almost their only food, and at their feasts the table is seen spread with raw joints of fresh mutton, as well as boiled, the first being most esteemed. The ordinances of their religion forbid the eating of fowls, but eggs are an article of ordinary consumption. The higher ranks eat off

china ware, the lower off copper, each individual about Lassa carrying with him a knife and fork of European manufacture, imported by the way of China.

The small-pox is a disorder as much dreaded by the natives of Tibet as the plague is in other parts of Asia. When it is known to exist in a village, the healthy hurry off and leave the infected to chance and the natural course of the distemper. The use of mercury for the cure of the venereal disease appears to have been early introduced, and is administered with considerable skill. The great scarcity of timber not permitting the inhabitants to have boarded floors, they are much troubled with cramps and rheumatic pains. On account of the high winds, sandy soil, and glare reflected from the snow and ground, the natives of Tibet are subject to sore eyes and total loss of sight.

A white silk scarf is an invariable attendant on every intercourse of ceremony both in Bootan and Tibet. A similar piece of silk is always transmitted under cover with letters, which in England would prove an expensive accompaniment. This manufacture is of a thin texture, resembling that sort of Chinese stuff called pelong, and is remarkable for the purity of its glossy whiteness. They are commonly damasked, and the sacred words, "Om mani paimi Om," are usually near both ends, which terminate in a fringe. The origin or meaning of this mode of intercourse has never been ascertained; it is of such moment, however, that the Raja of Bootan once returned a letter to the resident at Rungpoor, which he had transmitted from the Governor General, merely because it came unattended with the bulky incumbrance to testify its authenticity.

The supreme controul of the western provinces subordinate to the Chinese is vested in the Deba or Viceroy of Oochong (Lassa), and the Deba of Gurdon possesses considerable power, but employments and honours are open to all orders of the people, there being no castes or privileged classes in Tibet. In 1816, an instance occurred, when an iron-smith was promoted from the anvil to the situation of Shubbeh, or Vizier of the great council. Wherever a Deba resides, a Lama is also appointed, the first being the civil and military governor, the last, a pontiff, to whom the conducting of spiritual arrangements is delegated, and both authorities are frequently relieved or transferred from one station to another. All foreign merchants and other strangers experience liberal treatment in Tibet, and where there are a considerable number of any particular nation collected, as Nepaulese and Cashmerians, they are permitted to adjust their own peculiar disputes by punchait or arbitration. This disposition to liberality, however, has in modern times been greatly counteracted by the proverbial jealousy of their Chinese superiors, who view all strangers, especially Europeans, and of Europeans the British, with singular horror and suspicion. Neither does the sterile soil and rigid climate of Tibet present any attractions,

for it at once restrains population within the narrowest bounds, and by the absence of exportable productions prevents the extension of commerce; indeed, the state of affairs is exactly such as might be expected in a country governed by a sluggish hierarchy, entirely dependant for protection on a foreign and very distant government.

With the exception of one gold mine, according to Abdul Russool, the revenue of the state is wholly derived from the land rent, which is fixed in its amount by the ancient and unalterable records of the country, where the sum due by each respective estate is particularly specified, and collected agreeably thereto by the Zoongpoons deputed from Lassa. The tenures by which landed property are held are said greatly to resemble those of Bengal, and may, like them, be sold and transferred in whatever manner is most agreeable to the proprietor, and when retained descend in regular succession. The tenants and cultivators who punctually discharge the legal demands against them can neither be removed nor have that demand augmented. The revenue when collected is forwarded to Lassa, where it is deposited with the Phompoms, or revenue officers, who, under the controul of the council of Viziers, have charge of the general treasury, and superintend the state disbursements. There is no regular tribute paid by the Tibet state to the emperors of China, but an inconsiderable present is annually sent to him by the Grand Lama, who receives one in return of much greater value.

The geographical and chronological knowledge of the Tibetians is so very limited that no accurate information has yet been procured either of the ancient extent of the kingdom, or of the age of their religious institutions. Their cycle is that of 12 years, and their year is subdivided into 12 months, commencing, like the Hindoo Hooly, at the vernal equinox. In 1816, the Deba of Tuklacot informed Captain Webb, that 130 years had elapsed since the perfect subjection to China of the provinces adjacent to the British possessions in northern Hindostan; but there is reason to believe that that event took place about A. D. 1720, when the Emperor of China acquired the sovereignty of Tibet, in the old way, by interfering in the quarrels of two contending parties. On the 5th of July, 1780, the Teshoo Lama died in China of the small pox, in the 47th year of his age. In December, 1783, his successor, although only 18 months old, and unable to speak, when visited by the British ambassador, conducted himself with astonishing dignity and decorum; such were the effects of early discipline.

The affairs of Tibet continued in a flourishing, or at least tranquil condition, until 1790, when the Gorkhas of Nepaul, without provocation, commenced hostilities, the first experienced for many years, and invaded Tibet. Their progress

was rapid, and being wholly unexpected, they appeared so suddenly before Teshoo Loomboo as scarcely to allow the Lama and his Gylongs time to effect their escape, which they did with great difficulty across the Brahmaputra. Having then plundered Teshoo Loomboo of the accumulated contributions of ages, and the tombs of their most valuable ornaments, the Nepaulese army withdrew to their own country, into which they were pursued by the Chinese, defeated in several actions, and at last forced to sue for peace on most ignominious terms, being compelled to restore all the plunder captured at Teshoo Loomboo, and pay an annual tribute. Since that epocha the Lamas have enjoyed profound peace, but their influence has been much weakened, or rather overpowered, by that of their terrestrial protector the Emperor of China. The year 1816 was a period of the Grand or Dalai Lama's disappearance from the earth, the human form which he last animated having ceased to breath on the 13th of the Persian month Rubbee ul Sanee, in the year of the Hijera 1230, at the age of eleven, and after a reign spiritual and temporal of four years.—*(N. Macleod, Abdul Russool, Captain Turner, Bogle, Moorcroft, Rennell, F. Buchanan, &c. &c. &c.)*

LASSA *(Lehassa)*.—The capital of Chinese Tibet and residence of the Dalai Lama, 45 days journey from Pekin, and 220 miles north from the N. E. corner of the Bengal province. Lat. 29° 30′ N. long. 91° 6′ E. By the Chinese it is named Oochoong. According to Abdul Russool, who resided there several years, Lassa is situated on the southern bank of a small river, and is of an oval form, about four miles long by one in breadth. In the centre stands the grand temple, which consists of an extensive range of buildings, enclosing an area of an oval figure, occupying altogether about 40 begahs of land. The buildings which compose this assemblage are the sanctuaries of the various idols worshipped by the Tibetians, each having its own peculiar place of adoration, supplied with appropriate ornaments. These buildings (mostly of stone but partly of brick) are of various forms and dimensions, corresponding to the relative dignity of the deity to which they are consecrated. One of these, pre-eminent above the rest, is termed the Louran, being dedicated to the divinity who ranks first in the Tibet pantheon, under the title of Choo Eeuchoo.

Around the great temple, and parallel with its outward enclosure, is a kind of circular road of considerable breadth, and beyond this road is a range of houses of an oval form, which composes the bazar or market, and is occupied by petty traders and artificers. The wealthier merchants and higher classes reside on the outside of this range, in houses for the most part built of stone, usual two, but sometimes three stories high, the ground floor being converted into a shop. About a mile north of the town there is a stream of running water, half a mile

wide during the rainy season, but at other periods only one quarter of a mile, and according to Abdul Russool, at no time navigable. This traveller gives no estimate of the total population, but states the Chinese resident here in private capacities at 2000; the Nepaulese at between 2 and 3000, and the Cashmerians at 150. Eight miles west of Lassa there is a town named Talingaon, containing 3 or 400 houses, with a bridge of eight or ten arches over a river of the same name. The floor of the bridge is laid with timber, some of the weeping willow tree, covered with earth.

Sakya, the last great teacher of the Buddhists, according to their tenets, still exists at Lassa, incarnate in the person of the Grand or Dalai Lama, who is the pontifical sovereign, but his temporal influence is almost wholly superseded by that of the Chinese Tazin, or viceroy, whose authority extends west to the sources of the Ganges, a distance of about 650 miles. With the city of Teshoo Loomboo, distant about 120 miles S. W. Lassa exchanges silver bullion, imported from China, for gold dust. The ancient history of Lassa is wholly unknown, although from its reputed sanctity there probably exist records or traditions about it. In the year 1715, the King of the Eluths (migratory tribes) invaded this country, when Lassa was ransacked, the temples plundered, and all the Lamas that could be found were put into sacks, thrown upon camels, and transported into Tartary.—*(Abdul Russool, N. Macleod, Captain Turner, Kirkpatrick, Colebrooke, &c. &c.)*

JAMDRO *(or Palte Lake)*.—A lake of a singular construction, which, according to native authorities, is situated about the 29th degree of north latitude, 40 miles south of Lassa and within five of the Brahmaputra. In form it is said rather to resemble a circular island, 33 miles in diameter, surrounded by a broad ditch or channel; but its existence in any shape whatever may be considered doubtful. As the course of the Brahmaputra is in this quarter of Tibet, the central island may be a tract of country, surrounded by that river or its branches.

TESHOO LOOMBOO *(or Diggarcheh)*.—The seat of the Teshoo Lama, who is protected and worshipped by the Chinese emperors of the present dynasty. Lat. 29° 7′ N. long. 89° 2′ E. 180 miles. N. from the frontiers of the Rungpoor district in Bengal.

Teshoo Loomboo, or Lubrong, is properly a large monastery, consisting of 3 or 400 houses, the habitations of the Gylongs (monks), besides temples, mausoleums, and the palace of the sovereign pontiff. Its buildings are all of stone, and none less than two stories high, flat roofed, and covered with a parapet rising considerably above the roof, composed of heath and brushwood. The fortress of Shiggatzee Jeung stands on a prominent ridge of rock, and commands the pass. From hence there are roads to Bootan and Bengal, to Lahore and

Cashmere, to the mines of lead, cinnabar, copper, and gold; by Tingri to Nepaul, to Lassa, and to China. The distance from hence to Catmandoo by the marching road is estimated at 400 miles. In 1780, the journey of the deceased Lama's attendants, from Pekin to Teshoo Loomboo, occupied seven months and eight days. On the north is the territory of Taranath Lama, bordering upon Russia and Siberia, whose influence more especially extends over the Kilmauks, or hordes of Calmuck Tartars.

The plain of Teshoo Loomboo is perfectly level, and is encompassed on all sides by high rocky hills. Its direction is north and south, and its extreme length 15 miles; its southern extremity in breadth from east to west is about five or six miles. The river Panomchieu, flowing from the south, intersects it, and at a small distance to the north joins the Brahmaputra. The hills are of a rocky nature, of the colour of rusty iron, and are easily shivered by the weather into little cubical pieces, small enough to be moved about by the wind. The rock of Teshoo Loombo is by far the loftiest of all that are in its neighbourhood. From the summit the eye commands a very extensive prospect, but no striking traces of population are to be discovered, the natives crowding into the hollow recesses. From the north side the celebrated river Brahmaputra, styled in the language of Tibet, Erechoomboo and Sanpoo, or the river, is visible, flowing in a widely extended bed through many winding channels, forming a multitude of islands. Its principal channel is described as being narrow, deep, and never fordable.

In 1783, when visited by Captain Turner, there were reckoned on the establishment of the monastery at Teshoo Loomboo, no less than 3700 gylongs, for the performance of daily prayer in the Goomba, or temple. Four Lamas, chosen from among them, superintend and direct their religious ceremonies. Their stated periods of devotion are the rising of the sun, noon, and sun set. Youths intended for the service of the monastery are received into it at the age of eight or ten years. On admission they are enjoined sobriety, forego the society of women, and confine themselves to the austere practices of the cloister. There are also a considerable number of nunneries, the regulations of which are equally strict, and an extensive establishment under the direction of the monastery for the manufacture of images. At the capital 300 Hindoo Gosains and Sanyassies are daily fed by the bounty of the Lama. The extent of his dominions, and the details of his government, are little known; but the system certainly exhibits a hierarchy of long duration, and of some practical benefit to society. The gylongs, or monks, having devoted themselves to the duties of religion, obtain a larger portion of respect from their countrymen who follow worldly avocations. Being attached by a common bond of union, the one portion to labour,

and the other to pray, they enjoy in peace and harmony the bounties of nature, and before the Nepaulese inroad in 1790, found it unnecessary to maintain a single armed man either to defend their territory or to assert their rights. Since that unjust attempt, the bonds of their dependance on the Chinese have been tightened; and in 1816, the police of the town of Diggarcheh, or Teshoo Loomboo, was under the charge of a resident Zoongpoon, acting under the Tazin and judicial authorities at Lassa.—*(Captain Turner, Kirkpatrick, Abdul Russool, &c.)*

PAINOMJEUNG.—A castle in Tibet loftily situated on a perpendicular rock, washed by a river which flows at its foot. Lat. 29° 1′ N. long. 89° 18′ E. 17 miles E. S. E. from Teshoo Loomboo. Below the castle is a bridge of rough stones, upon nine piers of a very rude structure. The Tibetians invariably place their strong buildings on rocks, and most of their monasteries have similar foundations.—*(Captain Turner, &c.)*

JHANSU-JEUNG.—A fortified rock in Tibet, which, from its perpendicular height, and the irregularity of its cliffs, appears impregnable. Lat. 28° 40′ N. long. 89° 31′ E. 37 miles S. E. from Teshoo Loomboo. The valley of Jhansu is very extensive, and has greatly the appearance of have been once under water, the bed of a lake. The valley is populous and well cultivated, and particularly famous for the manufacture of woollens, of two colours, garnet and white, which seldom exceed half a yard in breadth. They are close woven and thick like frieze, and are very soft to the touch, the fleece of the sheep being remarkably fine.—*(Captain Turner, &c.)*

CHALOO.—A village in Tibet, situated midway between two lakes. Lat. 28° 20′ N. long. 89° 25′ E. 60 miles S. S. E. from Teshoo Loomboo. These lakes are frequented by a great abundance of wild fowl, such as geese, ducks, teal, and storks, which, on the approach of winter, take their flight to milder regions. Prodigious numbers of saurasses, the largest of the crane kind, are seen here at certain seasons of the year, and great quantities of their eggs are collected on the banks. One of the lakes is held in high esteem by the Bootanners, who fancy it a favourite haunt of their chief deities. The vicinity, although a table land of great elevation, produces a dwarfish wheat of the lammas kind, and to the north there is a plain impregnated with a saline substance resembling natron, and called by the natives of Hindostan, where it is also found in great abundance, soojee-mutti.—*(Captain Turner, &c.)*

CHAMALARI.—An elevated peak of the Himalaya, a mountain near the confines of Tibet and Bootan, estimated, but without having been satisfactorily ascertained, at 26,000 feet in height. Lat. 28° 4′ N. long. 89° 23′ E. 125 miles N. from the town of Cooch Bahar, in the Rungpoor district.

PHARI *(or Parisdong)*.—A fortress in the southern portion of Tibet, towards

the Bootan frontier. Lat. 27° 58′ N. long. 89° 14′ E. This fortress is a stone building of an irregular form but deemed by the natives of great strength. On the north-west there is an extensive suburb, and on the south a large basin of water. The valley of Phari is very extensive compared with the narrow slips of land in Bootan, and is the station of the Phari Lama, who is here a little potentate, being superintendant of a monastery, and governor of a most elevated tract of rocks and deserts, yielding verdure only during the mildest season of the year, at which time this neighbourhood is frequented by large herds of the long haired bushy tailed cattle. The musk deer are also found in great numbers among these mountains.

At the fortress perpetual winter may be said to reign. Chamalari is for ever clothed with snow, and from its remarkable form is probably the mountain which is occasionally visible from Purneah and Rajamahal in Bengal. In this vicinity wheat does not ripen, yet it is occasionally cultivated as forage for cattle during the depth of winter. The plains and adjacent mountains are frequented by large droves of cattle, shawl goats, deer, musk deer, hares, and other wild animals. There are also partridges, pheasants, quails, and a great multitude of foxes. Such is said to be the intensity of the frost here, although in so low a latitude as 28°, that animals exposed in the open field are found dead, with their heads split open by its force. In 1792, the Chinese established a military post at Phari, which put a stop to all direct communication between the Lassa viceroyalty and the province of Bengal; the approach of strangers from thence being utterly prohibited.—*(Captain Turner, &c.)*

Shegul.—A fortress and Chinese garrison in Tibet, situated on the east side of the Arun river, which penetrates the Himalaya, and ultimately along with the waters of the Cosi falls into the Ganges in the province of Bengal. Lat. 28° 24′ N. long. 87° 12′ E.

Thakoor Goomba.—A town in Tibet, the residence of Saymrupa Lama, 90 miles N. E. from Catmandoo. Lat. 28° 28′ N. long. 86° 8′ E.

Tingri.—A fortress in the Tingri plain, which, according to Abdul Russool, has two pieces of cannon and a garrison of 200 Chinese soldiers. The adjacent village contains only 40 houses, although it lies on the main road from Catmandoo to Lassa, and is a post where supplies of horses may be procured. From hence to Teshoo Loomboo the road is level, and it was by this route the Gorkha troops marched when they invaded Tibet and plundered Teshoo Loomboo in 1792. *(Abdul Russool, &c. &c.)*

Kheroo *(or Kirong)*.—This place stands at one of the principal passes through the Himalaya mountains, where the boundaries are so difficult to distinguish, that it may either be assigned to Tibet or to Northern Hindostan. Lat.

28° 22 N. long. 85° 23′ E. 52 miles N. N. E. from Catmandoo. This was once a large place but is now inconsiderable, having been laid waste prior to 1790, by an incursion of the Cala Soogpa Tartars, who occupy the country north of Joongale, and who for some time possessed themselves of Lassa. From Kheroo there are no snowy mountains to be seen in the northern quarter; but there are in the south, west, and south-east quarters. In 1816, Kheroo was the residence of some Chinese authorities of rank, where a considerable body of troops detached in advance from the main body, supposed then at Teshoo Loomboo, had arrived and were quartered.—*(Kirkpatrick, Gardner, &c.)*

MUSTUNG.—A town in Tibet, situated near to the supposed source of the Gunduck. Lat. 29° 52′ N. long. 83° 5′ E. The Mustung Raja is a Bhootea chief, who in 1802 was tributary to the Gorkha dynasty of Nepaul; but there is reason to believe that since that date the Gorkhas have been compelled to cede both Mustung and Kheroo to the Chinese.—*(F. Buchanan, &c.)*

MUKTINATH.—The Narayani river (a contributary stream to the Gunduck) rises near the perennial snow, from the warm sources of Muktinath, a very celebrated place of Hindoo pilgrimage, situated in lat. 29° 9′ N. long. 83° 18′ E. about 90 miles north of the frontiers of the Gorucpoor district. The usual love of fable has multiplied these sources to 1000 in number, but an intelligent native, who had visited the place, reduces them to seven; the most remarkable being the Agnicoond, or fire spring, which is in a temple, where it issues from among stones, accompanied by a flame that rises a few inches, and although not copious is continual. The water falls immediately into a well or cistern, about two feet wide, and the whole appears from description entirely to resemble that of Seetacoond in Chittagong; that is to say, the water has no connexion with a subterraneous fire, the flame being occasioned by the combustion of an inflammable air issuing from the crevices of a rock, over which the water has been artificially conducted.—*(F. Buchanan, &c.)*

THAKACOTE.—This is the chief mart of trade between that portion of Northern Hindostan adjacent to the course of the Gunduck river and Tibet, the goods being mostly conveyed on the shoulders of men, or on the backs of sheep. Lat. 29° 6′ N. long. 83° 6′ E. According to native accounts the Gunduck is nowhere fordable below this place, being crossed either on wooden bridges, or on bridges made of ropes and rattans. The place is said to contain about 1000 houses, situated in a fine valley, which has been compared with that of Nepaul, but it is not so wide. At a short distance to the south-west, the White Mountain, Dhawalagiri, rears its enormous head, estimated to be 26,462 feet above the level of the sea.

CAILAS MOUNTAINS.—This ridge is situated about the 31st degree of north

latitude, slanting to the north-west and south-east, almost parallel to the Himalaya, but its eastern and western limits remain unknown. West from Lake Manasarovara for about 200 miles the separation is very distinctly marked by the course of the Sutuleje, the intervening space, from 30 to 40 miles in breadth, being the valley through which that river flows to the north-west until it winds to the south, and penetrates the Himalaya, about lat. 32° N. It is probable the Cailas range is little, if at all, loftier than the Himalaya; but behind it the plain evidently declines, as the waters there have a northerly course through the vast Tartarian plain. A lofty peak on the north-west, covered with never-melting snow, is supposed to be the favourite throne of Siva, who must find it rather a cool seat at any season of the year. By the Hindoos it is named Cailas, and by the Tartars Kooatas. Some mountain torrents rise in the Cailas ridge, and disembogue into the Rawan Hrad lake. The principal of these are the Siva Gunga, the Gauri Gunga, the Dharchan Gadra, and the Catyayani.

The portion of Tibet situated between the Cailas and Himalaya mountains, appears to be a sort of elevated table land, yet studded with irregular hills and ridges of mountains, some covered with everlasting snow, others only partially concealed; but the whole bare of verdure, rocky and barren. The intervening vallies are of a better description, and afford during the height of summer pasturage to the flocks of the inhabitants, who, with the exception of a few gylums (monks) and their associates, seem to be migratory, as on the approach of winter they seek refuge with their cattle in a milder climate. During the short summer the heat is such as to admit of their raising a small quantity of grain, but not sufficient even for the few inhabitants of this desolate region, which on the other hand is rich in mines of gold, and probably of other metals, and steams with springs, hot, saline, calcareous, and sulphurous. This tract also includes the two holy lakes of Manasarovara, and Rawan's Hrad, and with the Hindoos the whole is sacred land, probably on account of its sterile soil, horrible climate, and difficult access.

Manasarovara Lake, or, as it is named by the inhabitants of the Undes and Chinese Tartars, Choo Mapang, is bounded on the south by the great Himalaya range; on the east by a prolongation of the Cailas ridge; and on the north and west by very high land, under the forms of a mountain, a table, a ravine, and a slope, all declining towards the lake. It appears to be of an oblong shape, having the east, west, and south sides nearly straight. That of the north (especially the north-east, where there is a plain at the base of the elevated land,) indented and irregularly trending to the east. The angles are not sharp, if they were its figure would be nearly square. In length from east to

west it may be estimated at 15 miles, and in breadth from north to south about 11 miles. Lat. 31° N. long. 81° E.

The water, except when disturbed by the wind, is clear and well-tasted. No weeds are observed on the surface, but grass is thrown up from the bottom. The centre and the sides furthest from the spectator's eye reflect a green colour, and the whole has an impressive appearance whether quiet or agitated. But it is seldom allowed to remain tranquil, as the sudden changes of the temperature in this neighbourhood are attended with violent gusts of wind. The heat of the sun while near the meridian, and the cold emanating from the masses of snow on the surrounding mountains, maintain an incessant conflict in the atmosphere. It is not known at what season this alpine basin contains the greatest body of water, but in the month of August it is probably at the driest, as when visited by Mr. Moorcroft in that month the water-courses from the mountains were without moisture. No appearance, however, indicated that the bed of the lake ever rose more than four feet higher than its existing level at the time he viewed it, which elevation would be quite insufficient to make it overflow its banks. The beach of the lake is mostly covered with fragments of stone rounded, and, when of small size, thinned by the continued action of the waves; but in some parts there are masses of red and green granite, marble, and limestone, apparently fallen from the face of the rock, which is in many places 300 feet in perpendicular height, and cut by the water-courses which proceed from the table land in the vicinity of the lake. On the front of this high bank, at 10 to 30 yards from the ground, are houses made of loose stones and wood, to appearance only accessible by ladders, yet inhabited; probably by religious devotees.

Wild geese are observed to quit the plains of India on the approach of the rainy season, during which period Lake Manasarovara is covered with them; indeed, the Hindoos suppose that the whole tribe of geese, which is sacred to Brahma, retire to the holy lake when the rains draw nigh. The water's edge is at all times bordered by a line of wrack grass, mixed with the feathers and quills of the grey goose, which breed in vast numbers among the surrounding rocks, and here find food when in Bengal it is concealed by the inundation. Many aquatic eagles are also seen perched on the rocky crags, and various kinds of gulls skimming along the water. Clouds of large black gnats skim along the surface of the lake, and become a prey to a species of trout without scales, which in their turn are devoured by feathered foes. There are many water-courses, the streams of which fall into the lake when the snows melt. The most important, named the Krishna, sweeps down a ravine between two high mountains of the Himalaya chain, and expands to a sheet of water as it ap-

proaches the lake; but Mr. Moorcroft considered it certain that Manasarovara sends out no river to the south, north, or west. His stay, however, was too short to allow of his making a complete circuit of it; but, adverting to the difficulty of supposing the evaporation of the lake's surface in so cold a climate to be equivalent to the influx of water from the surrounding mountains during the season of thaw, it may still be conjectured, that although no river run from it, nor any outlet appear at the level at which it was seen by Mr. Moorcroft, it may have some drain for its superfluous waters when more swollen, and at its greatest elevation perhaps communicates with Lake Rawan (in which the Sutuleje has its source), conformably to the oral information received from native travellers.

Manasarovara is considered one of the most sacred of all the Hindoo places of pilgrimage, not merely on account of its remoteness and the rugged dangers of the journey, but also from the necessity which compels the pilgrim to bring with him both money and provisions, which last he must frequently eat uncooked on account of the want of fuel. The name is derived from the word manasa, divine, and sarovara, a lake. It is not ascertained why it is called Choo Mapang by the inhabitants of Undes and the Chinese Tartars, but they consider it an act of religious duty to carry the ashes of their deceased relations to the lake, there to be mixed with its sacred waters. On different parts surrounding the lake are the huts of lamas and gelums or gylongs (monks), placed in romantic spots, and decorated with streamers of different coloured cloths and hair flying from high poles fixed at the corners and on the roofs of the houses. Along the beach at low water mark are scattered the bones of many yaks, or bushy-tailed cattle, but there is no reason to believe that they are the relics of animals that have been sacrificed. It is more probable they have been either suffocated in the snow, or starved to death during the winter, as while the herbage lasts, the Tartars and Jowarries feed their numerous flocks in the vicinity. The best shawl wool comes from the neighbourhood of Ooprang Cote, near the lake, and according to native accounts the Chinese have a valuable gold mine in that part of Tibet beyond the Cailas range north-east from Manasarovara.—*(Moorcroft, Colebrooke, &c.)*

Rawan's Hrad *(or Roodh)* Lake.—This lake is within a short distance west of Manasarovara, probably not more than ten miles, but being less holy it has not been examined with the same attention. Rawan Hrad, by native travellers, was always represented as surrounding and insulating some large portions of rock, a little detached from the great Himachil, but Mr. Moorcroft had reason to believe this description incorrect. According to his observation the lake consists of two legs or branches, which are long and not very broad. One leg extends towards Manasarovara, is straight, and ends in a point; the other

stretches to the south among the hills, and where they diverge, opposite to the town of Darchan, or Gangri, an angle is formed. To Mr. Moorcroft the eastern limb appeared about five miles in length, but on account of the intervening mountains no estimate could be formed of the southern limb. A cascade issues from the rocks above Darchan, and falls into the Rawan Hrad, which is supplied by the melting of the snow on the great mountains at the base of which it is situated. In consequence of these thaws many rivulets are known to proceed from the southern face of the Calais ridge; but it is also probable a large quantity of water descends from the northern face of the Himalaya chain. At a distance its waters seem of an indigo blue colour. From the west end flows the Satadru, or Sutuleje, river.

Vast numbers of geese breed on the banks of this lake, which is probably better stored with fish than Manasarovara, as one edge of its bank is fringed with grass of a considerable height, and there is swampy land at the mouths of the streams which discharge their waters into its basin. The natives assert that it is four times larger than Manasarovara. The name is derived from Rawan, a celebrated demon, the antagonist of the demigods, and legitimate sovereign of Ceylon, from whence he was expelled by the great Parasu Rama, assisted by the sage counsels of his gigantic prime minister, the monkey Hunimaun.—*(Moorcroft, &c. &c.)*

DHARCHAN *(or Gangari)*.—This place stands a few miles north of the two lakes above described, and probably serves as an entrepot between Lassa and Lahdack. Individual merchants pitch their tents, and a sort of mart continues from June to October; but when visited by Mr. Moorcroft the town consisted of only four houses of unburned bricks and about 28 tents, occupied by some jowauree and dhermu grain merchants, and also by three tea merchants, who asserted they had been at Pekin. The people here wear garments of kid skins, having the hair turned inwards and made soft by rubbing, and, unlike the neighbouring Tartars (who have their hair plaited), cut it all round, so that it hangs low and loose on their necks. Lat. 31° 4′ N. long. 81° 13′ E.—*(Moorcroft, Webb, &c.)*

TIRTAPURI.—This place is perched on the top of a table land 200 feet higher than the plain, and is the residence of a Lama and several Gelums, who dwell in separate houses of rough stone, and lead a pastoral life. Lat. 31° 10′ N. long. 80° 45′ E. The town is overhung by steep craggy limestone rocks, insulated pillars of which, having resisted the weather longer than the softer portions, seem ready to tumble on the inhabitants. About a quarter of a mile to the west of the town are two hot springs of clear water (bursting from a calcareous table rock 12 feet high, and nearly half a mile in diameter,) too hot to admit of allow-

ing the hand to remain in it. This calcareous table has itself been formed of the substance deposited by the spring whilst cooling, and is as white as pure stucco. The water as it overflows the little basins forms a great variety of phantastic figures, the calcareous matter being probably supplied by the chalky mountains above Tirtapuri. The low swampy land in the vales yield a grass, which is cut and carried for winter hay for the horses of the Garpan, and the people of Kienlung, Deba, and Dumpu. Nearly opposite to the Lama's house is a broad wall of stone, 150 yards long and 4 broad, covered with great numbers of loose stones on which prayers have been inscribed by pilgrims. There are also many small maths (temples) having niches in one side, in which are impressions in unburned clay of Lamas and Hindoo deities, and on some piles of loose stones are figures of Lamas, of Narayan (Vishnu), and of Bhasmasur, carved on large flat pebbles.

To the north-west of Tirtapuri is Misar, a small hamlet consisting only of one house, built of bricks baked in the sun, and five tents occupied by goatherds. In the neighbourhood of Misar, gold dust abounds, and Mr. Moorcroft saw one person who possessed to the value of 5000 rupees. At Misar, every person disposed to adventure in the mines pays the chief one fitauk as an entrance fee, and also engages to give him all lumps beyond a certain size, yet the trade is so lucrative, that although the gold digger only works for three months of the year, he expects his labours will furnish sustenance for the remaining nine.—*(Moorcroft, &c.)*

UNDES *(Urna Desa)*.—This is the general name of the tract of country situated between the Cailas and Himalaya ridges of mountains west of Lake Rawan's Hrad (or Roodh), and intersected by the course of the Sutuleje river, which issuing from that lake flows to the north-west. Niti Ghaut, or pass through the Himalaya, separates the Undes from Bhootant and the sources of the Ganges. This pass is about half a mile broad, and almost destitute of vegetation, which is destroyed by the cold piercing wind sweeping through it from the elevated table land of Tibet. After surmounting the pass, several piles of stones are heaped, on which sticks are seen, adorned with rags of different colours, the offerings of travellers, and tokens of their having overcome so difficult an ascent. To the north-west, Undes is bounded by Lahdack or Little Tibet.

After crossing the Sutuleje a few miles north of Deba, where it is 80 yards broad and 3½ feet deep, there are three villages, painted of different colours, which are the winter residencies of the inhabitants of Deba and Dong. The adjacent hills, said to be rich in gold, are composed of granite of mixed colours (the red predominating), with horizontal strata of quartz, and small fibrous veins

of a white material like agate descending perpendicularly. Where the rock has been exposed to the weather, its surface is broken into small pieces, having little more cohesion than clay burned in the sun. The gold is separated by washing, there being no fuel in the neighbourhood, or rather no wood, for there is an appearance of coal. In the bed of the Sutuleje are many large flowering shrubs, resembling the tamarisk, and rising from three inches to eight feet in height, according to situation. The goats and yaks are fond of its foliage. The latter bite the grass very close to the ground, which fits them to crop the short and scanty herbage of these dreary mountains. On a plain, partly bounded by the Sutuleje, about half a mile in length and breadth, are many shallow pits made by persons in search of gold dust, and also deserted caves in the rocks, originally excavated for the same purpose.

The Undes abounds with hares, which are longer in the hind legs, shorter in their bodies, and altogether smaller than those of England, but their fur is both finer and longer: when disturbed they fly to the mountains, but frequently stop and rise on their hind legs to look at their pursuers. They are very prolific, and their flesh is well tasted. Wild horses and asses are occasionally seen, and also the animal with enormous horns named the bharal. The horses appear to be about 13 hands in height, and are very shy. Animals of a fawn colour, about the size of a rat, with long ears, but without tails, are seen in considerable numbers; and also a species of bird resembling a grouse. Rhubarb is seen to the north of the Sutuleje, and the whole tract is famous as the favourite country of the shawl wool goat. Toling, the residence of the head Lama, stands in lat. 31° 19′ N. long. 79° 48′ E.

While the Undes continued under the government of the Suryabans (children of the sun) caste of Rajpoots, and also after it passed under the dominion of the Chinese, the independent Tartars of Lahdack were extremely troublesome to the inhabitants by the frequency of their inroads, and only ceased their depredations in consequence of the country having been bestowed on the Dalai Lama. On this event their religious prejudices influenced them to desist from molesting the subjects of the supreme head of their faith. The last Raja (whose father had been killed by the Tartars) was delegated by the principal people to solicit the protection of the Chinese against these depredators, which was accordingly granted to him; but some time afterwards, his house, with himself and family, being precipitated by an earthquake into the plain, the Chinese availed themselves of his death to seize the country, which was afterwards, as above related, bestowed, but probably only in name, on the Grand or Dalai Lama of Lassa. The country, as may be supposed, is at present but thinly in-

habited and little cultivated. The Uniyas, or inhabitants of Undes, procure their grain from the Jowaries, the Marchas, and other traders, through the passes as far as Baschar, and they are said to eat but little animal food.—*(Moorcroft, &c.)*

DEBA *(or Dhapa)*.—A town in the Undes country, of which it may be reckoned the capital. Lat. 30° 13′ N. long. 80° 2′ E. This place stands partly on irregular eminences forming the side of a ravine descending steeply to the river Tiltil, and also in the bed of the ravine, which is surrounded by heights consisting of strata of indurated clay and thick beds of gravel, some of them above 300 feet in elevation, while others are not so much. These are broken into various shaped masses by the snow torrents, which fall down their sides. Some resemble large buttresses with pointed tops; others, although of great height, are flat on the summit. In the sides of these heights are many excavations, some of which have wooden doors, while others are merely open caverns. The broken ground in the neighbourhood of Deba exhibits many extraordinary appearances, the melting snow having cut the clay of which they are composed into channels, leaving distinct elevated ridges fashioned by accident into a great diversity of figures, representing castles, fortifications, houses, and various indescribable masses. It has recently been ascertained that Deba is tenanted throughout the year, the climate being by no means so severe as the great elevation (14,924 feet) of the valley of the Sutuleje above the level of the sea would have indicated. Fine crops of awa (grain having the appearance of barley, but which Dr. Wallich considers to be a species of wheat,) grow in the neighbourhood. The meal it yields is very fine, and the grain being of so hardy a nature, might prove an acquisition to Britain and the north of Europe.

The houses here are of stone, two stories high, whitewashed on the outside below, and surrounded with a band of red and French grey above, with terraced roofs encompassed by a parapet. The inside is very filthy, and the floors of the little enclosures covered with bones of sheep and goats, mixed with tufts of wool; but the tops of the walls are decorated with stripes of different coloured rags. The town is subdivided into three parts; 1st, a college, the residence of the Lama and his gylums or monks; 2d, a nunnery; and 3dly, the houses of the vizier, deba, and laity in general. In the centre of a semicircle formed by the houses, are tombs and temples of various Lamas, having smaller ones attached to them. These are circular at their base, diminishing gradually by smaller circles, and terminating in a point, covered with plates of copper, like umbrellas, and gilt. In the centre above these stands the temple of Narayan (Vishnu), surrounded by horns, and painted of a red colour. This is an irregular building with one door, surmounted by a square small building, covered with gilt brass, and ornamented with grotesque figures. The parapet of this edifice

is adorned with masses of black hair, formed apparently of the tail of the Chowry cow reversed, plaited, and intermixed with pieces of some shining substance, with tridents on their tops.

Within the porch of the temple, the side walls are painted with bold sketches of a deity, with large staring eyes in his head, which is enveloped in a kind of glory. On entering the body of the temple there is an apartment about 30 feet square, lighted from the door and from two large silver lamps attached to pedestals of the same metal, about 18 inches high, placed upon a low japanned stool in the middle of the floor. At the upper end of the temple and immediately fronting the door, is a gilt copper figure of Narayan, in the European sitting position, about 20 feet high. The hands are lifted up, and, with the feet, are the only parts exposed, the rest of the figure being covered with narrow robes of silk. On his right hand is a small figure of Lakshmi (the goddess of plenty and wife of Vishnu), and on the left that of a Lama, also of gilt copper, in his canonicals. A flight of small benches descends from the feet of the figures last mentioned, on which are arranged in rows a very numerous assemblage of Hindoo deities, all of brass, tolerably well proportioned, and with a considerable variety of countenance. On an open range of shelves are many effigies of deceased Lamas carved in wood, attended by their mothers and the principal persons of their household. On the floor in the space fronting the door is a low table, on which are arranged several rows of brass, silver, and gilt or golden bowls, containing water for the use of the deity; and masks, imitating the heads of stags, tigers, bears, and demons, to be worn at the celebration of great festivals, are ranged on shelves and on wooden frames. In the great temple there are some prodigiously large brass and copper trumpets, made of tubes which shut in and draw out like European speaking trumpets; and there are also drums of great size set in frames and beaten on the sides.

Such is the apparatus of superstition. With regard to secular matters, the deba, vizier, and immediate officers of government, are the chief persons here, and are apparently in tolerable circumstances, which is also the case with the goatherds; but the rest of the inhabitants are covered with rags, and sunk in the extremest poverty. The gylums, or monks, who lead a life of celibacy, seem a dirty, greasy, good-humoured set of people, who, besides their superstitious performances, carry on a considerable traffic in sheep's wool and salt, which they exchange for wheat and barley. The rules of the nunnery are described as severe, and the paraphernalia of the temple greatly resembles that of the Roman Catholic church.

In the rock where the temple stands are granaries said to contain many thousand maunds of rice, the inhabitants being dependant for their annual supply of

that grain and of barley on the Marchas of Niti and Jowaur. Every year, when the pass of Niti becomes practicable, an envoy on the part of the Gurwal government proceeds to Deba with a present, consisting of a few yards of cloth, in return for which he receives from the vizier of Deba, as an offering to the government of Gurwal, one phatang of gold. This custom originated when Deba and the adjacent country were conquered by Futteh Sah, a Raja of Gurwal, who lived in the reign of Aurengzebe. This chief having marched an army through the Niti pass exacted an annual tribute from the Raja of Deba, consisting of a gold taullia weighing about five pounds, and the cast of an image also formed of gold; which tribute continued to be paid until the conquest of Gurwal (or Serinagur) by the Gorkhas. At present, the only remains of this connexion are the honorary dress of cloth carried by a native envoy to the vizier of Deba, and the phatang of gold which he receives in return. After the envoy has returned from his embassy, the communication with Tartary is considered to be open, and the Bhooteas along the southern face of Himalaya may then cross the mountains with their merchandize.—*(Moorcroft, Webb, Trail, &c. &c.)*

Dumpo.—This town is built on a steep eminence, forming part of a ridge stretching from the side of a mountain and sloping down to a river, above the bed of which it rises 300 feet. Lat. 31° 6′ N. long. 80° 15′ E. Some ruined buildings on another eminence are separated from the town by a deep glen, the banks of which cut into narrow steps are cultivated in the warm season with awajou, and watered from above. This small tract of verdure makes a striking appearance amidst bare rocks and brown plains, and is said to yield, when properly irrigated, an abundant crop.

On the banks of the Sutuleje, between Kienlung and Dumpo, are many larva of the kind of locust which breeds in the stony plains of Tartary, marked on the body with a yellow ring on a black ground, and having a large horn in the tail. Two other species of locusts also breed in this vicinity; one with purple wings, which by clapping the horny cases together makes a cracking noise as it flies; the other is twice as large, the body and wings of a yellow colour, spotted with dots a little darker.—*(Moorcroft, &c.)*

Kienlung *(or Chin-lung)*.—This place is situated on the north bank of the Sutuleje, 22 miles west from Lake Rawan's Hrad. Lat. 31° 6′ N. long. 80° 32′ E. The town consists of about 100 small houses built of unburned bricks, painted red and grey. It stands on the summit of a cluster of pillars of indurated clay, in the face of high banks of the same material, rising above the town at least 100 feet, while the town is in a retiring angle at least double that height above the level of the river. This kind of position is preferred by the Uniyas for their winter retirements, as from the conical shape of the pinnacles on which

the houses rest, the snow slips easily into the valley below, while the height of the rocks behind preserves them from the violence of the winds which sweep the tops of the hills. The elevated site of the town above the plain, enables the inhabitants to escape the blasts, which frequently rush with inconceivable fury along the course of the river.

The country from Tirtapuri to Kienlung exhibits frequent proofs of the presence of minerals. Many springs of hot water impregnated with mineral and saline substances issue from the rocks, as also some calcareous matter, but the last is not so abundant as at Tirtapuri. Opposite to Kienlung is a cavern, from the roof of which water drops, highly charged with sulphuric acid. This cave is about 12 feet in breadth, five feet high at the mouth, and 14 in length inwards. The floor consists of calcareous projections mixed with sulphur, and also pools of transparent water four feet deep, highly charged with sulphur. Hot sulphurous vapours issue through numerous crevices in the floor, and the general heat is sufficient to cause a copious perspiration; but the breathing is not impeded unless the visitor lower his head to within a few feet of the ground, when a suffocating sensation commences. The sides of this cavern consist of calcareous matter and flour of sulphur, and the proportion of brimstone to the other ingredient is said to be two to one. Coal has not yet been discovered by the natives, and the only fuel is furze, which can be procured in very small quantities. If fuel were plentiful, many tons of sulphur might be obtained from this cavern, and the surrounding calcareous rock, which even when of a white colour contains sulphur. Immediately in front of the mouth of this cavern is a mound of calcareous stone, through the chinks of which spout many jets of hot water perfectly transparent, and of a smell and taste similar to the Harrowgate water. The vast walls and masses of rock formed in this vicinity by the action of these hot springs indicate a great antiquity.—*(Moorcroft, &c.)*

GORTOPE *(Ghertop)*.—This place rather deserves the name of an assemblage of tents than that of a town. Lat. 31° 34′ N. long. 80° 25′ E. The tents are made of blankets, surrounded by hair ropes fixed on stakes, and over the whole are various coloured shreds of silk and cloth as flags. They are usually surrounded by a litter of bones, horns, and tufts of wool. The chief persons here, as in the other towns of Tibet, are the Deba and Vizier, who wear long tails of three plaits. The plains in the vicinity are covered with large flocks of sheep, goats, and yaks, and there are also a few horses. The mountains on each side of this plain or valley dip very much to the north-west.

According to the information collected by Mr. Moorcroft, the river which rises near to Dharchan, or Gangari, runs past Gortope, then close to Lahdack, and at last falls into the main stream of the Indus, of which it appears to be the most

remote source. Lahdack was reported to be ten days' journey from Gortope, the Deba of which informed Mr. Moorcroft that caravans of 5 and 600 people came on horseback to the Gortope fair, but he did not say from whence. The Tartars here call Europeans Felings, and appeared to have an equal aversion to them and the Gorkhas. Guinnak, the capital of Chinese Tartary, is said to be 20 days' journey from hence, to the north-east.—*(Moorcroft, &c.)*

LAHDACK *(or Little Tibet)*.—This mountainous province, to the south-west, confines on Cashmere, from whence it extends south-easterly along the Himalaya ridge, but all its other boundaries are wholly undefined, the interior never having been explored by any European. According to native reports, five days' journey north-east from Cashmere, an ascent commences, which is very great for three or four days, after which it is rather less, on to Lahdack. The ascent continues even on to the great ridge, which separates Tibet from Yarkund, as appears by the course of the stream which comes from that point. This ridge answers to the Pamer range of hills, and the road from Lahdack leads along it for 12 days' journey on the road to Yarkund, and is crossed 15 days' journey from Lahdack, at which point the stream above mentioned is left, and it has probably a distant source. The province in this direction is very rugged and elevated, and probably declines from its southern and most elevated boundary both to the north and west. Such is the very scanty information as yet collected regarding the northern portion of this province; regarding the southern, which is bounded by the Himalaya, our knowledge is still more defective, although there is reason to believe that it is intersected by the main stream of the Indus, flowing from the S. E. until it reaches the town of Lahdack, and also by another contributary stream which falls into that river at Draus.

Lahdack produces barley and other coarse grains, but it is said does not yield wheat or rice sufficient for its own consumption; they are consequently articles of import from the south. The town of Lahdack is the chief mart of trade between Cashmere and Lassa, and its Raja the principal merchant, as he entirely monopolizes the commerce, and does not permit the Cashmerians to trade directly with the Undes for shawl wool. This prince (according to the report of his agent at Gortope to Mr. Moorcroft) purchases shawl wool annually in that quarter to the amount of from two to three lacks of rupees, which he afterwards resells to the Cashmerians and merchants from Amritsir. To eastern Tibet, Lahdack exports (or rather is the transit for) apricots, kismisses, raisins, currants, dates, almonds, and saffron. The trade is entirely managed by the inhabitants of Tibet, who find a direct road from Gortope to Lahdack. Formerly one of the most valuable articles sent from Hindostan to Lahdack was an assortment of coral, which, although bought very dear at Benares and Delhi,

was resold throughout to a great profit, being an article singularly prized by all semi-barbarous nations, but about the year 1810, the trade declined, owing to the quantity imported from Russia by the way of Yarkund.

We are so little acquainted with the interior of Lahdack, that it has not yet been accurately ascertained what religion is professed by the inhabitants; but from the geographical position, and other circumstances, it is probable they follow the doctrines of the Lamas: The father of Teshoo Lama, who reigned in 1774, was a Tibetian, and his mother a near relation to the Raja of Lahdack, and from her he had learned the Hindostany language, which he could speak when visited by Mr. Bogle, the ambassador dispatched to Teshoo Loomboo by Mr. Hastings. The commercial intercourse between Cashmere and Lahdack has been frequently interrupted by wars, and not many years ago the latter was invaded and ravaged by the Chinese Tartars. By the interference of the Chinese emperor, these incursions have been of late restrained, since which period a good understanding has subsisted between the Lahdackies and the Chinese functionaries stationed at Gortope. In 1816, the Chinese empire extended five days' journey west of Gurdon, but did not then include Lahdack, although the Chinese authorities asserted that it paid a small tribute to the viceroy of Lassa.—*(Moorcroft, Colebrooke, Webb, Macartney, Bogle, &c.)*

LAHDACK *(Latakh)*.—According to native authorities, the town of Lahdack is 25 days' journey from Amritsir; 30 from Yarkund, which last is 15 from Bokhara, making a distance of 75 days, which is much shorter than the road to Bokhara from Hindostan by the way of Cabul. According to the best maps it is situated in lat. 35° 35′ N. long. 78° 3′ E. 200 miles N. E. from the city of Cashmere; but it is very desirable that the exact position of this town should be scientifically ascertained, as it would establish the relative distance of many other places, and tend greatly to illustrate the geography of Southern Tartary. At present it is only known from the reports of the natives as the chief mart between Cashmere, and the shawl goat country to the east, and said to contain 500 houses. A silver coin is struck here from bars of silver imported from China, which is in general circulation throughout the whole of Western Tibet. It ought, as its name imports, to weigh three mashas, or the fourth part of a rupee, but the existing currency is very much debased.—*(Moorcroft, &c. &c.)*

LAHDACK RIVER.—At a point above the town of Draus, in Little Tibet, the main stream of the Indus is met by a smaller river, which has been traced from Rodauk in Tibet, and flowing past Lahdack the capital of Little Tibet, is then named the Lahdack river. Near to Lahdack it is joined by another stream from the N. W. which Lieutenant Macartney conjectures to issue from the lake of Surikol. It was formerly surmised that the Lahdack river was one of the prin-

cipal branches of the Ganges, but this conjecture is now ascertained to be without foundation, Lieutenant Macartney having established its junction with the Indus near Draus. But the subject as yet remains in great obscurity.—*(Macartney, &c. &c.)*

Rodauk.—A town in Tibet, past which the Lahdack river flows, it having been traced from Draus, where it joins the Indus to this place. According to native information, the road from hence to Lahdack is along the course of the Lahdack river, the journey occupying 25 days. The best shawl wool is carried from hence to Lahdack, mostly on sheep on account of the hilliness of the country.—*(Elphinstone, Macartney, &c.)*

Draus.—A town in Little Tibet, situated near the junction of two branches of the Indus. Lat. 35° 30′ N. long. 76° E. 100 miles N. E. from the city of Cashmere. By the natives it is asserted that two great streams, contributary to the Indus, join at or near the town of Draus, eight days' journey for a caravan north-east of Cashmere. The main stream of the Indus at this point is said to come from the north-east.—*(Elphinstone, Macartney, &c.)*

NORTHERN HINDOSTAN.

This alpine country commences on the west at the Sutuleje river, about the 77th degree of east longitude, from whence it stretches in the form of a waving parallelogram slanting to the south, until it reaches the Teesta river, in long. 88° 30′ E. beyond which, among the mountains, the Lama doctrines prevail. In length it may be estimated at 600 miles by 85 the average breadth. Within these limits Northern Hindostan may be considered as separated from Tibet, or Southern Tartary, by the Himalaya mountains, and on the south from the Mogul provinces of Hindostan Proper by the line where the lower ranges of hills press on the vast Gangetic plain; but a belt of flat country about 20 miles in width having always been left in the possession of the hill chiefs, it will also be described along with the hilly portion of their dominions. The principal modern territorial and political subdivisions which the above geographical space at present exhibits, are noticed below, and under each head, respectively, further particulars will be found; but the attention of the reader is more especially directed to the general description of the Nepaulese dominions, as being in reality applicable to the whole of Northern Hindostan, of which they still occupy two-thirds.

1. Country between the Sutuleje and Jumna.
2. Gurwal or Serinagur.
3. The Sources of the Ganges.
4. Kumaon.
5. Painkhandi.
6. Bhutant.
7. The Nepaulese dominions.
8. The Sikkim Raja's territories.

The inhabitants of this hilly region, both before and after their conversion to the Brahminical tenets, maintained but little intercourse with their southern neighbours; and are probably the only Hindoo people who have never been disturbed, far less subdued, by any Mahommedan conqueror. Towards the conclusion of the 18th, and in the commencement of the 19th century, they fell wholly under the yoke of the Gorkhas, who observing the most jealous system of exclusion; until times quite recent, their interior condition remained a mere matter of conjecture, but war, the great promoter of geography, having removed the veil, we are now nearly as well acquainted with their local circumstances as with those of many of the old provinces. The grand geological feature of this

quarter is a mountainous chain bounding it to the north along its whole extent, and described under the next head.

THE HIMALAYA MOUNTAINS.

West of the Indus this stupendous range of mountains is known to the Afghans by the name of Hindoo Cosh, while to the east of that river it has the more appropriate appellation of Himalaya (the abode of snow), but in reality the chain is the same, and can scarcely be said to be interrupted by the slender stream of the Indus, about latitude 35° N. From the north-east point of Cashmere it has a south-easterly course, extending along the sources of all the Punjab rivers (except the Sutuleje), where it separates the hilly portion of the Lahore province from what, in modern times, for want of a better designation, is named Little Tibet. Still pursuing the same direction, it crosses the heads of the Ganges and Jumna, forcing their currents to the south; but further east the chain is less continuous, as there is reason to believe it is penetrated by several rivers, such as the Gunduck, the Arun, the Cosi, the Teesta, and the Brahmaputra. Beyond the eastern limits of Bootan, the chain is lost in an unexplored country, but it probably extends to the Chinese sea, along the northern frontier of the provinces of Quangsi and Quantong, declining gradually as it advances to the east. So long as it is connected with Hindostan, the height of Himalaya is enormous, and it may be there considered as the buttress or supporting-wall to the table land of Tibet, into which the descent is little in comparison with the altitude of the southern faces.

The extreme height of the highest pinnacle has not yet been ascertained with such precision as to place the fact beyond a doubt; but in 1816, Mr. Colebrooke considered the evidence then collected, sufficient to authorize an unreserved delaration of the opinion, that Himalaya is the loftiest range of Alpine mountains that has yet been noticed, its most elevated peaks greatly exceeding the highest of the Andes. Among the loftiest is one distinguished by the name of Dhawala-giri, or the White Mountain, situated, as is understood, near the source of the Gunduck river. From a variety of calculations, it may be safely pronounced that the elevation of this mountain exceeds 26,862 feet above the level of the sea. The following numbers are stated as differences of elevation, which may be received as near approaches to a correct determination of the height, viz.—

Dhawalagiri (before mentioned) above the level of the sea ..	26,862 feet.
Jumoutri . . . . ditto	25,500
A mountain supposed to be Dhaibun, above Catmandoo 20,140 feet; ditto above the level of the sea	24,768

A mountain not named, observed from Catmandoo, and situated in the direction of Cala Bhairava, 20,005 feet above the valley of Nepaul, ditto above the level of the sea . .	24,625 feet.
Another near to it, 18,662 feet above the Nepaul valley, and above the level of the sea	23,262
A third in its vicinity 18,452 feet above ditto ditto .	23,052
A peak named St. George was estimated by Captain Hodgson, at ditto	22,240

Such, according to the most accurate observations that have hitherto been made, are the loftiest pinnacles of Himalaya; the heights noted below are found in the southern face of the range, where, it appears from recent inquiries, that the inferior limit of congelation in this quarter extends to 13,500 feet above the level of the sea, in the parallel of 30° 30′ N.—differing from theoretical conclusions, the result of certain experiments, about 2000 feet.

Barometrical height of places in the Bhootea purgunnah of Jowahir, as computed from observations made in June 1817:—

	Height above Calcutta.		*Height above Calcutta.*
Beelakat village . .	10,653 feet.	Milum	11,405 feet.
Murtolee	11,327	Ditto temple . .	11,682
Mapau	11,082	Birjoo village .	11,314
Pauchoo	11,284	Boorphoo . . .	10,836

When visited by Captain Webb in 1817, he found extensive fields of a species of barley and buck wheat, between the village of Milum and the temple, and from a height at least 1500 feet above the spot last mentioned, he procured plants of the jatamansi or spikenard. The road from Milum to Tartary leads along the banks of a mountain stream, and is a continued ascent of four days' journey for laden sheep and goats. This route opens in July, at which time the Bhooteas find pasture for their flocks, even at the fourth halting place, which, allowing only 500 feet ascent for each day, will carry the limit of vegetation to 13,500 feet. On the 21st of June, 1817, Captain Webb's camp was 11,630 feet above Calcutta, on a clear spot, surrounded by rich forests of oak, pine, and rhododendra, the surface covered with rank vegetation as high up as the knee; very extensive strawberry beds were in full flower, and numerous currant bushes in blossom. On the 22d of June, on the summit of Pilgointa Churhai, 12,642 feet above Calcutta, there was no snow to be seen in the vicinity. The soil collected over the rock was a fat black mould, covered with strawberry plants (not then in flower), dandelions, butter cups, and a profusion of small flowers, and 500 feet lower down was a forest of birch, Alpine rhododendron, and Raga pine. In 1818, the Niti Ghaut, or pass, was explored by the same enterprizing

officer, when still greater discrepancies with the calculations of theory resulted. By a mean of four barometers, which he had managed to carry thus far uninjured, compared with corresponding observations made at Dumdum and Calcutta by Colonel Hardwicke and Mr. Colvin, Captain Webb found the crest of the Niti Ghaut to be 16,814 feet above the level of the sea, and he estimated the lowest part of the valley of the Sutuleje (which he was not permitted by the Chinese functionaries to visit) at 14,924 feet. When seen by Captain Webb, no snow remained on the Ghaut, or in the neighbourhood, and many quadrupeds pastured on the grassy banks of the Sutuleje.

The next portion of the Himalaya of which we have information from European travellers, is that situated between Gangoutri and the chasm where the Sutuleje river forces it way through the mountains, flowing to the south-west. In some parts of these elevated regions the snow melts in summer, while in others the cold is so intense as to split and detach large masses of the rock, which tumble down with much uproar. This process appears in such constant activity, that it must ultimately affect the altitude of the peaks. The rock is granite of various hues with a great mixture of white quartz, both in veins and nodules. When crossed near to the Sutuleje in June, 1816, the snow still lay 5000 feet (by estimation) above the lower line of congelation, and vast beds of a hard surface and steep ascent were passed over. The descent from the south side of the Himalaya ridge is into the Swarra of Bussaher. Among the mountains there are villages which are under snow one half of the year, but in June the climate resembled that of spring in England. These villages stand 6000 feet above the bed of the Sutuleje, on the banks of which the thermometer in a tent, stood at 108°, yet three days' climbing brings the traveller beyond the line of perpetual congelation.

On the north side of the Himalaya chain, as seen from the low country, a great and steep mass of rock rises on both sides of the Sutulejc to the height of above 5000 feet. Still higher up is a belt of land susceptible of cultivation, on which are situated the villages of Kunaur, and although the soil is very rocky and poor, coarse grains, apples, pears, raspberries, apricots, and other wild fruits, are produced. Above this is a forest belt of gigantic pines, many of which are asserted to be 24 feet in circumference, and more than 180 in height. These noble trees are also found on the north side of the Chour, and other high mountains, where the snow lies most part of the year. Beyond the forest belt (which also contains oak and other large timber), still ascending, are steep grassy knolls, bare of timber, but presenting laurel and other bushes. The soil here collected among the rocks is black and spungy, but in May and June, and during the rains, it is covered with every variety of wild European spring flowers, such as

crocusses, cowslips, and butter cups. Throughout this elevated region, high winds and fogs are troublesome, and a difficulty of respiration is experienced with a sensation of fullness in the head. Immediately from these grassy and flowery heights rise the steep precipices of the summit, on which the snow fixes wherever it can find a resting place, but in June much of the rock is disclosed. No shells or volcanic matter are to be seen.

The third portion of Himalaya that has been crossed by European travellers, is situated 700 miles to the east of that last described, in Bootan, where it was ascended by Captain Turner in 1783, when sent by Mr. Hastings on an embassy to the Teshoo Lama. That officer had the advantage of penetrating a long way over the great Tartarian plateau, into which the descent from the summit of Himalaya appears to be inconsiderable when compared with that presented by its southern face. In the latter all the passes throughout the whole extent of the Himalaya chain as yet explored, are formed by the direction of rivers which do not appear to arise from any remarkable ridge of mountains, but spring from detached eminences on the table land of Tibet, and pass through interruptions or chasms of the Himalaya. From the north-western side of these mountains arise streams tributary to the Indus, and in all probability the Indus itself; those flowing from the north-eastern side, in all likelihood, contribute to increase the volume of the Brahmaputra, which mysterious stream probably originates at no remote distance from the sources of the Indus, the Sutuleje, and the Jumna. The Himalaya chain, in different parts of its immense extent, receives various names, such as Himadri, Himavat, Himachul, and Himalichul, the whole in signification having a reference to snow and cold. In the Hindoo pantheon, Himalaya is deified, and described as the father of the Ganges, and of her sister Ooma, the spouse of Siva, the destroying power.—*(Colebrooke, Webb, Public Journals, F. Buchanan, &c. &c. &c.)*

THE COUNTRY BETWEEN THE SUTULEJE AND JUMNA.

Until the last Gorkha war this remote tract of country was wholly unexplored, and even the names of the different petty states a matter of conjecture, but since that event its interior condition, in consequence of the exertions of the officers deputed to arrange its political settlement, has become better ascertained than that of many of the more southern provinces. To the north it is separated from what has been called Little Tibet by the Himalaya mountains; on the south it adjoins the province of Delhi; to the east it is bounded in its whole extent by the course of the river Jumna; and on the west by that of the Sutuleje, so that its limits have the advantage of being singularly well defined. In length it may be estimated at 90 miles, by 60 the average breadth, equal to an area of 5400 square miles. The political divisions of this territory before its conquest by the Gorkhas, and to which indeed, by the restoration of the exiled chiefs, it has nearly returned, were the following four considerable principalities, viz.—

1. Cahlore.	2. Hindoor.	3. Sirmore.	4. Bussaher.

Secondly.—Twelve petty states, called the Barra Thakooria, or the Twelve Lordships, viz.—

1. Keonthul.	4. Kothaur.	7. Mahlogh.	10. Koonkhaur.
2. Bughaut.	5. Koomharsain.	8. Dhamee.	11. Mungul.
3. Baghul.	6. Bhujee.	9. Keearee.	12. Kotee.

Thirdly.—Fourteen petty chiefships, viz.—

1. Joobul.	5. Kurungtoo.	9. Keoond.	13. Burrowlee.
2. Koteghur.	6. Detailoo.	10. Ootraj.	14. Durkotee.
3. Bulsun.	7. Theoka.	11. Suranee.	
4. Kunaitoo.	8. Poondur.	12. Sangree.	

It is a singular circumstance in the history of these countries, that while the common people, as far as their histories and traditions extend, appear to have been all aboriginal, their rulers are, with few exceptions, of foreign extraction, being sprung from ancestors who had emigrated from the eastward and south-

ward (mostly in performance of pilgrimage to Jowalla Mookhee, a place of great sanctity in the Kangra district, province of Lahore), and had found the natives of the hills in such a state of ignorance and barbarism, as had at once invited and facilitated their subjugation. Of these circumstances the emigrants from the south appear to have availed themselves, and it was in this manner that the common ancestor of the Rajas of Cahlore and Hindoor, a Rajpoot of Chundalee in Bundelcund, named Beerchund, in A. D. 1310, founded the principality of which Belaspoor is the capital; an emigrant from the eastward named Kethoo Saiee, that of Keonthul; and the soi-disant descendants of a king of Delhi, or Indraprest, after various vicissitudes of fortune, became lords of Bhujee. At an early period prior to A. D. 816, this country appears to have possessed as many independent states as it contained villages; between that date and 1310, the principalities of Cahlore, Hindoor, and most of the Barra Thakooria or Twelve Lordships, were founded by emigrants from the south. The intervening time until the Gorkha invasion in 1803, was occupied by intestine warfare, which exasperated and disunited the inhabitants, and paved the way for a foreign yoke. All that is said prior to this of the Court of Delhi, or Governor of Sirhind, means only that some one or other of the hill Rajas had sent an offering, and requested permission to chastize the emperor's rebellious subjects in the hills, to reduce them to obedience, and to enforce the payment of the long arrears due to the royal treasury; but notwithstanding the humble nature of the petition, it was perfectly understood by both parties that it was only granting authority to do that which the chieftain soliciting it had resolved to do at any rate, or more probably had already done. The name of the emperor was used, but the sums extorted were never remitted to Delhi, or even to the subordinate officers of the imperial court. Adeena Beg Khan, the soubahdar of Lahore, appears to have been the only imperial commander who even entered the hills between the Sutuleje and Tonse, and his stay there was but of very short duration.

In February, 1803, Raja Runn Bahadur of Nepaul detached Ummer Singh Thappa with a force of 8000 men, for the reduction of Gurwal, the Raja of which, Purdeomun Sah, fled precipitately from Serinagur, its capital, on the news of his advance. In October, Ummer Singh advanced to Deyrah Doon, where he defeated Purdeomun Sah, who fled to the plains; but in January, 1804, having obtained troops, he returned, fought a battle, was again defeated, and at last slain; while his brother, Partun Sah, having been taken prisoner, was sent to Nepaul, where in 1815 he still remained in confinement. In May, 1804, Ummer Singh's support was solicited by Raja Kurrum Perkaush, of Sirmore, a worthless tyrant, then reduced to great extremities by the rebellion of his subjects, and the invasion of his country by Raja Ram Surren, of Hindoor. The

Gorkha commander was at first unsuccessful, but being likewise entreated by the Raja of Cahlore, then also suffering from a Hindoor invasion, he, in October, 1804, crossed the Jumna, defeated the Hindoories, and might then have completed the conquest, had he not unwisely deviated from the line of sound policy by marching to attack the distant fortress of Kangra. On his arrival at Barrahutee, he was met by the troops of Sunsarchund, the Raja of Kangra, when the latter were defeated, and their general slain. Proceeding on, he reached Joalla Mookee, where intelligence was received of the demise of Raja Run Bahadur, at Catmandoo, in mourning for which event twelve valuable days were lost. At this place he was met by the Rajas of Noorpoor, Chumba, Sookhait, Kattlehur, and Jessowal, each of whom furnished the Gorkhas with a body of auxiliaries, and thus reinforced, he proceeded against Kangra, which he at length reached in July, 1806, and commenced a blockade, which proved tedious, and terminated disastrously. He continued the siege, however, with singular perseverance, until June, 1809, when Runjeet Singh, the Seik Raja of Lahore, arrived at Kangra with a large army, to the assistance of the Raja, after which, for the ensuing three months, constant engagements took place between the troops of the contending parties. In the mean time the half-subjugated chiefs between the Sutuleje and Jumna, whom Ummer Singh had left behind, combined to reject his domination, but petty jealousies and hereditary antipathies, intervened to dissolve the confederacy, and the Gorkha power was saved from overthrow by circumstances similar to those which had led to its first establishment. This alarming state of affairs induced him in August, 1809, to conclude a convention, by the conditions of which he engaged never to recross to the east of the Sutuleje, provided he was allowed to return unmolested with his troops, military stores, and baggage.

Having obtained such very favourable terms he marched to the south-eastward, and arrived at Belaspoor in September of the same year. Here he inflicted the most unrelenting vengeance on all the refractory chiefs, killing, imprisoning, and expelling their persons, and demolishing their forts, after which he proceeded to subdue other petty chiefs to the northward, whose very names had before been unknown to the Gorkhas. To avert this storm, the Thakoors (lords) of Koteghur, Bulsun, Thaywog, and other petty states, solicited the aid of the Raja of Bussaher, who, foreseeing that he must ultimately be involved in their fate, detached an army of 10,000 men under his viziers to their assistance, but without avail, for they were attacked and repeatedly defeated by the Gorkhas. Unfortunately, about this time Oogur Singh, Raja of Bussaher died, when Ummer Singh, taking advantage of the minority of his son Mahindra Singh, marched with a large force, and took possession of Rampoor his capital; the Bussaher viziers with the infant Raja retreated further north, where, probably owing to the inaccessible nature of

the country, he could not follow them. He in consequence remained at Rampoor, sending out detachments and subduing the adjacent petty states, until 1812, when finding these possessions too remote, he agreed to leave the young Raja all the country north of the Surrain mountains, and beyond the Sutuleje, for the payment of 12,000 rupees per annum. In this manner the conquest by the Gorkhas of the country between the Sutuleje and Jumna was completed, and the whole history of its process exhibits a most singular want, on the part of its inhabitants, of energy, courage, or even common activity, and of every other quality that are generally the characteristics of a highland people.

Ummer Sigh remained in Rampoor and its neighbourhood until 1813, when he retired to Arki, from which period until the invasion of these hills by the army under the command of Major General Ochterlony, no event of importance occurred. At this time the British government was remarkably ill-informed respecting the internal condition of the country, physical as well as political, the intelligence derived from a great variety of native sources, only agreeing in one particular, which was, that it was in most places impassable for any four-footed animal, except the goonth or hill horse, and that even these could not carry burdens, a labour only to be performed by men. It appeared, however, on further inquiry, that guns of a small calibre were used by the hill chieftains, in their own petty warfare, and that the Gorkhas had brought 3-pounders, generally slung on bamboos and carried by men, but at other times dragged along the ground by main force, while their carriages were transported peacemeal. In addition to these circumstances General Ochterlony discovered, that an elephant had been sent as part of a marriage dowry from Nahan* to Bussaher, and the route of this enormous quadruped was traced for above 80 miles. Trivial as this circumstance may appear, it established the fact, that an elephant may, and actually did proceed over hills described by the natives as inaccessible to any four-footed animal. Indeed, as the safety of the inhabitants of the hills against the encroachments of their neighbours depended on the difficulties to be encountered, they always preferred taking the worst and most intricate paths, rather than by their use to point out easier ones. This cause, added to the oppressive list of custom-house duties on the southern frontier, tended to keep them in a state of insulated barbarism, from which indeed they have never shewn any very strong desire to emerge.

In 1814, the whole extent of the hill country between the Sutuleje and Jumna was completely occupied by the Gorkhas, and from most of the districts, the former rajas, lords, or thakoors, had been driven to a dependant subsistence on some of the low land chiefs. The total force kept up by the Gorkhas to preserve these conquests was 7000 men, of whom about 5000 might be termed regulars, being armed with musquets, and clothed in imitation of the British sepoys

with red uniforms. These troops were again subdivided into companies, and fixed either in different strong positions among the hills, or as garrisons in the forts of the country. It suited the Gorkha policy to erase and level a great many of the forts they found on their arrival, as requiring a larger body of troops to hold them than the country could maintain; but on the southern and western frontier towards the Seik countries they dismantled none, but on the contrary improved and strengthened several. There is reason to believe from a variety of authentic documents subsequently procured, that the aggregate amount received by the Gorkha commander, Ummer Singh, for the whole tract, including his own private emoluments, never exceeded 282,000 rupees. Such was the existing condition, civil and political, of the country situated between the Sutuleje and Jumna in 1814, when the first war between the British nation and the Gorkhas commenced, and lingered on for some time with but indifferent success. At length, in 1815, Sir David Ochterlony having assumed the command, and penetrated into the hills, the Gorkhas were dislodged from the fortified heights of Malown, on the 15th of April, and soon after Ummer Singh, their commander, was forced to capitulate both for himself and son, then blockaded at Jytuk. The result of these decisive measures, combined with the successful operations in Kumaon, where Almora was taken on the 25th of the same month, was the evacuation by the Gorkhas of the entire territory west of the Kali branch of the Goggra, which cession was ultimately confirmed by the final treaty of 1816.

The British government having in this manner, after no moderate expenditure of blood and treasure, wrested this long agitated country from the Gorkhas, it proceeded to lay down a basis for its settlement, founded on the restoration of the exiled or subdued chiefs, in all cases in which their failure to perform the conditions of the proclamation published at the commencement of the war, or some special expediency, did not justify a departure from that principle. The fulfilment of the proclamation above alluded to had been so imperfectly complied with, that with almost the solitary exception of Raja Ramsurren of Hindoor, in whose territory Sir David Ochterlony's operations had been carried on, not one of these chiefs could be deemed to have a claim to possession under the terms of the proclamation. The Gorkhas, in fact, had been expelled exclusively by the unaided efforts of the British arms, and that nation had consequently acquired a right to the entire disposal of the country. The general restoration of the princes, however, was still judged the most advisable settlement, and with certain exceptions it was determined to carry it into execution. Those exceptions were, the retention of Malown, Subhattoo, and one or two other posts, the occupation of which was necessary to give effect to the military possession and controul of the territory; the exclusion of the Thakoors of Keonthul and Bughat, whose inertness and neglect had been conspicuous during the cam-

paign, and the disposal of their territories with the exception of a small portion allotted for their maintenance; the exclusion of Kurrum Perkaush, the exiled Raja of Sirmore, on account of the incurable depravity of his character, in favour of his son; and finally, the separation from that principality of the pergunnahs of Jounsar and Bhawer, separated from the rest of the territory by the river Tonse.

It became expedient also under existing circumstances, to exercise a more direct and systematic controul over the hill states, to prevent the revival of ancient feuds and animosities, leading to extreme disorder and confusion, which could only be effected by the coercion of a vigorous controul, it being impossible to avoid the inconvenience and embarrassment of arbitrating and settling their disputes, without the certainty of incurring evils of a still more serious complexion. It was meant, however, that this controul should be political only, and should not extend to an interference with the internal management of their affairs. To re-establish the ancient feudal relations, which would have greatly simplified the system of controul, was found impossible, without leaving the weaker states entirely at the mercy of those to which they were subordinate, since a definition of the relative rights and privileges of the parties, to be maintained and enforced by the British authority, would have only altered the form of interference, and involved in greater perplexity the system which it was intended to simplify. Very great difficulty would also have been experienced in adjusting the claims of the several states demanding authority and asserting independence, and no settlement of them, whatever, would have been generally satisfactory. It was therefore determined, after mature deliberation, to render all the states independent of each other, with a few exceptions founded on special advertencies; the whole to remain exclusively subordinate to the paramount authority of the British government. Except in one or two instances all tribute was rejected, the conditions of their restoration being confined to the furnishing a stipulated number of hill porters, affording military co-operation when required, submitting their disputes to British arbitration, and the performance of the ordinary duties of allegiance. The only states from which any sacrifices either territorial or pecuniary were demanded, were those of Sirmore, Bussaher, Keonthul, and Bughat. Indeed the utmost income that could have been demanded by the British government, consistent with its views of indulgence, would have fallen very far short of the actual expenditure, even if one-fifth had been levied, while the trifle thus obtained, might have been misconstrued into a deviation from the proclamation. The latter had been publicly made known to the world; but the causes which produced the apparent deviation would have remained concealed. With respect to the status quo of their territories, the period of the Gorkha invasion in 1803, was selected as in all respects the

most convenient, from being of so modern a date as to render evidence easily attainable, while with reference to the public declarations of the British government, and the avowed objects of its interference in the affairs of the hill chiefs, might be justly considered as precluding it from taking cognizance of claims originating in transactions of an antecedent date.

The following are the lands and military posts occupied by the British government in the hills:

Taken from Sirmore . . .	Jounsar. Bhawer.
From Keonthul . .	Subhattoo fort and pergunnah.
From Bussaher . .	Raeenghur fort and pergunnah. Sindook.
Independent . . .	Poondur.

The objections to the retaining of territory in the hills were founded on the unprofitable nature of the possessions, and the difficulty of governing such remote and insulated tracts, more especially in that important branch, the administration of justice. The most expedient plan for the purpose last mentioned appeared to be, to vest in the officers exercising local authority, a power analogous to that of the magistrates of cities and zillahs, and to nominate from time to time by special commission, a judge or judges, to hold a court for the trial of such persons as might be committed by the local officers, subject to the general controul of the Nizamut Adawlet. Under the local and peculiar circumstances of the countries in question, it appeared equally inexpedient and impracticable to extend to their inhabitants the general code of Bengal judicial regulations. It was hoped that the exertions of the local functionary would be able to give such an impulse and direction to the authority of the native chiefs, as should produce the effect of repressing crime, without involving the British government in the direct administration of criminal justice, and of the internal police. In the present state of society and property as yet existing in the hills, no cases affecting the rights of individuals are likely to occur which cannot easily be settled by arbitration, or by the authority of the local officers, in a manner calculated to insure the substantial ends of justice.

Since the conquest of these countries, the attention of the British government has been particularly directed to the abolition of the system of compelling the peasantry to act as hill porters, a custom which has long prevailed to an extent productive of much public inconvenience and private distress. In this mountainous region the only mode of carriage is on men's shoulders, and it has always been the practice to press men for this labour. During the war, the urgency of affairs admitted of no alternative, and on the same ground it was judged expedient to stipulate with the restored chiefs for the services of a certain number of

begars, or hill porters, to be paid, maintained, and regularly relieved at stated periods, by their respective Ranas, or chiefs. In 1816, the total number of these amounted to 438 in constant attendance, but with the view of diminishing the pressure, and as preparatory to the general abolition, government determined on removing one battalion of Gorkhas to Kumaon, by which arrangement the demand for porters would be at once reduced one half, and eventually, by the introduction of mules as beasts of burthen, will probably be decreased still further. But in whatever manner their services are required, whether after the existing mode, or by requisitions from the Ranas for labourers to be paid by government, until some moral change takes place, compulsory it must ever be, as the slothful nature of this people will always lead them to prefer indolence and poverty at home, to emolument earned abroad by the sweat of their brow. Neither is it probable that it will ever be found feasible to substitute to any considerable extent any other mode of carriage, bullocks and tattoos (small horses) being ill suited to the hills where they die immediately. The Marquis of Hastings, in his anxiety to relieve these people from one essential evil of the compulsory service, the fraudulent withholding of their pay by the chiefs, did not hesitate to authorize the payment of a proper allowance to the hill porters, leaving the recovery of the amount from their chiefs to future arrangements, and when directing the execution of this measure, expressed his high approbation of the exertions of Lieutenant Ross to alleviate a system, only tolerated for a time, and from unavoidable necessity.

The following schedule of the revenues of the countries situated between the Sutuleje and Tonse, as estimated in 1815, will shew their comparative importance:—

Cahlore	Ultra Sutuleje	32,000	
	Cis Sutuleje	28,000	
			60,000
Hindoor	In the hills	15,015	
	In the plains	30,000	
			45,015
Sirmore			80,000
Bussaher			80,000
Keonthul			40,000
Bagul			17,957
Baugul			23,247
Bhujee			6,500
Mahlog			8,000
Koolar			4,500
Koonyar			1,800
		Carried forward	367,019

Brought forward	367,019
Koomharsein	8,000
Dhamee	4,000
Mungul	500
Joobul	19,100
Poondur	5,000
Bulsun	6,100
Koteghur	9,000
Burowlee	1,600
Kunaitoo	5,000
Dulaitoo	6,000
Kurungloo	3,650
Durkatee	300
Haugree	400
Rupees	435,769

The general arrangement of the hill districts, as above detailed, made a great and universal impression of the disinterestedness and liberality of the British government, except in the minds of particular individuals who actually reaped the advantage, yet appeared wholly destitute of that active sense of gratitude which should have induced them to supply readily, and think lightly of the slight burthen imposed, in consideration of the manifold favours conferred on them. But from the character given them by Lieutenant Ross and Sir David Ochterlony, the persons best acquainted with them, little else was to have been expected. The first describes them as agitated by all the malignant passions, combined with the most inordinate selfishness, without the slightest sense of moral obligation, and without the restraints which even a false religion sometimes inspires. Like the descendants of Cain, their hand was against every man, and every man's hand was against them, so that even the Gorkha police did not appear too bad for them. Before their conquest by that tribe, the possession of the smallest sum of money, or even the apparel on a man's back, was sufficient to ensure an attempt on his life, while passing from village to village, through a thinly inhabited country, intersected by woody dells affording every facility for the perpetration of crime, and of escape from its punishment. The risk of apprehension was still further diminished by the extreme subdivision of the territory, and the multiplied authorities within a very limited space, all hostile to each other, and all equally indifferent to the ends of justice. The progress of time, the peaceful enjoyment of their just rights, and, probably for the first time, a steady, upright, and equal administration of their affairs, cannot fail of producing an improved system of moral conduct, and consequently of internal happiness to the great mass of the people.—*(Lieut. Ross, Sir David Ochterlony, Public MS. Documents, &c. &c.)*

CAHLORE *(Cahalur)*.—A small principality (by Abul Fazel named Ghahlore) situated on both sides of the Sutuleje, the capital of which is the town of Belaspoor, from which circumstance its chief is frequently designated as the Belaspoor Raja. The Rajas of Cahlore and Hindoor had for a common ancestor Beerchund, a native of Chundely in the province of Bundelcund, who came from thence on a pilgrimage to Joalla Mookhee. At that remote era, among the hill zemindars of the caste named Roond, each ruled his own village, independent of all superior controul, until Beerchund reduced several of them to subjection. He made Belaspoor his capital, and died after a reign of 40 years, leaving two sons, one of whom succeeded as Raja of Cahlore, and the other as Raja of Hindoor. His descendants to the thirty-second generation are reported to have had lands on both sides of the Sutuleje, yielding a revenue of 82,000 rupees. In A. D. 1641, the Twelve Lordships became tributary to Cahlore, and subse-

quently many other territorial additions were acquired, which latterly, however, were lost by the vicissitudes to which these petty hill states are so liable. In 1803, the possessions of Cahlore on the east side of the Sutuleje were confined to the city of Belaspoor and pergunnah of Tuhawut, the rest having been seized and occupied by Raja Ram Surren of Hindoor; but between the above date and 1807, by the assistance of the Gorkhas, Raja Mahachund of Cahlore became repossessed of all the Twelve Lordships, and restored the principality to nearly its former magnitude. In 1807, the army of Runjeet Singh of Lahore took possession of the pergunnah of Tuhawut, the revenue of which was about 25,000 rupees, and he has retained it ever since, leaving to the Cahlore chief, west of the Sutuleje only about 25,000 rupees per annum. The early Rajas of Cahlore, although exempt from money tribute, were obliged to furnish the Mogul governor of Sirhind with 500 armed men and 500 hill porters, for the service of the empire, besides annually presenting offerings of the rarities of the country, such as musk, hill horses, and cow tails.

During the Nepaulese war, after the movement of Ummer Singh on Malown, the country of Belaspoor was left entirely at the mercy of the British troops, and General Ochterlony experienced great difficulty in restraining the followers of the Hindoor Raja from gratifying at its expense their spirit of revenge and plunder. He in consequence offered terms to the Cahlore Raja, who had adhered to the Gorkhas with exemplary fidelity until compelled to break that connexion and join to the British government, which he joyfully accepted, and having ever since performed his new duties with punctuality, has been in consequence entirely exempted from tribute, and from all obligations to furnish begars or hill porters. In 1816, Cahlore possessed on the east of the Sutuleje (the only tract guaranteed by the British government) the forts of Ruttunghur, Bahadurghur, Futtehpoor, Taem, and Mookur. The revenues beyond the Sutuleje were estimated at 32,000 rupees, and east of that river 28,000; making a total of 60,000 rupees. The inhabitants of this little principality are of a more martial character than those of Hindoor and Baghul. Every Cahlorian zemindar possesses a sword, and almost every village contains some fire arms.—*(Lieut. Ross, Public MS. Documents, &c. &c.)*

BELASPOOR *(Bilaspura)*.—The capital of the Cahlore principality, is situated on the east side of the Sutuleje, which is here 100 yards broad when the waters are at the lowest. Lat. 31° 14′ N. long. 76° 43′ E. 70 miles N. E. from Ludeeanna. By Mr. Forster, who visited it in 1783, Belaspoor is described as a well built town, exhibiting a regularity not often met with in this quarter of Hindostan. The streets are paved though roughly, and the houses are built with stone and mortar. The Ranny, or Princess of Cahlore (written by him Calowr),

then resided here, and possessed an income which he estimated at 12 lacks of rupees; but a tenth of that sum would probably have been nearer the truth. In 1810, Belaspoor was said to contain 3000 houses.—*(Forster, &c. &c.)*

HINDOOR.—A hill principality, the chiefs of which trace their lineage to a common ancestor with the Rajas of Cahlore; but they have nevertheless been for many ages rivals and hereditary enemies. The existing chief, Raja Ramsurren, being a man of considerable ability, and under little restraint from any moral principle, prior to the Gorkha invasion from the eastward, had nearly effected the subjugation of all the little states in his neighbourhood, and but for the arrival of that tribe he would probably have become paramount in the hills. The history of these petty and vindictive wars, is full of sudden transitions from a state of hostility to one of offensive alliance, for the purposes of aggrandizement, which as abruptly reverted to former enmity, when its temporary objects had been accomplished. By the Gorkhas, after an obstinate resistance, Ramsurren was compelled to fly to the plains; but on the rupture between that people and the British government, he immediately joined the latter, and by his exertions merited a restoration to all his possessions, which was accordingly effected with the exception of Malown, which it was judged necessary to retain as a military position. The revenue to Hindoor from the hill territories under the Gorkha government, in grain, money, customs, and nuzzerana, amounted to about 15,000 rupees; but in consequence of its vigorous struggles against the Gorkhas, it had suffered much devastation, which induced the Raja and many zemindars to retire to Pallasia. Its revenues from the plains, in 1815, were estimated at 30,000 rupees annually, making a total of 45,000 rupees. The land here is distributed rather with reference to produce and soil, than to measurement, into divisions called Tekas, from every ten of which the Raja exacts two maunds of grain and two rupees.

In 1815, the petty district of Berowley, which devolved to the British government by the extinction of the reigning family, was granted to Raja Ramsurren as a reward for his services; but its distance from Hindoor, the turbulence of the people, and his own unpopularity in that quarter, made him disregard it. The tract was in consequence, with his consent, subsequently transferred to another chief, for the sum of 8,500 rupees, which amount was accounted for to Ramsurren.—*(Lieut. Ross, Public MS. Documents, &c.)*

SIRMORE *(Sirmaur.)*—A principality of considerable extent, situated between the Sutuleje and Jumna rivers, and bounded in its whole extent southerly by the protected districts of the Seiks; to the east by the Tonse river; on the west by the Twelve Lordships, which extend northerly to Bussaher. This tract of country has for many years been governed by a race of Rajpoot princes, said to

have come originally from Jesselmere, who long exercised a paramount authority over many others. In 1775, Raja Kineh Singh died, leaving four sons, of whom Kurrum Perkaush, the third, succeeded regularly on the decease of his two elder brothers, but in consequence of misconduct, and other causes incident to native communities, much anarchy ensued, and he was repeatedly dethroned and restored. He remained for some years prior to 1803 in possession, when the Gorkhas, having extorted contributions from the Raja of Gurwal or Serinagur, meditated a similar attack on the Sirmore country, of which Nahan is the capital, but were prevented for a time by a pecuniary douceur, and by certain stipulations in their favour. These gave great offence to the Raja of Kangra, and some other hill chiefs, as exposing their dominions to the invasions of the Gorkhas, a combination among them in consequence took place, which ended in the expulsion of Kurrum Perkaush. The Gorkhas, as might be expected, embraced the cause of the deposed chief, and reinstated him as a sort of feudatory, under certain conditions, the performance of which he evaded, and was in consequence again expelled. When the British troops entered the hills in 1814 against the Gorkhas, they found that most of the hill chiefs had been either banished or degraded, and many were in a state of the most extreme indigence. Among these was Raja Kurrum Perkaush of Sirmore, his former improvident profusion having left him without those resources which the lesser chiefs had secured, either by the jewels of their seraglios, or through the friendship of the lowland leaders.

After the expulsion of the Gorkhas, Kurrum Perkaush was not remiss in putting forward his claims, but the British government determined to exclude him from the general restoration on account of his personal character. The restoration of any part of the family was a matter of pure option with the British government, since their own exertions had contributed nothing to the liberation of their country. It was determined, notwithstanding, to place the minor Raja on the throne, under the immediate guardianship of his mother, there being no male relative or public functionary to which this important trust could be confided. The profligacy and tyranny of Kurrum Perkaush while he reigned, seemed to have been especially directed against every thing like worth and intelligence, so that when the British arrived, the prior existence of some worthy individuals was merely a matter of tradition. These he had murdered, and in their stead promoted the associates of his iniquity, a band of ignorant and rapacious miscreants, turbulent without courage, and presumptuous without a vestige of common sense. Accordingly, on the 15th of September, 1815, Futteh Singh, the son of Kurrum Perkaush, was seated on the guddy, or throne of Sirmore, under the guardianship of his mother, subject to the controul of the British

commissioner, on which occasion, in conformity to the custom of his ancestors, he took the name of Futteh Perkaush. The country left in his possession, together with the duties collected at the great fair of Tilakpoor, were expected to yield 40,000 rupees per annum clear of expenses, and these resources were known to be susceptible of great improvement. In settling the limits, the Tamas or Tonse river was selected as a marked boundary, beyond which the British government could claim nothing to the westward, nor that of Sirmore to the eastward.

A provision was assigned to Kurrum Perkaush, the dethroned Raja, on condition of his residing beyond the limits of Sirmore, and engaging never to interfere with the officers of the principality; but from diseases contracted in the course of his vicious life, his decease in 1816 was daily looked for. When discussing the probability of this event, the Ranny, or queen regent, although she had been always treated by the Raja in the most execrable manner, informed the British commissioner, Captain Birch, that her life and that of her husband were one (alluding to her intention of burning at his funeral), that it was so decreed, and that she must not listen to any advice tending to mislead her from the performance of her duty. The general practice of the British government of abstaining from authoritative interference in matters closely allied to the religious prejudices of the natives, was considered peculiarly incumbent with reference to persons of the Ranny's elevated condition, but every means of influence and dissuasion were thought permissible, either with the individual herself, or with the Brahmins and Pundits likely to sway her opinion, and the British commissioner was accordingly instructed to use them as opportunities offered.—*(Sir David Ochterlony, Public MS. Documents, Capt. Birch, &c. &c.)*

NAHAN.—The capital of the Sirmore principality, situated in lat. 30° 31′ N. long. 77° 13′ E. 46° N. by W. from Saharunpoor. This is a large open town, populous and of a handsome appearance, situated on a level spot of table land on the summit of a lofty mountain. When captured from the Gorkhas by the British army in 1815, the approaches to Nahan were found few and difficult. The houses, particularly that of the Raja, were constructed for defence, and every accessible point of the eminence on which it stands was fortified by a small stone redoubt, built in the shape of a star, and unassailable by any force not provided with artillery. No material resistance, however, was experienced. The town of Nahan stands about 2000 feet above the level of the plain, and in the neighbourhood about five miles further up is a fortress named Jampta, situated on the top of an immense conical peak. During the winter the snow is frequently at Nahan from two to three inches deep, and at Jampta from seven to eight inches. The valley of Nahan is sheltered from the setting and rising sun

by the surrounding hills. From the top of these mountains the plains of Sirhind present a wide prospect to the S. the S. E. and S. W.; but the view to the northward is terminated at a short distance by the snowy mountains. From hence the northern side of the hills produce the Scotch fir in great abundance, and the willow is frequently found.—*(Public Journals, Lieut. Blane, &c. &c.)*

KARDEH DOON.—Is the tract of country between the Jumna river and town of Nahan, and was retained by the British government after the expulsion of the Gorkhas, both on account of its eventual importance in a military point of view, and as contributing in some degree to indemnify the charge of the protection afforded to Sirmore. As yet, however, the tract has proved very unproductive, principally owing to the pestilential nature of the atmosphere, which in the rainy season compels the inhabitants to retire to one or two of the most elevated villages, to escape the sickness which then prevails. The soil, though marshy, is good, and pushes forth such luxuriant crops of long, rank, reedy grass, that if the cultivators retire for a few months, they find on their return all traces of their former labours overgrown with jungle. A considerable emolument, however, is derived from the admission of cattle to graze during the hot season, and also from the zemindary claims to the produce of wood, which is in demand in the Seik country. It is understood that the Kardeh Doon was formerly well peopled and cultivated, and it is probable that its present insalubrity proceeds from its neglected condition and the consequent growth of jungle. In 1815, the total number of houses in the Kardeh valley was 280, and these contained only 606 inhabitants. The customs were farmed for 2000 rupees in 1816, but the land revenue was scarcely worth mentioning. Two of the villages named Tokah and Casipoor were granted by the first Rajas of Sirmore to the Mahunt, or high priest of the temple at Nahan, together with various other appropriations of land and money for religious purposes; indeed, there was scarcely a part of the Sirmore tertitory that had not been rendered more or less tributary to that sacred edifice. These had been sequestrated during the war, but were restored in 1816 to the Mahunt, which gave great satisfaction to his flock and to the public in general.—*(Captain Birch, Public MS. Documents, &c. &c.)*

BUSSAHER *(Besariya)*.—This principality, of which Rampoor is the capital, occupies the northern portion of the tract of mountainous country bounded on two sides by the Sutuleje and Jumna, extending to the eastward until it meets the district of Rowaheen, which belongs to Gurwal or Serinagur, and northward to the snowy mountains of Himalaya. Of the actual extent and value of this hilly district, no very accurate information has ever been procured. About 1810, as above related, it was completely subdued by Ummer Sing Thappa, and remained subject to the Gorka yoke until 1814, when it was freed by the efforts

of the British arms but without any active co-operation on the part of the government or its inhabitants. This, however, proceeded more from inability to act than from indifference to the cause, the Raja being then a child, and the Ranny, his mother, withheld from any active movements through dread of the Gorkhas. Under these circumstances, the Bengal government adverting to the resources of Bussaher, deemed it fitting that that state should contribute towards the expense of its defence, and in consequence determined to require of it a tribute of 15,000 rupees per annum. The fort and territory of Raeenghur, on the left bank of the Pabur, and the pergunnah of Sindook, containing an important military position, were retained; but with these exceptions, such of the dependencies of Bussaher as had been actually in possession at the time of the Gorka invasion, were declared to belong to that state, but those not so situated were declared independent.

While the Gorkhas were predominant they kept the whole Bussaher country in their own hands, with the exception of Sinhawn, Kunhaury, and another sterile pergunnah to the eastward, near, if not on, the snowy range. For these three pergunnahs the Bussaher chiefs sent an offering of 12,000 rupees, so that 15,000 rupees for the whole, as required by the British government, appears moderate. The stupidity and insensibility of this government, and common to all in this quarter, was exemplified by their complaining most heavily to Sir David Ochterlony, because Mr. Fraser occupied Raeenghur with his irregulars when it was evacuated by the Gorkhas. In reply, they were desired before they complained of the occupation of a military post, to recollect to whom they were indebted for the privilege of writing from, or about Bussaher at all. At present, the retained forts and districts are—1. The fort of Raeenghur: 2. The lands annexed from the Raeen pergunnah east of the Pabur river, which yielded to the exactions of the Gorkhas only 1800 rupees per annum. 3. The pergunnah of Sindook and the forts of Seeleedan and Whurtoo. This pergunnah consists of a range of hills, the most commanding between the snowy mountains and the plains, which furnishes excellent military positions on its summit, and commodious ground for cantonments on one of the declivities. According to popular opinion, Whurtoo commands the whole of the north-eastern hills. The revenue yielded by the Sindook pergunnah is about 1500 rupees per annum. The tract named Chohara consists of pudder, or low rice lands, already cultivated to the utmost, and some ridges of invincible sterility. Some portions of Bussaher, thinly as they are peopled, are quite unequal to the support of any additional population, and during a part of the year are precluded from receiving any external supplies by the depth of the snow, which renders the roads impassable. The total revenue of Bussaher, in 1816, was estimated at 80,000 rupees per annum.

Ooghur Singh, the late Raja of Bussaher, was only 12 days old at the death of his father and predecessor, Rooder Singh. During the long minority of that Raja, the affairs of government were administered by the Ranny mother, assisted by three viziers, the principal of whom was distinguished by the title of Mokthar. The Mokthar of those days was the father of the present Teekum Doss; and Ram Dutt and Buddree Doss, are the sons of his colleagues respectively; and the same system of hereditary vizierships still continues. At present, the Raja being a minor, the principality is governed by a regency established under the authority of the British government, which, however, does not exercise any interference with the internal administration of the country. When the country was first conquered it was supposed that commercial advantages might be derived from an intimate connection with Bussaher, as opening a communication with the countries beyond the snowy mountains. The attention of Sir David Ochterlony was early directed to that object, and an intelligent native was deputed northwards to collect information, but nothing of importance has as yet resulted. A settled government, fixed and moderate duties, and improved roads, may possibly hereafter induce the traders, who now only barter with the inhabitants of Bussaher, to extend their journies further south, to seek for the British staple at Juggudhree and Pattiallah; but at present these northern tribes do not appear to have any idea of covering more costly than a coarse woollen manufacture of their own, except an inferior sort of shawl, the use of which, however, is greatly limited by the general poverty of the communities.—*(Lieutenant Ross, Sir D. Ochterlony, Public MS. Documents, &c. &c.)*

RAMPOOR *(Ramapura)*.—The capital of the Bussaher country, situated in lat. 31° 29′ N. long. 77° 20′ E. 70 miles N. from Nahan. This is the largest town in this quarter of the hills, and a principal mart for the goods of Tibet, the hills, and the plains; but the total amount is inconsiderable. Cloth, sugar, and cotton are brought here from the plains and sold to the hill people, as also iron, copper, grain, and indigo, which are exchanged with the Tibetians (here named Bhooteas) for shawl-wool, tea, and China cloths.

SERAN.—This place is about two marches or 22 miles higher up the river Sutuleje than Rampoor above described, and stands on a hill three miles from its banks. In 1816, it was the residence of the young Raja of Bussaher, then six years of age, and consisted merely of his house, and those of a few families drawn together in consequence of his residing here. From Seran there is a route leading to Mantullai Garna, a Chinese town; but the roads are described as leading over ledges of rock projecting over tremendous depths, and almost impracticable even for foot passengers.—*(Public Journals, &c.)*

Keonthul.—This is the largest of the Barra Thakooria, or twelve lordships, and according to native accounts was established by Rana Ketoo Sen about A. D. 1000, with whose descendants it is said to have continued for nearly 600 years. Its bounds have always greatly fluctuated according as success or the reverse attended its arms, sometimes acquiring and sometimes losing the sovereignty over the adjacent lordships. For many years prior to the Gorkha invasion, Keonthul paid to the paramount authority in the hills 1100 rupees annually, levied in the names of the kings of Delhi by the Rajas of Cahlore, Sirmore, and Hindoor, according to the degree of power they respectively possessed; and it was further required to furnish to the state to which it was tributary, a contingent of 650 fighting men, and the same number of hill porters, nominally for the service of the Mogul empire, but generally employed for the purposes of individual aggrandizement.

After the expulsion of the Gorkhas in 1814, the chief of Keonthul having forfeited every claim to restoration, the territory was offered to the Seik Raja of Pattiallah for a certain sum, which was agreed to by him. For the same reason, the district of Bughat which had also become disposable, was also transferred to Pattiallah, together with the fort of Juggutghur; for the whole of which he paid a nuzzerana or offering of 280,000 rupees. Exclusive of the pecuniary gain, a considerable advantage was attained by the establishment in the hills of a native power, whose exertions could be relied on, and which was bound to the British government by other ties. Keonthul contains the forts of Subathoo, Panta, Jaraha, Gurjurree, and Hindoor, all of which with the exception of the first were dismantled by the Gorkhas. Including the forts of Gurjurree and Hindoor, the Girree rivulet has been considered the boundary between Sirmore and Keonthul. In 1815, the total revenue was estimated at 40,000 rupees per annum.—(*Lieutenant Ross, Public MS. Documents, &c.*

Bughat.—This petty lordship (one of the twelve) is bounded on the west by the Pinjore valley; to the N.-W. by Kothaur; and to the east and south by Sirmore. It appears to have undergone little change since 1586, when, according to native accounts, it was under Rana Narrain Pal. Until the decline of the Mogul sovereignty, Bughat paid the governor of Sirhind an annual present of 750 rupees, and was bound to furnish on requisition 600 armed men, and 600 hill porters for the service of the empire. This state contains the forts of Rajghur, Ajmanghur, Tuxal, Lukchaynpoor, and Thuroo. Mahindra Singh, the present Raja of Bughat, held his territories of the Gorkhas for a payment of 2000 rupees per annum, but having by his conduct during the war forfeited all claim on the British government for the restitution of his territories, a certain portion

was retained as a compensation for the expense incurred.—*(Lieutenant Ross, Public MS. Documents, &c.)*

BAGHUL.—The country of Baghul was first formed into a lordship by Ajaya Deo, a Rajpoot of Oujein, whose descendants remained for many years independent, but in process of time paid an offering of 1000 rupees to the sovereign of Delhi, through the Rajas of Hindoor, Cahlore, or Sirmore, according to their temporary power and consequence, and also furnished 300 fighting men and 300 hill porters. Under these circumstances it experienced many territorial vicissitudes, until the Gorkha invasion in 1804, when in consequence of its chief's connexion with Raja Ramsurren of Hindoor, he was expelled the country; the whole of which was seized on by the Gorkha commander, Ummer Singh. Baghul contains the fort of Buheree, erected by the Gorkhas near Urki, the Rana's present residence. Under the Nepaulese sway the total revenue extorted from Baghul amounted to 23,247 rupees.—*(Lieutenant Ross, &c. &c.)*

KOTHAUR.—This lordship consists principally of a narrow stripe of land, mostly plain and cultivated, extending along the left bank of the Gumbhur, between Keonthul and Mahlogh. It was formerly a dependancy of Keonthul, and along with the rest of the hill states fell under the Gorkha domination in 1804, and paid a revenue of 3000 rupees per annum. Its contingent is 225 armed men, and a like number of hill porters, and during the war it took an active part on the side of the British government. Lat. 30° 57′ N. long. 77° 4′ E. 32 miles N. N. W. from Nahan.—*(Sir David Ochterlony, Lieutenant Ross, &c.)*

KOOMHARSEIN.—This lordship is situated on the east bank of the Sutuleje, by which river it is bounded on the north-west; by Bussaher on the N. E.; by Bhujee on the S. W.; and by Keonthul on the south. It was formerly dependant on Keonthul, and subsequently on Bussaher; but for many years prior to the Gorkha invasion had been independent of both. It contains no fort. Its contingent was 200 armed men, and 200 hill porters; the estimated revenue 8000 rupees.—*(Lieutenant Ross, &c.)*

BHUJEE.—The family of the present Rana of Bhujee claims descent from the ancient Rajas of Delhi, or Indraprest, named Pal, a relation to one of whom, according to native tradition, came on a pilgrimage to Joalla Mookhee, about A. D. 616, and it is said then established his sway over the tract of country which constitutes the present principality of Kangra. Two hundred years after that era, Kangra being attacked by another hill Raja, Khurung Pal, the then existing chief fled to Bhujee, where he established his authority, and where his descendants continued to rule, under many vicissitudes of fortune, until they were expelled by the Gorkhas in 1811. In former times, Bhujee paid to the para-

mount state in the hills 800 rupees, levied in the name of the Emperor of Delhi by the Rajas of Cahlore, Hindoor, or Sirmore, and was also assessed for a contingent of 300 fighting men, and 300 hill porters. The Gorkhas were expelled by Sir David Ochterlony in 1814, when he was joined by the Thakoor of Bhujee, who, however, came late and unattended. The Bhujee territory contains no fort but that of Kungur, which is in the possession of the Cahlore Raja; the total revenue in 1815 was estimated at 6500 rupees.—*(Lieutenant Ross, &c. &c.)*

MALOGH.—This small lordship originally depended on Keonthul, and was conquered along with the others by the Gorkhas, who levied a revenue from it of 6512 rupees. It contains no fort but that of Timour, and formerly furnished a contingent to the paramount power in these hills of 300 armed men, and 300 hill porters. The revenue in 1815 was estimated at 8000 rupees.—*(Lieutenant Ross, &c.)*

DHAMEE.—The total revenue of this member of the Barra Thakooria, or twelve lordships, is only 4000 rupees, out of which it formerly paid a tribute to the prevailing power in the hills, besides being liable to furnish a contingent of 100 fighting men, and 100 hill porters. It contains no fortresses within its limits.

KOONYAR.—This is a small and fertile plain lying between Kothaur, Baghul, and Keonthul, formerly dependant on the last, and containing no fort. The annual value of this petty lordship is only 1800 rupees; its contingent to the ruling power was formerly 25 armed men and 25 hill porters.

MUNGUL.—This lordship consists of only a few villages in the N. E. corner of Cahlore, yielding at the utmost to the proprietor only 500 rupees, out of which 200 are paid to Cahlore.

ARKI.—The residence and head quarters of Ummer Singh, the Gorka commander, during the domination of that people among the hills between the Sutuleje and Jumna. Lat. 31° 3′ N. long. 76° 55′ E. 68 miles E. N. E. from Luddeeanna.

JOOBUL.—This petty chiefship and its dependancies Ootraj and Sarrannee, are bounded to the east by the Pabur river; to the west by Poondur and Bulsun; to the north by Bussaher, and to the south by Sirmore. As far as can be collected from the very confused accounts of the natives, Joobul has long consisted of four shares, as they are termed; one under the Rana, and three under a like number of hereditary viziers, who are probably descended from officers originally appointed and removed at the pleasure of the Rana. Why these viziers, who have done so much towards rendering themselves independent, have not completed the business, can only be accounted for from the peculiar nature of the succession, which is considered to be exclusively vested in a family rather

than in an individual; in consequence of which, although instances are frequent where a father has been dispossessed by his son, and an elder by a younger brother, there are none on record of a mere subject being raised to the throne. The settlers among these hills were wholly of the caste called Roond Rajpoots, emigrants from the south-westward, who formed states among the barbarous tribes and constituted themselves rulers. Agreeably to their established usages, none but a Rajpoot can reign over the most insignificant of them, and the obstacles to the intrusion of any other caste, are wholly and completely insurmountable. The succession is thus perpetuated in the same family, and in the same branch of that family, in furtherance of which object, little, if any increase in the number of Rajpoots is permitted. The Rana of one state marries his daughter to the presumptive heir of another, and his own heir makes a similar alliance, which is always expensive, and frequently difficult to effect. The younger sons are married to women of inferior caste, but the whole of their progeny are precluded from the sovereignty, and thus it happens, that while the blood of the reigning prince may flow through the greater part of the population, the caste essentially to rule is invariably lost in the junior branches. The utmost, therefore, that the most enterprizing vizier can do, is to make the Rana his tool; but still to keep up appearances, and contribute a trifle to his support, and hence the singular circumstance of an assemblage of states, virtually independent, yet where the more powerful pay tribute and do homage to the weaker.

The original four shares of Joobul were—

1. Burhal, under the Rana.
2. Butouree, under Danjee Vizier's ancestors.
3. Chepaul, under Praim Singh Vizier's ancestors.
4. Chayta.

Each of the second and third shares were equal to the aggregate of the first, added to the fourth. At present, by the incorporation of the 4th with the 2nd, they have been reduced to three shares, since which, one half of Joobul has been under Danjee Vizier, and the remainder unequally divided between the Rana and Praim Singh. In 1815, the Rana's share, in consequence of the interference of the British commissioner, was augmented by the addition of the pergunnah of Jukowtee, the existing divisions consequently are

	Possessors.	Estimated revenue in money.
Burhal, including Jukowtee . .	Rana Poorien Chund . .	2000
Butouree and Chayta	Danjee Vizier	5000
Chepaul	Praim Singh Vizier . . .	3000
	Rupees	10,000

The Rana also in 1815 received from Danjee a contribution of 1000 rupees, and from Praim Singh one of 600 rupees. Ummer Singh, the Gorkha commander, extorted the first year from this territory 22,000 rupees; the second, 19,000; and the third and last, 15,000: but the country was so exhausted by his oppression, that it now remains in a state of the greatest poverty, and until the deserted villages are repeopled, and the zemindars repossessed of sufficient capital, the revenue must continue at a very low ebb. After the expulsion of the Gorkhas the state of Joobul was declared independent, but the turbulent character of the people, and the incapacity of their chiefs, prevented the benefits that were expected from this arrangement. It was in consequence intended to reannex it to Sirmore, on which it had formerly been dependant. The town or fort of Joobul is situated in lat. 31° 10′ N. long. 77° 35′ E. 50 miles N. by E. from Nahan.—*(Lieutenant Ross, Public MS. Documents, &c.)*

KOTEGHUR.—This petty chiefship, by some reckoned among the twelve lordships, is bounded on the N. W. by Koomharsein; to the S. W. by Burowlee; on the south it has Bulsun, and to the east Poondur and Joobul. It was originally a dependancy of Keonthul, and afterwards of Bussaher, but has long been independent of both. Its contingent was formerly 150 armed men, and the same number of hill porters, and to the Gorkhas it paid 6600 rupees per annum. The Rana resides at Koteghur, which is a place of some strength, but there is no other fortress within its limits. This district is only separated by the Sutuleje from the independent states of Cooloo, Sookait, and Mundee, which circumstance, together with the nature of a country, thinly inhabited and intersected by deep and almost impervious dells, where every path and road affords facilities both for the commission and concealment of murder, render an efficient police almost impracticable. Lat. 31° 12′ N. long. 77° 28′ E. 50 miles N. of Nahan.—*(Lieutenant Ross, Lieutenant Walker, &c.)*

BULSUN.—This petty chiefship is situated on the left bank of the Girree river, whence it extends eastward to the frontier of Joobul, by which it is also bounded to the south; to the north it joins Koteghur. The extent of surface is very small, but yielded the Gorkhas 6100 rupees per annum. During the Nepaulese war, its Thakoor, or lord, distinguished himself by surrounding a Gorkha post and compelling the garrison of 100 men to surrender. Lat. 31° 5′ N. long. 77° 28′ E. 42 miles N. by E. of Nahan.

KUNAITOO.—This place as well as Kurungloo and Dulaitoo, were originally dependancies of Keonthul, and subsequently of Bussaher; but on the Gorkha invasion they all three shook off the yoke of the latter, since which time Dulaitoo has returned to its former subjection, while the latter two have remained independent. These three states are situated on the southern frontier of Bussaher

between that principality and the Thakoors of Koteghur and Joobul. Under the Gorkha sway Kunaitoo was charged with a tribute of 5000 rupees, Dulaitoo of 5000 rupees, while Kurungloo paid a nuzzerana, or offering, of 3650 rupees. Dulaitoo contains the forts of Kuttoo (or Wartoo) and Mustghurree; and Kurungloo that of Bagee.

POONDUR.—A remote and barbarous community among the hills, the real circumstances of which are but imperfectly known. At present it is said to consist of three divisions: 1st. Muttealla, being that portion situated east of the Gohlee stream; 2d. Gaveel; 3d. Joobur. The principal village is Muttealla, containing 35 houses or families; and there are ten other hamlets, each containing only four families. To the east of Muttealla, Poondur is separated from Joobul by a high barren hill, in which direction there are not any villages. The chief men of this division are two Seannas, named Goonea and Peretum, who, with another Seanna, or head man, exercise an undefined authority over the other inhabitants, from which frequent quarrels originate. Gaveel, containing 25 families, is the next largest village, and Joobur has 18. These three divisions of Poondur have little if any political connexion with, or dependance on each other; but on some occasions the head men act together, such as in arranging the proportion of tribute to be borne by each, or when co-operating against invasion. None of these head men, however, on account of their caste and family could aspire to the rank of Rana, being all of the Kunait division of the Chullee class, formed by intermarriages with lower castes; an unblemished Rajpoot descent being an indispensable qualification for the dignity of Rana, Thakoor, or sole ruler, of the most insignificant state among the hills.

This tract was never entirely reduced by the Gorkha power, the independent and ferocious character of the inhabitants enabling them to make a protracted resistance. During the inroads of 1810-11, and 12, undertaken more for the purposes of chastisement than settlement, the Gorkhas levied 15,000, 8000, and 5000 rupees value, by the seizure of money, grain, cattle, and property of every description, but the last year the country was utterly exhausted. During the respite it has enjoyed since the Gorkha expulsion, it has somewhat recovered by the return of emigrants, yet in 1815, the whole tract contained only 160 occupied dwellings.

This territory devolved to the British government in consequence of there being no living representative of the ancient reigning family, but its relation to the superior state is of a very anomalous and embarrassing nature, being more like the dependance of a tributary republic, devoid of internal organization, than an annexation of country amenable to the British jurisdiction, and susceptible of regular settlement. In 1816, the inhabitants of Poondur were still in the

habit of receiving from the adjacent villages of Koteghur and Joobul a sort of black-mail, as the price of their forbearing to plunder and burn. Under these circumstances, it became a public duty incumbent on the British government, to compel Poondur, should compulsion be necessary, to become an orderly and peaceable member of the hill states, the mere desire of liberty for the purpose of infesting their neighbours, not appearing entitled to much respect. On the other hand, notwithstanding its insignificant population, Poondur possesses great capabilities for maintaining a prolonged opposition, as on any hostile approach the inhabitants are accustomed to forsake their dwellings, concealing under ground their grain and such valuables as they cannot carry away, and then retire to the woods and fastnesses, where it is utterly fruitless to follow them. From these retreats they sally out during the night, cut off stragglers and out-posts, and harass small convoys. Of fire arms they possess but a very limited number, and these of the worst description; but they use the bow and arrow, and also a sort of hatchet, which they project as a missile with great force and dexterity. Sir David Ochterlony recommended the transfer of this turbulent community to the chief of Keonthul, as if left to itself it would prove a scourge to the surrounding states, and a scene of sanguinary anarchy within. The objection to this arrangement was the impracticability of inducing the people generally to submit to the rule of any single individual; but it appeared evident, that no degree of opposition likely to be made to the Thakoor of Keonthul, would require a greater exertion of military coercion than would inevitably be necessary to establish any kind of supremacy, not excepting that of the British government.—*(Public MS. Documents, Lieutenant Ross, &c. &c.)*

Saugree.—A very small independent state, situated on the banks of the Sutuleje, between Bhujee and Koomharsein.

Morni.—It is curious to observe that in the very midst of the hills between the Sutuleje and Jumna, and surrounded by Rajpoot princes, a small Mahommedan sovereignty had been created, yielding a revenue of about 5000 rupees per annum. The fort of Morni, and some others destroyed by the Gorkhas, were built by a Seid, whose descendants were only driven from thence about 45 years ago, and in 1814, actually occupied a fort named Kotaha, which the possessor Meer Jaffer contrived to maintain against all the efforts of the Seiks. On the arrival of the British army in the hills, he joined Sir David Ochterlony with a good body of irregulars, in consequence of which co-operation, the original state of Morni was restored to him.

Jounsar.—Between the Jumna and what is called the Tonse (or Tamas) lie the pergunnahs of Jounsar or Kalsee, and Bhawur, which last appears to have been formerly a component part of the first, although now distinct. For a long

time prior to the British invasion of the hills these districts had been much oppressed, for after suffering with the rest of the country under the tyrannic sway of Kurrum Perkaush of Sirmore, they were, when conquered by the Gorkhas, made over to different Sirdars, at a greater value than the country could afford, which occasioned such atrocities, that the Gorkha soldiers were allowed to seize and sell the inhabitants for ready money. During the British attack on the Gorkhas, these tracts furnished many hill porters, which not only affected the husbandry, but also prevented their trading in the natural productions, working the copper and lead mines, gathering turmeric and other articles, which resources principally enable them to pay the revenue, some of the divisions not yielding sufficient grain for their own consumption. For the cultivation of turmeric, ginger, wheat, and rice, much manure is required, the cultivator of these must consequently possess a number of cattle, while other families who have only one or two pair of bullocks, can only cultivate the smaller grains for their own subsistence. To realize any solid money, some are obliged to work in the mines, to cut small bamboos for hookahs (here a great article of trade), gather walnuts, pomegranates, and other fruits of spontaneous growth, which are in demand on the plains. If a family consequently has many working men, it can pay a considerable revenue, whereas if the land alone were assessed, there would be a great deficiency.

Jounsar is formed into 26 divisions called kuts, and Bhawur into two; each kut having a seanna or headman, besides one to each village, all of whom are also considerable cultivators. Each seanna of a kut, after agreeing for his proportion of the assessment, gives a banker of Kalsee as his security for its liquidation at the appointed periods. There are also four chief seannas, in whose families from time immemorial has been vested the general controul of Jounsar and Bhawur, as far as regards the revenue assessments and the arbitration of disputes. While these tracts were subject to the Rajas of Sirmore, being too distant from Nahan, their capital, to admit of trials and references, the chief seannas were authorized to administer justice on the following general principles, viz.—to take blood for blood, to deprive a thief of his eyes, and punish others at their discretion, by cutting off the nose, ears, or fingers, by confinement, or by the lash. The authority of husbands over their wives was nearly unlimited, as they could put them to death for adultery, as also the seducer and all his accomplices. During the Gorkha domination, except for offences against their revenue or sovereignty, no cognizance whatever was taken of those between man and man, so that rancorous feuds and blood retaliations descended from generation to generation.

After the expulsion of the Gorkhas in 1814, the British government determined

to separate the pergunnahs of Jounsar and Bhawur (both situated to the east of Tonse) from Sirmore, with the view of reimbursing the heavy expenses necessary for the protection of this mountainous region. They were then placed under Captain Birch, who proceeded to form a revenue settlement, founded on the system already in existence, which arrangement appeared to answer for the time every necessary purpose. The revenue settlement for 1815-16 was

For Jounsar	15,600
Bhawur	1,100
Customs	2,000
Total rupees	18,700

This amount was realized without difficulty, and notwithstanding the prior reputation of the inhabitants for turbulence, the commissioner in the course of the whole year had not occasion to employ a single sepoy. The roads throughout Jounsar are in many parts dangerous for foot passengers, and impracticable even for a hill poney. Great labour and expense would be required to improve them, the solid rock occasionally intervening, and must, to clear the way, be cut through. The least difficult path is in the bed of the Ormlow river, which traverses the centre of the pergunnah.—*(Captain Birch, Public MS. Documents, Sir D. Ochterlony, &c. &c.)*

Kalsee.—This is the chief mart for all the country lying between the Sutuleje and Tonse rivers, and merchandize is also brought to it from Gurwal and Bussaher. Lat. 30° 35′ N. long. 77° 40′ E. 15 miles E. by N. from Nahan. In 1815, there being no caravanserai or place of shelter for such strangers as resorted here with their goods, it was the custom for the merchants and housekeepers of the town to invite them to their houses, the consequence of which was that the stranger was entirely at their mercy as to price, it being understood among the town's people that no competition was to take place with his host, who besides extorted a commission from his guest for weighing and counting the goods. To remedy this evil, government, in 1816, ordered a serai to be constructed at Kalsee, and great inconvenience having been experienced from the want of a proper ferry boat on the Tonse at that point, there being no means of crossing the river, until above Bhawur, except in the hollow trunk of a tree, a regular ferry boat was ordered to be established, and much difficulty was experienced in dragging up this vessel to Kalsee against a rapid current, and other impediments from rocks and large stones in the bed of the river.—*(Captain Birch, &c.)*

Bhawur.—The section of this pergunnah situated to the west of the Tonse was formerly named Bucan, but now Dewgur, from being the spot where the

sect and tenets of the Mahassoo Dewtah religion originated, since which period the division of Dewgur has been considered holy land; but when the faith expanded, and the donations to the shrine became considerable, Roop Singh, the chief, made it contribute to the revenue.

According to Brahminical traditions, at a remote era of time, a man ploughing in the pergunnah of Bucan saw a snake, which, erecting itself before him, said, "I am sent by the divinity, raise near this place an image to be worshipped, call it the Mahassoo Dewtah, and it will reveal to you laws that are to be obeyed." On learning this vision of the cultivator, some Brahmins made an image, and placed it in the field where the snake had appeared, and after some time had elapsed, it was inspired to give them the following instructions, the observance of which secure the devout from the evils of the present world, and ensure their happiness in the next, viz.—

1st. Never to sleep in a bed with four legs.

2d. Never to drink pure milk. Butter-milk is permitted, but it is meritorious to abstain from eating the butter, it being more praiseworthy to burn it at the places appointed for the worship of the Mahassoo Dewtah, or demigod.

3d. Always to sacrifice the finest goats at the demigod's shrine, and if similar sacrifices elsewhere be abstained from—so much the better.

Sometime after the promulgation of these specimens of supernatural wisdom, the Brahmins removed the image to Oonooree, on the east bank of the Tonse, where it still remains, much venerated by the people, and its priesthood amply supplied with offerings. Besides the main establishment, there are in Jounsar and Bhawur many little temples dedicated to this sectarian faith.—*(Public MS. Documents, Captain Birch, &c. &c. &c.)*

ROWEEN *(Rowahin)*.—The geographical position of this extensive district is not yet clearly ascertained. A map in the possession of the Bengal government, compiled by Mr. Fraser, represents it as bounded on the north-west by the Tonse and the Pabur, and south-east by the Jumna, with the exception of a very small section situated to the south of that river, in which portion stands Burrahaut the principal town. If this map be correct, almost the whole of the pergunnahs lie to the north-west of the Jumna, although the capital be situated to the south-east of that river. After the conclusion of the campaign against the Gorkhas in 1816, the disposal of this tract of country was reserved for future consideration, which ultimately terminated in a resolution to restore it to the Raja of Gurwal or Serinagur. Independent of the general aversion felt by the British government to any increase of territory among the hills, it appeared that with reference to the large deductions to be made from the ancient territories of the Gurwal principality, it would not be expedient to deprive it of the Roween district.—*(Public MS. Documents, &c. &c.)*

GURWAL (GARHAWAL), OR SERINAGUR.

A PROVINCE of Northern Hindostan, situated principally between the 30th and 31st degrees of north latitude. To the north it is separated from Tibet by the Himalaya mountains; on the south it has the great plain of the Ganges; to the east its limits are defined by the Dauli, Alacananda, and Ramgunga rivers; and to the west by the course of the Jumna. The superficial contents may be estimated at 9000 square miles, and containing two geographical subdivisions, viz. Gurwal Proper, which occupies the whole of the lower ranges of hills, and the sources of the Ganges, comprehending the holy and mountainous region from whence that river springs. In former times this principality also included Kumaon, when Gurwal was designated by a term signifying 1¼ lacks, and Kumaon by that of 8 lacks, but it is not clearly ascertained whether these numbers had reference to revenue or population. In 1814, the Gorkhas had undisputed possession of the whole country extending northward to the dependancies of China, but since their expulsion a new division has been effected, by which it has been separated into two distinct portions; the British government having retained the Deyrah Doon, the passes of the Ganges and Jumna at either extremity of that valley, as also all the country to the eastward of the Alacananda and Bhagirathi, which last mentioned tract has been annexed to Kumaon, and the remainder restored to the expatriated Raja. The present boundaries therefore of his territories to the eastward, are the Alacananda from Rudraprayag until its conjunction with the Bhagirathi, and thence to the plains by the united streams of the Ganges, and above Rudraprayag, where the Alacananda receives the Mandakini by the latter river. All the territories to the east of that line have been permanently annexed to Kumaon.

To the southward towards Lolldong the whole face of this country is an assemblage of hills jumbled together in many forms and directions; sometimes in chains lying parallel to each other, but of no great extent, and often connected at their termination by narrow ridges running across the vallies at right angles. The summits of all are usually narrow, and of various shapes, and the distance between each range short; the vallies in consequence are so confined that in

many parts it would be difficult to find a spot large enough to accommodate a corps of 1000 men. Some of these ranges are covered with trees and always green, others are naked and stony, affording shelter for neither birds nor beasts. On the eastern borders of this province, among the lower ranges of mountains, are extensive forests of oak, holly, horse-chesnut, and fir, and beds of strawberries are also seen, equalling in flavour those of Europe. From Lolldong to the Ganges, the country forms, with very little interruption, a continued chain of woody hills, which extend eastward to an undefined extent. In these forests the elephant abounds, but greatly inferior in size and quality to the Chittagong elephant, on which account it is seldom domesticated. On the eastern borders there are hill pheasants among the mountains, but they keep near the summit, and seldom venture into the vallies, unless compelled by heavy falls of snow. Indeed, but a small part of this extensive country is either populated or cultivated, a great proportion of its surface being left in the undisturbed possession of the wild animals.

In 1796, while Gurwal, including Kumaon, existed as an independent principality, the revenues were estimated at five lacks of rupees per annum, which amount comprehended the duties on imports and exports, the land rents, &c. the working of the mines, and washing of gold. The imposts were levied on the importation of rock salt and borax from Bootan; musk in pods, chowries, hawks, and male and female slaves, from the countries bordering on Bhadrinath; from the plains, cotton cloths of all descriptions; and salt from Lahore. The above estimate was probably beyond the reality, or a most rapid decline must have taken place after the Gorkha conquest, as in 1811-12, the abstract statement of the revenue of Gurwal was as follows, viz.—

	Collections in Gorkha rupees.
Districts situated on the east side of the Alacananda	51,781
Ditto, between the Alacananda and Bhagirathi .	17,660
Ditto, across the Bhagirathi	19,875
Total	89,316
Add sayer or customs	7,909
Gorkha rupees	97,225
Deduct one-fourth	24,306
Sonaut rupees	72,919
Add the Deyrah Doon	22,264
Net receipts in Sonaut rupees	95,183

The whole people of Gurwal and Kumaon, as well as their language, are called Khasiyas, as having settled in the Khas country; but all pretend to be descended from colonies which have migrated from the south, and disclaim every connection with the original impure barbarians. West from Gurwal the term Khas is altogether rejected, and it is asserted that the impure race never held the country. Although only separated by a small river, the inhabitants of Gurwal differ much in their appearance, dress, and language, from those of Kumaon, being considerably stronger and more active. This may in some degree arise from their habits of life, a great majority of the former earning their subsistence as carriers of burthens up and down the mountains, and as attendants on pilgrims to the holy places. Even in their mode of bearing their loads, a difference is perceptible, the Kumaonies practising the low country method of placing it on their head, while the others fix it to their backs by means of slings, through which they pass their arms. This also elucidates the surface of the two countries, for in the rugged and nearly perpendicular paths of Gurwal, the method adopted in Kumaon would be impracticable. But the inhabitants of Gurwal, although stronger than the Kumaonies, appear equally devoid of the energy usually attributed to highlanders, for although oppressed by the Gorkhas, and sold by hundreds into slavery, they never made any effort to assert their independence. Yet their country is remarkably strong, the mountains being lofty and precipitous, and separated at their bases only by deep water-courses and streams, formed by the numerous rivulets and torrents which pour down their sides.

The Bhagirathi and Alacananda, which by their junction at Devaprayag form the Ganges, are the largest rivers of Gurwal. The first has a course from north to south, and the latter from north-east to south-west, and towards them all the other streams have a natural inclination. The Bilhang, which falls into the Bhagirathi, the Mandakini, the Pinden, the Mandaioki, the Birke, and the Dauli, all of which join the Alacananda, may be denominated streams of the second order. Of these, some approach in magnitude to the river they unite with; a majority have their sources in the Himalaya mountains, which one (the Dauli) actually penetrates, and is certainly the remotest source of the Ganges. None of these streams being fordable, they are crossed by rope and platform bridges, at the most convenient points of communication, the masses of rock and stones by which their channel is encumbered preventing in most places the use of boats. The roads are merely footpaths, carried along the slope of a mountain, in the direction of the principal streams and water-courses. Those leading to Bhadrinath are annually repaired for the accommodation of pilgrims, but they are almost impracticable for all sorts of cattle, the only sure conveyance for goods and military stores being by means of the hill porters. Serinagur, the

capital, is the only town of note, next to which comes Barahaut, the modern residence of the Gurwal Raja, but the province abounds with celebrated places of worship, which seem to have been held sacred among the Hindoos for many ages, although there is reason to suppose that the conversion of the inhabitants to the Brahminical faith is an occurrence of no great antiquity. Four of the five places named Prayag, or holy junctions of rivers, all celebrated for their sanctity and sin-dispelling qualities, are within the limits of this miserable principality, as is also the source of the most revered of rivers, and hence named Gang-gotri, or the source of the river.

The country now called Gurwal (Garhawal or Gar), at least in part, formerly belonged to a petty chief of low birth, who resided at Chandpoor, and paid tribute to Karuvirpoor, the capital of a dynasty, which has long since disappeared. About 360 years ago, a Rajpoot came from the plains and entered into the service of the Chandpoor chief, whom he subsequently expelled, but Gurwal continued tributary to some of the neighbouring and more powerful of the hill states until the reign of Mohiput Sah, who declared himself independent, built Serinagur, and made it his residence, owing to which circumstance, his descendants have been usually known to Europeans as the Serinagur Rajas. This chief was succeeded by his son, Syam Sah, who died without male issue, and was succeeded by Futteh Sah, his uncle's son, who incurred an indelible stain by delivering to Aurengzebe one of that emperor's brothers, who had taken refuge in the mountains, as a reward for which perfidy, he received the jaghire of Doon and Chandi, two low-country estates. This chief also considerably extended the Gurwal territories to the north, where penetrating into Tibet along the Niti pass, he exacted a tribute from the Raja of Deba or Dapa, which continues, although not to the original amount (which exeeded five pounds weight of gold), to the present day. His grandson, Pradipa Sah, who came to the throne at five years of age, reigned 75 years, during which he had several wars with Nudjiff Khan, who then governed the petty remains of the Mogul empire. His son and successor was Lalit Sah, who made his younger son, Pradyumna, Raja of Kumaon, which chief afterwards succeeded also to Gurwal. After the conquest of Gurwal, the Gorkha commanders, in concert with Harsha Deb, a turbulent Brahmin, attacked Gurwal, and after a contest of two years, were on the point of succeeding, when they were recalled to Catmandoo in consequence of the approach of a Chinese army. When General Kirkpatrick visited Nepaul, in 1793, the Gorkhas had reached, but had not, as then asserted, subdued Gurwal, which event cannot be dated earlier than 1803, in which year, Ammer Singh Thapa, was detached with 3000 musqueteers, and an equal number of irregulars, to extend the Gorkha dominions to the westward. No pretext was ever held out

for this attack, nor does it appear that the natives of India generally ever considered a pretence for the commencing of a war necessary or incumbent, although since their diplomatic intercourse with Europeans, they have collected and occasionally make use of many very good observations on the subject. The above force being thus suddenly directed against Gurwal, the Raja, Pradyumna Sah, unable to oppose an effectual resistance, retired with his family into the British territories, where, having sold the family throne for 150,000 rupees, he raised some troops, returned to the Deyrah Doon, and fought a battle with the Gorkhas, in which he was defeated and slain. His family, however, escaped, and in 1814, Sudarsan Sah, the undoubted heir of the family, was with Sir Edward Colebrooke, at Futtehghur.

During the war of the above year, between the British and Gorkhas, the entire apathy and neglect of the exiled Raja, his family, and adherents, towards contributing by their exertions to its success, was such, as left the country at the disposal of the British government, unshackled by any engagement resulting from the conditions on which the Raja was invited to join and co-operate, and Gurwal might safely be viewed as a country conquered from the Gorkhas, by the unaided efforts of the British government. The latter, however, did not take advantage of that circumstance, further than to complete, with such variations and extensions as expediency might suggest, the original intention entertained, and carefully made known to the Raja, of retaining the Deyrah Doon, including the ferries on the Ganges and Jumna, together with the territories lying to the east of the Bhagirathi and Alacananda, as boundary streams. The question respecting the extensive district of Roween, was reserved for future consideration, which ultimately terminated in its restoration to the Raja, whose hopeless condition a short time back, must have precluded all contemplation of ever recovering any fraction of his hereditary dominions. The aggregate revenue of the territory thus restored, including the district above mentioned, amounted to 40,000 rupees per annum, subject to no other charge than the expense of the civil administration, and of the Raja's family and household; the British government undertaking the military protection, and all other contingents arising from the connexion with Gurwal. The Nepaulese rulers had counted the houses and villages in the portion given up to the Raja, and according to one report, they amounted to 1129 villages, and 5144 houses, which at five to a house would give 25,720 for the number of inhabitants; but this appears a singularly scanty population for so extensive, and in many places fertile, tract of country. By the adoption of the Alacananda for the eastern boundary, the town of Serinagur, the ancient capital, fell within the territory reserved by the British government, in

consequence of which, the Raja, after some consideration, fixed his residence at Barahaut, where the details of his civil government are conducted by his own officers, and the expense defrayed from his own resources.

Previous to the re-establishment of the Raja, a sunnud was delivered to him, specifying the conditions of the grant, which were, that he should govern his subjects with lenity and justice, promote agriculture and commerce, and abolish the traffic in slaves. It was also stipulated that he should not alienate or mortgage any portion of his territory without permission; that he should furnish hill porters and supplies when wanted, and generally perform all the obligations of allegiance and fidelity; in return for which, he would be protected by the British troops, which were, however, only to be employed for the maintenance of public tranquillity, and for strengthening his authority when the ordinary local establishments were found insufficient. It was thought advantageous that the least possible degree of interference in the details of the internal administration should be exercised by the British government, but that its advice and assistance should not be withheld, nor even its direct interposition when necessary to check mismanagement or prevent the recurrence of anarchy and confusion.

Besides the Deyrah Doon, valued at 22,264 rupees per annum, the other sections of Gurwal annexed to the Kumaon district, were valued at 37,000 rupees per annum, at a fair and moderate assessment, exclusive of the Sayer or variable imposts. The mines of pergunnah Dhunpoor are of copper, and in 1816, were leased for one year at 1850 Furruckabad rupees. In that year none of the mines in pergunnah Nagpoor were worked, but it appeared from accounts shewn to the commissioner, that the principal mines, which are of copper, had yielded 52,000 rupees in the year immediately preceding the Gorkha invasion. During the confusion, consequent to that event they were abandoned, and have since been choked up with rubbish, to recover them from which condition would require more capital than a native miner usually possesses. It was soon discovered that a disproportionate quantity of rent-free land was attached to temples and other religious buildings, the resumption of which might cause an impression unfavourable to the character of the British government for liberality and toleration, in matters connected with the faith and religious usages of all classes of their native subjects. It was in consequence determined that the revenues of the pergunnahs so appropriated should be continued, provided that the commissioner was satisfied they would not be diverted from their original purpose, and, as too frequently happens, converted to a source of individual emolument. The repair of the road from Serinagur to Bhadrinath also appeared an object of some importance, as encouraging the resort of a greater number of pilgrims, and

thereby promoting the intercourse and traffic between the plains and the immense hills whence spring the sources of the Ganges.—*(Raper, Public MS. Documents, F. Buchanan, Trail, W. Fraser, Hardwicke, &c. &c. &c.)*

SERINAGUR.—The capital of the province of Gurwal, situated in lat. 30° 11′ N. long. 78° 44′ E. 38 miles E. N. E. from Hurdwar. The valley of Serinagur extends about a mile and a half to the eastward, and the same distance to the westward of the town. The river Alacananda enters the valley near a village named Seerkote. Its course here is nearly east and west, and the breadth of the channel, from bank to bank, about 250 yards; but in the dry season the stream does not exceed 80 or 100 yards. At the western extremity of the valley the current strikes with violence against the rocky base of the mountain, near to which it is crossed on a rope bridge, or joolah, suspended across the river, here 80 yards broad, from posts erected on each side. From the appearance of the river, it is probable that canoes or floats of timber might pass down at all seasons of the year. The aspect of the surrounding mountains is very barren, exhibiting a rocky, sterile soil, where the little vegetation that is produced is soon parched up and disappears.

The town of Serinagur occupies nearly the centre of the valley, and is in length about three quarters of a mile, but much less in breadth, its form being elliptical. The houses are of stones roughly and irregularly put together with common earth, generally raised to a second floor, and all covered with slate. They are so crowded together as to leave little more space for the street than is sufficient for two persons to pass. The house of the former Rajas is in the middle of the town, and is the largest, being raised to a fourth story, and built of coarse granite. The ground floors of the houses are used as shops, and the upper stories for the accommodation of the family. The encroachments of the Alacananda, the earthquake of 1803, and the Gorkha invasion, all combined to hasten the decay of this town, which, when taken possession of by the British in 1815, was in a very ruinous condition. The inhabitants consist chiefly of descendants of emigrants from the low countries, and the leading persons are the agents of the banking houses at Nujibabad and in the Doab, who are employed in the sale and exchange of merchandize and coins. Formerly these persons resided here only eight months of the year, quitting the hills and returning to their homes at the commencement of the rainy season. The traffic in silver and specie forms one of the most profitable branches of commerce, and is carried on to a considerable amount.

The other articles of mercantile speculation are the produce of the hills, and the imports from Bhote and Tibet in transitu to the plains; for the population of the province is too scanty to consume any large quantity of any article what-

ever. The produce of the hills consists of a coarse hempen cloth, hemp, lead, copper, drugs, gums, wool, and a sort of coarse woollen cloth. From Bhote are received chowries or cow-tails, musk in pods, saffron, borax, salt, drugs of different kinds (among which is the curcuma zedoaria), and a few shawls which come by that circuitous route from Cashmere. Hawks are also brought down from the hills, and gold from the table land of Tibet. In exchange for these commodities, the following supplies are received from the low countries, viz. coarse cotton and woollen cloths, silks, spices, Lahore salt, sugar, and tobacco. The whole trade, however, of the capital is quite insignificant, as most of the above articles find an easier channel through the hills to the eastward, and by the town of Almora. Fruit, such as apples, pears, strawberries, grapes, apricots, peaches, nuts, and barberries, is abundant, all of which, and many more, grow wild among the hills. The grapes are said to be as large as those that have been regularly cultivated.

On the opposite side of the river at the village of Ranihaut is a temple sacred to Raja Ishwara, which is principally inhabited by dancing women. The initiation into this society is performed by anointing the head with oil taken from the lamp placed before the altar, by which act they make a formal abjuration of their parents and kindred, devoting their future lives to prostitution. Among the items of eleemosynary donations distributed to Brahmins and others by the old governments, and continued under the present regime by the British, the principal in amount is 512 rupees, which is given to various tribes of religious mendicants, who frequent a melah or fair held annually near to Serinagur.—*(Raper, Hardwicke, Trail, &c. &c. &c.)*

ALACANANDA RIVER.—This river springs from the Himalaya mountains, and joins the Bhagirathi at Devaprayaga; the junction of the two forming the Ganges. A very short distance to the north of Bhadrinath, the breadth of the Alacananda does not exceed 18 or 20 feet; the stream shallow and moderately rapid. Further up, the stream is concealed under immense heaps of snow, which probably have been accumulating there for ages. Beyond this point travellers have not dared to venture, although the Shastras mention a place called Alacapura, the fabulous city of Cuvera, the Plutus of Hindoo mythology. At the junction abovementioned at Devaprayaga, the Alacananda is the largest river of the two, being 142 feet in breadth, and rising in the rainy season 46 or 47 feet above the low water level. At Ranibaugh the breadth of the Alacananda is from 70 to 80 yards, with a current of seven or eight miles in the hour.

In this river are a great many fish of the roher species (cyprinus denticulatus), four or five feet in length, which are daily fed by the Brahmins, and some are so tame as to take bread out of the hand. There is also a species of fish named

Soher, six or seven feet long; the scales on the back and sides are large, of a beautiful green, encircled with a white golden border; the belly white, slightly tinged with a gold colour; the tail and fins of a dark bronze. The flavour of this fish is equal to its external beauty, being remarkably fine and delicate.—*(Raper, &c.)*

Barahat.—This is the modern capital of the Gurwal Raja, and is said to be about 20 miles distant from Serinagur, the ancient metropolis, but its exact situation is not yet satisfactorily ascertained.

Deyrah Doon.—A valley in the province of Gurwal, situated between the Jumna and Ganges rivers, which, by the treaty concluded with Nepaul on the 2d December, 1814, and ratified on the 4th of March, 1815, was ceded to the British, and subsequently annexed to the northern division of the district of Saharunpoor, under suitable provision for the administration of that tract framed with reference to the actual condition of the inhabitants. This valley or strath having been a jaghire from Aurengzebe to Futteh Sah, the reigning Raja of Gurwal, belonged properly to the throne of Delhi, but on the invasion of Gurwal in 1803, it was seized on by the Gorkhas along with the rest of the country. In 1816 the estimated value of the Deyrah Doon was 22,264 rupees per annum; but it was known to have produced a much larger revenue formerly, and it is probable a few years of tranquillity will restore its prosperity and augment its productive revenue to its former amount of 50,000 rupees. In considering the value of this Doon, however, it must not be examined with advertence to the mere amount of its revenue, but also with reference to its importance in a military and political point of view, as connecting the British territory east of the Ganges within the hills, with the Kardeh Doon beyond the Jumna, and thus by means of the occupation of Malown and Subhatoo, and eventually of a fortress in Sirmore, furnishing a strong and uninterrupted line of defence from the Cali to the Sutuleje.—*(Public MS. Documents, &c. &c. &c.)*

Kalunga *(or Nalapani)*.—A fortress in Gurwal, 26 miles N. from Hurdwar. Lat. 30° 20′ N. long. 78° 6′ E. In the valley of Detra, a little to the north-east of Kalunga, are many caves inhabited by a race of people nearly in a state of nature. These excavations extend for some distance into the rock, and are frequently a considerable height from the ground, being ascended to by rope ladders. When entered they are found to be low, narrow, and very dark, having no aperture but the entrance. The food of these troglodytes consists chiefly of rice of a remarkably large grain; and their speech, the dialect named by the Bengalese, the Pahari Zubaun, or hill language.

In October 1814, this place was besieged by the army under General Gillespie, who attempted to carry it by storm on the 31st of that month, but the assailants

were repulsed with the loss of 24 killed and 195 wounded; the general himself being among the number of the slain. On the 27th of November of the same year, it was again assaulted by the British forces under Colonel Manby of the 53d, when a second repulse was experienced and with augmented slaughter, the loss amounting to 37 killed and 444 wounded. Notwithstanding their success in these two instances, the garrison, although they had scarcely suffered any loss, were so intimidated by the preparations for a third assault, that they fled out of it during the night of the 30th of November 1814.—*(Public Journals, &c. &c.)*.

DEVAPRAYAGA *(The Union of the Gods)*.—This is one of the five principal prayagas (holy junctions where two rivers meet) mentioned in the Shastras, and is considered by all the Brahminical Hindoos as a spot peculiarly sacred. Lat. 30° 9′ N. long. 78° 33′ E. 12 miles west from Serinagur. The town stands at the confluence of the rivers, and is built on the scarp of a mountain about 100 feet above the water. The mountain rises 8 or 900 feet above the town. The houses are in general two stories high, built of large stones, with a coarse limestone cement, and covered with a sloping roof of shingles. In the upper part of the town stands a temple sacred to Raghunath or Ramachandra, constructed of large pieces of cut stone piled up without mortar, in height about 60 feet. The presiding deity is an image about six feet high, cut in black stone, the lower part of which is painted red. The town contains from 200 to 250 houses, inhabited by Brahmins of different sects, but principally those of Poona and the Deccan. Twenty-five villages were conferred in jaghire by the Gurwal Rajas, and afterwards continued by the Gorkhas; but in 1809, the annual produce did not exceed 1200 rupees, a sum very insufficient for the maintenance of the numerous officiating priests. Both town and temple suffered much by an earthquake in 1803; the last was subsequently repaired at the expense of Dowlet Row Sindia. The resident Brahmins, being very ignorant persons, can give no information when, or by whom, the edifice was erected; the only point they are quite certain of is, that it has been in existence 10,000 years.

The sacred junction is formed by the streams of the Bhagirathi and Alacananda rivers, the last before their confluence being the most considerable stream, with a breadth of 142 feet, and during the rainy season a depth of 46 or 47 feet above the low water level. The breadth of the Bhagirathi is 112 feet, and it is said to rise 40 feet during the rains. The union of these two currents forms the Ganges, the breadth of which immediately below the junction is 80 yards.—*(Webb, &c.)*

RUDRAPRAYAGA.—A Hindoo place of pilgrimage in the province of Gurwal, where the Alacananda joins the Caligunga, a large stream which rises in the mountains of Kedar, and in the Shastras is denominated the Mandakini. The

confluence of these two rivers at this place is one of the five principal prayagas, or holy junctions, mentioned in the sacred books of the Hindoos. Lat. 30° 18′ N. long. 78° 59′ E. 19 miles N. E. from Serinagur.

CARNAPRAYAGA.—A village in the province of Gurwal, situated at the confluence of the Alacananda with the Pindar river. Lat. 18° 16′ N. long. 79° 12′ E. 30 miles E. by N. from Serinagur. This is another of the five prayagas, or holy junctions, mentioned in the Shastras, and considered the third in point of consequence. The village consists of only six or eight houses, with a math, or shrine, in which is placed the image of Raja Carna.—*(Raper, &c.)*

NANDAPRAYAGA.—This is the most northerly of the prayagas, or holy junctions, and is formed by the confluence of the Alacananda with the Nandakini, a small river flowing from the south-east. Lat. 30° 20′ N. long. 79° 18′ E. 38 miles E. N. E. from Serinagur. There was formerly a temple and small village near the spot, but no remains of either are now to be seen. A few grain dealers occasionally fix their temporary shops here; and, as a substitute for a temple in a place of such sanctity, a few loose stones are piled up, on which some Hindoo images are exposed for the adoration of pilgrims. The fifth holy junction is at Allahabad, where the Ganges and Jumna unite, named emphatically, Prayaga, or the junction.

SOURCES OF THE GANGES.—In the old maps this mountainous region is named Badrycazram (Vadarica Asrama), which signifies the bower of Vadarica trees; but until lately had never been explored except by some wandering Hindoo devotees, searching for the sources of their sacred river, here concealed from view by mounds of never-melting snow. The face of the country is composed of the third ridge of mountains from the plains, the fourth or highest range being that which separates Hindostan from Tibet, or Southern Tartary. No variety of surface therefore can be expected, hill succeeding hill, and precipice precipice, with chasms filled with drifted snow, until at length the highest range is attained, the descent from which to the north is comparatively with the other so gentle, that it has been always described as table land. Through these mountains there are three communications, by which salt is brought from Tibet; one a little way west of Gangoutri, which is difficult; the other two lead from the vicinity of Bhadrinath. That by Manoo is said to have no supply of fuel; but the passage by Niti is reckoned the best through the Himalaya in these western parts, and will probably soon be so improved as to render this hitherto formidable ghaut of very easy access. Rock crystal is said to be found in the vicinity of the snow, where, although the cold is very intense, many sheep are pastured.

By the hill natives and low country Hindoos the whole tract of country close to the highest ridge of Himalaya is termed Bhot, and the descriptions of the

territory similarly situated, given under the articles Nepaul and Bhutant, strictly apply to this region also, both with respect to its physical appearance, and to its animal, vegetable, and mineral productions. Vyas, the great legislator of the Hindoos, together with many thousand saints and sages of the early yugs or ages, are supposed by that people to be still alive in a large cavern, somewhere in this remote and sacred region, but the place of their domicile has never yet been discovered by their wandering votaries, who continue, notwithstanding, patiently to seek what they are doomed never to find.

GANGOUTRI *(Ganga Avatari)*.—A celebrated place of Hindoo pilgrimage, situated among the Himalaya mountains, near to which the river Ganges issues into day from under an immense mound of snow, estimated by Captain Hodgson, to be situated 12,914 feet above the level of the sea. Lat. 31° 4′ N. long. 78° 55′ E. 62 miles N. by E. from Serinagur.

On the 5th of May, 1808, Captain Raper's Hindoo Moonshee (name wanting) reached this remote place, when on the banks of the Ganges he found a wooden temple containing the footsteps of the goddess (the Ganges) visibly marked on a black stone, and also three pools named Surya (the sun) Coond, Vishnu Coond, and Brahma Coond. These pools are in the Ganges, being names assigned to distinct portions of the river where pilgrims bathe. The last mentioned is 40 cubits wide and two deep, and consist of pure Ganges water unpolluted by any other stream. Bhagirathi Sila is a large rock in the river, on which King Bhagirathi worshipped the deity. At this place the river came from north seven points east, with very little current; snow lay on all sides, and almost no trees to be seen but the birch. A large temple, roofed with wood, contained an image of the Ganges in red stone, a small female figure of silver, images of Siva and Parvati in red stone, as also of Bhagirathi, Annapurna Devi, Vishnu, Brahma, and Ganesa. A Brahmin then attended here from the 12th of April to the 14th of July; but the place had few visitors, except the different classes of religious mendicants.

At Gangoutri the breadth of the Ganges is said to be from 15 to 20 yards, the current moderate and not above waist deep. Two miles further on is the place called the cow's mouth, which is a large stone in the middle of the river, the water passing on each side and disclosing a small piece above the water, to which fancy may attach the idea of a cow. In 1808, Lieutenant Webb and his party approached within 16 or 18 miles horizontal distance of this place; but on account of the extreme difficulty of the road, and want of time, could proceed no further. The short distance above mentioned was reckoned a journey that would occupy six or seven days. The pilgrims and other persons in the vicinity, who gain a livelihood by bringing water from the spot, reported that the road

beyond Gangoutri was passable only for a few miles unto where the current became concealed under heaps of snow, which no traveller had ever surmounted, or could surmount.

The pilgrimage to Gangoutri is considered a great exertion of Hindoo devotion, the accomplishment of which is supposed to redeem the performer from troubles in this world, and ensure a happy transit through all the stages of transmigration which he may have to undergo. The water taken from hence is drawn under the inspection of a Brahmin, to whom a trifling sum is paid for the privilege of taking it, and much of it is offered up by, or on the part of the pilgrim, at the temple of Baidyanath, a celebrated place of worship in the Birboom district, province of Bengal. The specific gravity of this river is said to exceed that of its neighbour, the Alacananda, according to Hindoo belief, and is so pure, as neither to evaporate, nor to become corrupted by being kept.—*(Captain Raper's Moonshee, Raper, Webb, &c.)*

Rehtul.—A small village containing 35 houses built of wood, and two or three stories high, situated on the east side of the Bhagirathi. Lat. 30° 48′ N. long. 78° 20′ E.

Bhairava Math.—A Hindoo place of worship among the sources of the Ganges, eight miles W. S. W. from Gangoutri.

Kedarnath *(Kedara Natha)*.—A Hindoo temple among the Himalaya mountains. Lat. 30° 53′ N. long. 79° 18′ E. 61 miles N. E. from Serinagur. In 1818, Captain Webb found the height of the temple to be 11,897 feet above the level of Calcutta.

This place lies about 14 or 15 miles direct distance to the W. N. W. of Bhadrinath, but the intermediate hills are inaccessible from snow, so that travellers are obliged to take a circuitous route by the way of Josimath. The road to Kedarnath is much obstructed by, and in some places leads over, beds of snow extending for several miles. By the time the journey to Kedarnath is completed, Bhadrinath is ready to receive visitors, who, having paid their devotions, return by the road of Nandaprayaga and Carnaprayaga, and thus conclude the grand circle of pilgrimage. The sacred object of worship here is a misshapen mass of black rock, supposed to resemble the hind-quarters of a buffaloe, regarding which a most absurd legend is narrated by the officiating priests. The sins of the flesh may also be expiated by self-sacrifice. In effecting this the devotee is conducted by the Brahmins to the gorge of a snowy defilé, where they quit him, leaving instructions to proceed forwards until he reaches a tremendous precipice, over which he is directed to leap. When Captain Webb visited Kedarnath, in 1818, he found there three females who had quite recently

had the desperate resolution to go in search of the precipice but in vain; indeed its existence is probably a mere fable. One of them died from the effect of the intense cold immediately after her return, another was likely to survive, but with the loss of both feet and one hand; the extremities of the third were in such a state of mortification that a speedy death was all she could wish for.

Aghora is a name of the deity Siva, and Aghora Panties are a kind of mendicants suspected of many strange practices, and amongst others of cannibalism. According to Hindoo notions, when these devotees set out on this northern pilgrimage, they first receive an incantation (named Aghora Mantra) from a gooroo or spiritual guide, and also another to enable them to reach Kedarnath. Here they are supplied with a second incantation, which assists them to reach a temple 16 miles beyond Kedarnath, where they receive a third of so potent a nature, that they are enabled to brave the frost and precipices, and reach Cailasa, the residence of their deity.—*(Webb, Raper, Ward, &c.)*

JOSIMATH *(Jyotimata)*.—A village among the sources of the Ganges, situated near the junction of the Dauli with a mountain torrent named the Vishnu. Lat. 30° 33′ N. long. 79° 40′ E. This place contains from 100 to 150 houses, neatly built of grey stone, and roofed with shingles. They are raised to the height of two or three stories, and the streets are paved, although in an irregular manner. On the slope of the hills there is a line of water mills, placed about 20 yards from each other. The water that turns them is supplied by a stream which flows down the mountains, and having passed through the upper mill, is conducted to the next by a communication of troughs made of hollowed trunks of firs. The sides of the mountain in the vicinity are overspread with forests of oak, while their summits are covered with a species of fir. At a village called Sellang, belonging to Bhadrinath, the whole scarp of the mountain, from the base to near the summit, is laid out with fields of wheat, barley, and other species of grain.

At Josimath is the house of the high priest of Bhadrinath, who resides here during six months of the year, while the temple at that place is shut up. On the commencement of the cold season, when the snow begins to accumulate among the mountains, all the inhabitants quit the neighbourhood of Bhadrinath, and take up their residence at this place. Adjoining the priest's house is a temple of Nara Singh, one of the incarnations of Vishnu. It was placed here by a Brahmin of the Josi (Jyotish) class, and the town has since adopted its appellation in honour of the idol. Here are also small temples with images of Vishnu, Ganesa, Surya, and Nau Devi, or the boat goddess.—*(Raper, &c.)*

BISSENPRAAG *(Vishnu Prayaga)*.—A village or hamlet close to Josimath,

situated at the junction of the Alacananda with the Dauli. Lat. 30° 34′ N. long. 79° 40′ E. 70 miles N. from Almora. Notwithstanding this place is situated at the confluence of two rivers, it is not held in much veneration, and no particular ablutions or ceremonies to be performed here, are enjoined in the Shastras.

BHADRINATH (*Vadarinatha*).—A town and temple situated on the west bank of the Alacananda river, in the centre of a valley about four miles in length, and one in its greatest breadth. Lat. 30° 43′ N. long. 79° 39′ E. 80 miles N. from Almora in Kumaon. The town is built on the sloping bank of the river, and contains only 20 or 30 huts, for the accommodation of the Brahmins and other attendants of the temple, dedicated to the Vishnu. The structure of this edifice does not correspond with the reputed sanctity of the place, for the support of which large sums are annually received, independent of the land revenue appropriated for its maintenance. It is built in the form of a cone, with a small cupola, surmounted by a square shelving roof of copper, over which is a gilded ball and spire. The height of the building is 40 or 50 feet, and the era of its foundation too remote to have reached us even by tradition; it is consequently supposed to be the work of some superior being. This specimen of Hindoo divine architecture was too weak to resist the shock of an earthquake about 17 years ago, which left it in so tottering a condition, that human efforts were judged expedient to avert its total ruin. The means of procuring these were supplied by the Maharatta chief, Dowlet Row Sindia, at whose expense the temple was nearly rebuilt.

At Bhadrinath there is a warm bath supplied by a spring of hot water that issues from the mountain, with a thick steam strongly tainted with a sulphurous smell, and close to it there is a cold spring. Besides these there are many other springs, having each their peculiar virtues and names, which are turned to good account by the Brahmins. In going the round of purification, the poor pilgrim finds his purse lessen as his sins decrease, and the numerous tolls that are levied on this high road to paradise may induce him to think, that what is reputed the straightest path is not the cheapest. The principal idol, Bhadrinath, is about three feet high, cut in black stone or marble, dressed in a suit of gold and silver brocade, the head and hands only being uncovered. His temple has more beneficed lands attached to it than any sacred Hindoo establishment in this part of India. In 1808 it was said to possess 700 villages, situated in different parts of Gurwal and Kumaon, which are all under the jurisdiction of the high priest, who holds a paramount authority, nominally independent of the ruling power.

The selection for the office of high priest is confined to the castes of Deccany Brahmins of the Chauli or Namburi tribes. In former times the situation was a permanent one, but after the Nepaulese conquest, the pontificate was put up to

sale, and disposed of to the highest bidder. The territorial revenue probably forms the least part of the riches of this establishment; for every person who pays his homage to the deity is expected to make offerings in proportion to his riches. In return for these oblations, each person receives what is called a presad (a little boiled rice), which is distributed with due regard to the amount of the offerings. A large establishment of servants of every description is kept up, and during the months of pilgrimage, the deity is well clothed, and fares sumptuously; but as soon as the winter commences, the priests take their departure, until the periodical return of the holy season. The treasures and valuable utensils are buried in a vault under the temple, which was once robbed by a few mountaineers, who were afterwards discovered, and put to death. The Brahmins, who officiate here, are chiefly from the Deccan, and do not colonize. The number of pilgrims who visit Bhadrinath annually is estimated at 50,000, the greater part being religious mendicants and devotees, who come from all parts of India. All these people assemble at Hurdwar, and as soon as the fair is concluded, take their departure for the sacred fane. Their progress, however, is often impeded, but their merit proportionally augmented, by the lingering of the winter, and consequent difficulty of access. On the 29th of May, 1808, masses of snow 70 feet thick still remained undissolved on the road to Bhadrinath, and the tops of the high mountains were covered with snow which remains undissolved throughout the year.

A great majority of Hindoos, who know nothing of Bhadrinath, except from books, imagine that many holy persons have retired to this place, where they have been living for several thousand years in quiet expectation of better times. To pilgrims who come here in expectation of meeting with these personages, a cavern is pointed out as the place of their residence, but as the excavation is filled up with snow, there is no danger of its inhabitants being disturbed until the return of the golden age.—*(Raper, F. Buchanan, &c. &c.)*

Mana.—This place stands at the north-eastern extremity of the former Gurwal territory, close to Bhadrinath. Lat. 30° 46′ N. long. 79° 39′ E. In 1808, Mana consisted of about 150 houses of two stories, built of stone and covered with small deal plank. They were, however, only habitable in the summer, for the winter season buried them in snow, and compelled the population to migrate to a less rigorous climate. The inhabitants exhibit the Bhootea figure and countenance.—*(Raper, &c.)*

THE DISTRICT OF KUMAON *(Kumau)*.

This was a Hindoo principality of some antiquity, bounding with that of Duti on the east, the boundary line being the Cali river. On the west it was separated

from Gurwal by the Ramgunga, and extended a considerable way into the plains of Bareily, but most of the low country districts had many years ago been appropriated by the Mogul functionaries from Delhi. The modern district of Kumaon, as regulated since the British conquest in 1815, comprehends the whole tract of country between the Ganges and Cali, from the plains to the highest pinnacle of the Himalaya, which space includes a large portion of the Gurwal province south-east of the Alacananda, while the Cali river on the east forms a natural and well defined boundary towards Nepaul. The other geographical divisions are Kumaon Proper, Painkhandi, and Bhutant, within the limits of which last is the pass of Niti, supposed to have been the earliest and most frequented route into Chinese Tartary. The area of the whole may be estimated at 7000 square miles.

Kumaon Proper is separated from the Gurwal province by a range of mountains, in which stands the village of Chiring. Lat. 30° 6′ N. After passing this chain of hills the contrast is remarkable. The hills of Kumaon appear to rise in a regular gentle acclivity from their bases, and the soil is of rich earth, giving nourishment to fine verdure and extensive forests. The country also divides into rather spacious vallies, rendered fertile by tillage, and the cultivation is more extended and carried further up the hills than in Gurwal, with a denser population. Several villages on the frontier were formerly divided, one half belonging to Gurwal, and the other to Kumaon; an arrangement that does not appear founded in good policy. The vallies are particularly suited for the production of rice, as the numberless mountain streams, descending in every direction, enable the cultivator to irrigate the whole of the lower lands, which are thereby rendered independent of the seasons. The higher lands are used for the cultivation of wheat, barley, and various small grains, which being raised in a redundant quantity form an article of traffic with Bhutant.

There are several passes into Kumaon from the districts of Bareily and Moradabad, but those leading through Cossipoor and Rooderpoor are considered the best, and are the most frequented. The first leads by Chilkea, where an annual fair is held, to which the hill people resort in great numbers; similar meetings also occur at Bhagesur, on the banks of the Cali, on the 10th of January, 9th of February, and 2d of March, each continuing ten days, and were frequented by merchants from Bhote and the low countries, who here exchanged their different commodities. In 1802, the cloths which met with the readiest sale were such as had distinct colours on each side, as rose and white, red and grey, and green and light brown. Some European articles of a coarse quality were also occasionally in demand, such as knives, scissars, wine glasses, tumblers, spying and looking glasses, spectacles, and cheap enamelled watches. The staple export from this southern frontier has always consisted of timber, found in the

immense forests that skirt the border, where the Saul forests are of great extent, and produce some of the best timber of that species in India. Owing to their elevated situation, the trees are more free from the heart-strake than those of Bengal, and are also less abundantly supplied with sap. In other respects their site is objectionable, as being of such difficult access as to render it necessary to convert them into planks on the spot.

In the fir forests, about 30 miles N. E. of Cossipoor, some of the spars are from 20 to 23 inches in diameter, and from 60 to 70 feet clear of the branches, the grain strong, and full of turpentine. These also grow in places almost inaccessible, and have to be conveyed down a nearly perpendicular height of 500 feet. These spars are fit for mizenmasts, topmasts, and topsail yards, and some few for lower yards of 800 ton ships, or even lower masts for ships of that size. One master builder who examined them declared the Kumaon firs differed materially from those of Europe, being much stronger and almost as heavy as teak. Rosin, turpentine, Doedwar oil, and hemp of an excellent quality, are also procurable among the Kumaon hills. The forests on the banks of the Ramgunga river likewise contain firs suitable for the lower masts of a 400-ton ship. One of these forests is situated about 20 miles within the hills on the eastern side of that river, its nearest end being two miles distant, but the only practicable passage is the bed of a torrent, through which the logs must be conveyed from a height of above 2000 feet. On the banks of the Ramgunga, which has several considerable falls, there are some very fine forests of saul trees, but their produce could only be conveyed away by being first cut into planks, pipe staves, and pieces of small dimensions. The upper mountains produce copper, lead, iron, and the Panar river gold, but there is no mine of consequence. The parts to the north are cold, but yield pasture for numerous flocks of sheep, and in summer much intercourse is carried on with the country subject to China, which empire in the Khas dialect is named Hung.

Viewed from a distance, the towns and villages of Kumaon present a neat appearance, but on a nearer approach that impression is removed by the sight of the dust and filth that surround them. The houses are usually constructed of large masses of stone, and are roofed with slate. They are all two stories high, the lower being appropriated to the cattle, and in shape are narow and very long, many of them exposing a front of 60 or 70 feet. The back part of the house is entirely shut up; the front of the upper story has frequently an enclosed verandah about three or four feet broad, extending the whole length of the front. The roads leading through the villages consist usually of a stone causeway, about three feet high and two broad, extending through the centre of the street, from which there are small raised paths leading to the upper apartments of the houses, and forming with the central parapet a sort of en-

closure for cattle, heaped up with manure and seldom cleaned. The inside of their houses corresponds with the exterior, and appears equally ill adapted for health or convenience, being low, dark, and unclean. The natives are slender in their persons; of middle size, with rather dark complexions. Their dress varies but little from that of the low lands, excepting that instead of a turban they commonly wear a round cotton cap. All their apparel is of cotton, although the plant is an exotic, their native productions being hemp and wool, yet fabrics of these last are rarely seen, which marks a striking contrast between the Kumaonies and the natives of Gurwal. In their dispositions they are mild, and free from any glaring vices, yet they delegate to the females the toils of agriculture, while the household affairs are superintended by the men. This unnatural division of labour has given rise to polygamy, which is resorted to by the lower classes as far as their means extend, with the view of transferring to their wives the drudgery of the field. The use of earthern vessels is unknown among them, all their utensils for eating and drinking being composed of wood. Domestic animals are more rare than in the low lands, but with the exception of the horse, which is wanting, the descriptions are the same. The breed of oxen peculiar to these hills is remarkably dwarfish, and generally of a black, brown, or red colour. The white species has been introduced from the low country, but has not thriven.

There is reason to believe that all the original and impure tribes of Kumaon have been either destroyed or converted, except a very few Jars and Magars in Baropathi, a tract separated from Jemlah, under which government these people enjoyed full toleration. It has been calculated that there are 6000 families of Brahmins scattered through Kumaon, who are described as being particularly tenacious of caste, living a pure life, and abstaining from all intercourse with the low tribes; and it is natural to suppose that so large a body of an enlightened fraternity has tended considerably to influence the general manners of the hill natives, among whom a degree of effeminacy is perceptible, not characteristic of an Alpine origin. Their customs, manners, and dress, differ in consequence from their neighbours, the Gurwallies, over whom they display a superior degree of civilization, although the country of the latter is by far the most sacred. In fact, during the time of the Kumaon Rajas, the principality was wholly under a Brahminical government, principally of the astrologer caste, who raised and deposed the chief at pleasure. None of these Brahmins are aborigines, but the date of their first introduction has never been satisfactorily ascertained. The temples of Vaidyanath, Catarmahal, Someswar, and Pingnath, have all the same construction, and possess well carved images representing the Brahminical pantheon under their emblematic forms. The Rajpoots form the most numerous class, but all who are poor, except the descendants of Sali-

vahan, hold the plough. The Sudra tribes of cultivators are Aheers, Jauts, Lodi, and Chauhan. Near Agra, the Jauts by the other castes are reckoned the same as Aheers, although, being there powerful, they call themselves Rajpoots; but in these mountains they are considered Sudras. It is probable, however, that they were all aboriginal impure tribes, admitted by the Brahmins within the pale of their communion.

Owing to the prevalence of the sacerdotal class, the Kumaonies were more favoured by the Gorkhas than any other of their conquered subjects, and in the neighbourhood of Almora, the lands are still principally possessed by the sacred order, who also under the Gorkhas, and indeed at present, filled all the revenue departments. In 1810, according to native accounts, the whole rents of the mountains, exclusive of land granted to Brahmins, amounted to 125,000 rupees, the whole of which, west of the Cali, was formerly collected by the Raja's officers, but after the conquest much was granted to the Gorkha military officers for the payment of their troops, and as they received no indemnification for any balances, no lenity was shewn in enforcing payment from the zemindars, the families of defaulters being frequently sold into slavery for the realization of arrears.

The Rajas of Kumaon and Gurwal sprung from the same family, some account of which will be found under the last named article. Abul Fazel, who, in 1582, describes the Kumaon mountains, attributes to them the production of a great many articles, which probably only passed through them from the north; viz. " A part of the northern mountains of this soubah is called Kemaon, where there are mines of gold, silver, lead, iron, orpiment, and borax. There are also found abundance of musk deer, ketass cows, silk worms, falcons of various kinds, goats, horses, and plenty of honey." The seat of government was formerly at Champavati, on the Cali river, south-east from Almora, which latter became the modern capital about two centuries ago. The Kumaon possessions below the hills were mostly wrested from the Raja by Ali Mahommed, the Rohilla. In 1790, the Gorkhas having defeated the Kumaon chief, pursued him to Almora, where, after another engagement, in which the Gorkhas were again successful, the conquest of the principality was accomplished, and the ruling Brahmins conciliated by bribes and promises. Before the acquisition of the districts ceded by the Nabob of Oude, the impression of the Chinese power had been gradually pervading the hills, for in 1802, when Mr. Gott was deputed by Sir Henry Wellesley to examine the forests of Kumaon, the Gorkha commander expressed great apprehension that his arrival would be communicated to the Emperor of China, who had threatened to dethrone the Nepaul Raja, if he permitted Europeans to explore his country.

In 1815, this territory was acquired by the British government after a short

and spirited campaign, when its limits were extended to the westward by the annexation of a portion of Gurwal east of the Alacananda and Ganges, which last was estimated at 37,000 Furruckabad rupees per annum, at a fair and moderate assessment, exclusive of the variable imposts and customs. With respect to Kumaon Proper, considerable difficulty was experienced in ascertaining its real resources, owing to the loss of records and other causes incidental to the confusion in which the country had been involved for many years prior to the expulsion of the Gorkhas. It was the practice of that people, and necessarily continued in the outset of the British administration, to realize a great portion of the collections through the agency of certain head men styled Seannas, Kuddums, Perdhauns, and Moherdums, according to their rank and the number of villages under their controul. With these persons the Nepaul government was accustomed to engage for the gross revenues, leaving the details of collection to them, and holding them responsible for the punctual completion of all the instalments. In 1815, the following was the estimated gross revenue of the pergunnahs described below: viz.

	Estimated Revenue.
The pergunnah of Keta borders on Rohilcund, and includes most of the forest lands in which a tax is levied on bamboos, khut, and elephants	11,342
Pergunnah of Pulda, Kotè, &c. These pergunnahs are situated to the southward of Almora, towards the district of Moradabad	14,050
Pergunnah Cali, situated to the south-east, forming the eastern boundary upon the line of the Sarda river	24,475
Palee pergunnah, situated to the west of Almora, and separating Kumaon Proper from Gurwal	26,500
Pergunnahs Burramundul, including the town of Almora	20,412
Pergunnahs of Shar, &c. These are situated to the south of the snowy mountains forming the boundary	43,100
	149,510
Estimated revenue arising from a tax on bamboos, &c. from the forest	3,150
Ditto on the manufacture of khut or terra japonica	2,100
Ditto for certain resumed fees paid to the Canongoes, &c.	5,000
Total, in hill rupees	161,960
Deduct	41,960
Estimate, in Bareily rupees	120,000

It had been usual for the Bhooteas to pay their revenues one half in money, and one half in merchandize, consisting of musk, saffron, nerbessee, cow-tails, chowries, hawks, coarse woollens, hill ponies, and sundry drugs procured in their traffic with Tibet; but the valuation at which it was usual to receive these articles greatly exceeded their real price. The consequence was, that under the Gorkhas they were most frequently distributed among the troops in lieu of pay, or used by the chiefs in their own households. As no advantage, however, was to be gained by receiving their commodities on the part of the British government, it was thought preferable to allow a large deduction to the Bhootea zemindars, to induce them to make their payments in cash. The money current in the province is a small silver coin named the tamashee, four of which make a rupee of 12 annas value, and it is in this coin that the revenue is generally paid. There never was any regular mint in Kumaon, copper pice were sometimes struck, but the silver was coined at Serinagur, or brought down from Catmandoo.

Jaghires and rent-free lands, especially for religious purposes, were found to be extremely numerous, two entire pergunnahs being so appropriated, Kuttolee for the temple of Bhadrinath, and Mysoree for Kedarnath; the first yielding 1564, and the latter 1600 Gorkha rupees. Besides these, there were periodical distributions of money for pious and charitable purposes, which could not be discontinued without exciting a feeling prejudicial to the reputation enjoyed by the British government, of strictly respecting the rights, privileges, and religious institutions of every class of their native subjects. Most of the above appropriations were in consequence confirmed, no claims being rejected, excepting such as rested on grounds of very questionable validity. It was, however, thought most eligible to endeavour to commute the grants of land for regular payments in money, an arrangement equally advantageous to the grantees and convenient to the government. It was also determined that no immediate alteration should be made in the existing arrangements for working the mines, and to suspend any measure for improving their value. In 1816, those in the pergunnahs of Gungolee were let for one year at 850 rupees, and some others yielded 1850, making a total of 2,700 rupees from the copper mines. No lead mines were then worked, and the receipts from those of iron had been comprehended in the land revenue. The sayer and customs, in 1815, left a net produce of 7235 rupees, but being farmed in 1816, they yielded 10,825 rupees, exclusive of Almora, the capital, estimated at 1000 rupees more. These collections were made on the same principles and at the same rates as had been customary under former governments, neither the articles on which the duties were imposed, nor the ratio of these duties, being considered in any respect objectionable, with the exception of a tax on the sale of children, which, as well as the traffic from which

it sprung, was immediately abolished. These arrangements being completed, the administration of the revenue was placed under the general superintendance of the Board of Commissioners for the upper provinces, since which it has been regularly liquidated, and in many instances paid in advance.

The revenue settlement for the year 1815-16 was, for Kumaon	85,746 rupees.
Ditto for the annexed pergunnahs of Gurwal	37,614
Total	123,360

The territory above described, has, ever since its occupation by the British, enjoyed uninterrupted tranquillity, a fact which may be referred to as a proof not only of the orderly and peaceable habits of the people, but also their general satisfaction with the change of rulers. In 1815 and 1816, murder was a crime wholly unknown, and theft and robbery were of rare occurrence, a remark which also applies to all offences, the ultimate cognizance of which would, by the regulations, rest with the court of circuit. In fact, the number of offences is so small as to render the criminal police an object of secondary importance. Since the introduction of the British government, the number of persons confined for criminal offences has never exceeded 12, the greater proportion of whom have always been natives of the plains. In November, 1816, the number of prisoners was only seven, of whom four were natives of the low countries. During the Gorkha sway the punishment of petty offences, in endless and vexatious variety, was made a source of revenue, exacted in the shape of fines, and farmed out in the different divisions to the best bidder. Under the circumstances detailed above, the introduction of the Bengal criminal code would be altogether premature, and the repugnance of the hill natives to descend to the plains as witnesses or prosecutors is such, that their attendance could only be enforced while the dry season lasted. In 1816, grain was so cheap that wheat was selling in the interior of Gurwal at the rate of two and a half maunds per rupee, while, on account of the difficulty and expense of transportation, the market price of grain of a similar quality at a few miles distance bore an advance of more than 200 per cent.

Up to the conclusion of 1816, the Bengal government rather discouraged any attempt to open a trade with Tartary, through the Himalaya range of mountains, being apprehensive lest, in the state of affairs on the Lassa frontier, the jealousy of the Chinese might be excited by any appearance of augmented communication, which apprehensions have since been discovered to have been unfounded, and measures have in consequence been adopted for promoting the intercourse. A portion of the lands of Kumaon lying near the base of the Himalaya are occupied by Bhooteas, who are understood also to possess lands on

the opposite side of the mountains, held either directly from the government of China, or from its tributary states. These persons have always shewn a very favourable disposition towards their European protectors, and settlements for the tracts they occupy to the south of the snowy mountains were made in 1816, by Mr. Trail, the commissioner in Kumaon.—*(Raper, Trail, Gott, Gardner, Public MS. Documents, F. Buchanan, &c. &c. &c.)*

Almora.—The modern capital of Kumaon, built on the ridge of a mountain 5792 feet above the level of the sea, 90 miles N. by E. from the city of Bareily. Lat. 29° 35′ N. long. 79° 44′ E. The houses of this place, about 1000 in number, are much scattered, extending down the slope of the mountain on each side. To the southward is the fortress of Salmandi, constructed of stone. The inhabitants are mostly foreigners, the descendants of emigrants from the low lands.

Almora, according to native accounts, was built by Raja Ram Chandra, in the reign of the Emperor Acber, one of whose officers attacked it and was defeated, and the Raja, after this success, advancing into the plain, obtained a jaghire 140 miles long and 10 broad, then overgrown with woods, which he settled with inhabitants and brought under cultivation. This chief afterwards became a favourite with the Delhi sovereign, who granted him permission to establish a mint, and coin money in the royal name and Persian character. It was acquired by the Gorkhas about 1790, and they in their turn were expelled by the British in 1815. The action which decided the fate of Almora was fought under peculiar circumstances with reference to the field of battle. Before the fight the British detachment occupied a ridge 5530 feet high, while the loftiest post of the enemy was still more elevated, being 6475 feet above the level of the sea. The contending armies were separated by a river flowing at the base, where the ford was no less than 3757 feet below Almora, and to this ford it was necessary for the British troops to descend, before ascending again to commence the attack. The surrounding country was so much injured by having been the scene of military operations, that in the subsequent revenue arrangements, it was found expedient to make but a light assessment on the tracts that had suffered, especially on the pergunnah in which Almora is situated.—*(Raper, F. Buchanan, Public MS. Documents, &c. &c.)*

Muhragaon.—A small town in the Kumaon district, 16 miles S. S. W. from Almora. Lat. 29° 25′ N. long. 79° 35′ E.

Chumpwut *(Champavati)*.—This was the ancient capital of the Kumaon principality, and is said still to contain from 2 to 300 houses. Lat. 29° 28′ N. long. 79° 57′ E. 16 miles S. E. from Almora. In Sanscrit it is named Kurmachal, and sometimes, from its vicinity to the Cali river, Cali Kumaon.

Baghesur *(Bhagiswara)*.—This place is situated to the westward of the Cali

branch of the Goggra river, 22 miles N. N. E. from Almora. Lat. 29° 52′ N. long. 79° 53′ E. Fairs are held here three times in the year, and are attended by traders from the low country.—*(Gott, &c.)*

PAINKHANDI.—A subdivision of the British district of Kumaon, forming part of the cessions from Nepaul in 1815, and situated between the 30th and 31st degrees of north latitude. The surface is extremely mountainous and precipitous, abounding with chasms and mountain streams. The high and snowy peak of Ramnee, visible from Bareily, is said to be 22,700 feet above the level of the ocean. In this rugged tract wild hogs, deer, bears, and pheasants are found, especially among the Tugusi range of woody mountains. The forests contain fir, cedar, pine, sycamore, horse chesnut, walnut, and yew trees. Some of the cedars are of enormous dimensions, instances having occurred of trees measuring 27 feet in circumference, four feet from the ground, with a height of 180 feet. Service trees are also found here bearing much larger fruit than those of England. Hemp grows to the height of 10 and 12 feet, and, when thinly sown, with thick stems, sending out side branches, exhibiting a state of luxuriance rarely seen elsewhere. In Painkhandi there is also found a common plant resembling butcher's broom, said to be the Sebburua, from which the mountaineers make a paper, sold at Serinagur and Almora, and which from thence finds it way into Hindostan, where the native bankers use it in preference for their bills of exchange, as the ink does not sink further into its substance than is necessary to retain the writing. It is likewise stronger than other paper, and does not readily absorb water. Birch bark is likewise used by the natives to write on, and it is sent to Lucknow, where it is used for the inner covering of Hookah snakes.

This pergunnah contains 22 villages, of which 10 are situated among the snowy mountains, and are solely inhabited by Bhoteas. Under the Nepaulese, this division, in 1813, was assessed at 4051 Gorkha rupees, half paid in money and half in merchandize at a fixed and specified price. In 1816, after its acquisition by the British, a lease was granted in the first instance to the Seannas or head men for 3500 Gorkha rupees, with the usual agreement in regard to money and merchandize. On the payment by the Seannas at Serinagur of the first instalment, it was found that for many of the articles given in there was no sale whatever, while of the others the market price was far below the rates specified in the engagement. Under these circumstances the Seannas were directed to pay, in the lieu of half in merchandize, one-third of its amount in money, (equivalent to 437 Furruckabad rupees), the other two thirds being granted as a deduction to compensate for the probable loss on the sale.—*(Moorcroft, Public MS. Documents, &c.)*

RAMNEE.—A remarkable snowy peak visible from Bareily, estimated to be

22,768 feet above the level of the ocean. Lat. 30° 20′ N. long. 79° 38′ E. 50 miles north from Almora.

BHUTANT.—Besides the countries which we call Tibet and Bootan, the Bhooteas, everywhere between the Cali and the Teesta, occupy the Alpine region adjacent to the snowy peaks of Himalaya, on both sides of the mountains, which tract is by the natives of the south termed Bhote, and the inhabitants Bhooteas. In so extended a region it is probable there exists a great variety of customs and dialects, even among those who inhabit the southern face of Himalaya, but the country having been but partially explored, little is known respecting them. According to native accounts, the Bhooteas, at least the greater part of those in Tibet, neglect agriculture, chiefly pursuing commerce and a life of monkish austerity; but occasionally and unwillingly they wield the sword. The principal support of the country is its mines and numerous flocks of sheep, goats, and cattle, the quantity of grain raised being quite inconsiderable, but a very little suffices for so scanty a population, indeed, the highest classes of genuine Bhooteas are said to confine their attention entirely to religion, commerce, and arms, the first predominating. With respect to their physical appearance, it has been remarked by Dr. Francis Buchanan, that all the Bhooteas he saw at Catmandoo, not only from the Nepaul territories but from the elevated regions of Mustung, Kuti, Lassa, and Digarcheh, or Teshoo Loomboo, were all as black as the natives of Canton or Ava.

The foregoing observations apply to the Bhootea nation in general, but the particular tract here described lies between the pergunnah of Painkhandi on the south and the Himalaya mountains on the north, having the Cali and Dauli rivers for its eastern and western boundaries. The name Bhutant is retained to distinguish it from the country of the Deb Raja, so long known by the designation of Bootan. The country of Bhote in this direction may be said to commence at the village of Jelam (lat. 30° 38′ N. long. 79° 51′ E.), as the inhabitants are able to continue in their houses throughout the whole year at the villages below. After passing Jelam upwards, all access and passage is prevented by the snow from October to May, during which interval the higher Bhootea villages are entirely deserted. On the 27th June, 1818, spring had just commenced in this quarter, where the productions of the lower hills are replaced by cypress, hazel, and birch trees; the bushes consisting principally of gooseberry, currant, a dwarf species of cypress and juniper, with dog roses red and white. The only grains that ripen are, papera (peculiar to Bhote and resembling French wheat), china (panicum miliaceum), and awa and jawa, two kinds of barley. As the spots adapted for cultivation in Bhutant are few, the villages are necessarily much dispersed and their size small.

The birds and quadrupeds peculiar to Bhote generally are mostly found in this region. These consist of musk deer, the chamois, brown marmots, and bharals (the ovis ammon). The animal last mentioned is about the height of an antelope, but much stouter in its make, its colour dark grey, with black and white points, and wire-haired. Its coat is very thick, and in consequence much prized, and it is also remarkable for the extraordinary size of its horns. Besides these there are bears, some black, but mostly white, which last are said, like their brethren of the polar regions, to be carnivorous. The birds are blue pheasants, ptarmigans, black and white pigeons, rooks with bright red legs, hawks, falcons, and eagles. There are also some varieties of small birds; but few insects are to be seen. The climate of Bhutant is warmer than might have been expected from its elevation. At Gamsali, in lat. 30° 44′ N. long. 79° 54′ E. about the end of June, Fahrenheit's thermometer varied in the shade during the hottest part of the day from 60° to 75°, and at day light from 45° to 50°; the days generally fine, and the sun visible through almost his whole course. The quantity of rain that then fell at Gamsali was remarkably small, only four slight showers having occurred during a fortnight, while in the hills below it had been pouring incessantly. After the middle of August, none of the inhabitants are suffered to ascend the tops of the surrounding mountains, or to use fire-arms in the neighbourhood of the villages, such incidents being known from experience to occasion a fall of snow from above and a frost below, both tending to injure the ripening crops.

Prior to the conquest of Northern Hindostan by the British in 1815, this tract was tributary to the Gorkhas, who levied such exorbitant contributions from the inhabitants, and otherwise oppressed them so much, that the scanty population was annually decreasing. In addition to their domestic miseries they were exposed from without to the depredations of their neighbours the Jowaries, who every year made a sweep among their flocks and cattle, and frequently carried off their children into slavery. The genuine Bhooteas here are certainly of Tartar origin, and such is their own opinion. Indeed so recent does the migration of the inhabitants of Niti appear to be, that they still enjoy, as being Tartars, an immunity from all duties paid by other traders to the Chinese Tartar government of Tibet. In language and personal appearance there is also a striking resemblance, and although they no longer intermarry, yet the Bhooteas do not hesitate to eat and drink with the Tartars. Their religions are nearly the same, except that the Bhooteas have adopted several Hindoo superstitions, yet still retaining great veneration for the lamas. Until the Gorkha conquest, bulls and oxen were annually sacrificed in great numbers, but since that event buffaloes and the chowry cattle have been substituted. The Bhooteas, however, by the other

hill tribes are still considered cow killers, and, as such, outcasts of the worst description.—(*Trail, F. Buchanan, &c. &c.*)

MALARI.—Although this is the largest village along the Niti road from Northern Hindostan into Tibet, yet in 1818 it contained only 40 houses, built of rough stones cemented with clay and mixed with wood, and from one to four stories in height, the lowest being usually abandoned to the cattle. The upper story generally projects beyond the lower, in consequence of having a wooden veranda, constructed of fir planks, and ornamented with flowers and figures of Hindoo deities, among whom Ganesa is conspicuous. Lat. 30° 41′ N. long. 79° 56′ E. The site of Malari is in the eastern angle of a triangular plain, about a mile on each face, bounded on two sides by streams, and on the other by steep hills, which in the month of June are covered with snow, thin on their projecting parts, and deep in the ravines. The flat land in the neighbourhood is sown with the panicum miliaceum, and the fields are enclosed with stone fences and hedges, exhibiting a very neat appearance, but the proportion of the cultivated to the waste land is a very small fraction.

The inhabitants of Malari call themselves Rajpoots, but pay little or no attention to caste; the poor classes on this frontier eating raw meat seasoned with a little pepper or salt. Both sexes are rather of low stature, but not ill made, with a mixture of the Tartar and Hindoo countenance, and are dressed in coarse woollens, the produce of their flocks, and woven by their females, who are very expert and industrious. With a very simple apparatus, one of these females will in five days weave a piece of cloth 15 cubits long and 18 inches broad, called a pankhi; some of these are flat, but others are twilled and very strong. When Mr. Moorcroft passed this way in 1812, the females seemed greatly to exceed the males in number, which was partly accounted for by the compulsory levies made by the Gorkhas to fill the ranks of their armies, and partly to their being engaged in the traffic of salt and grain between the higher and lower countries. Their houses contain few articles of furniture except benches and cooking utensils, yet the women possess ornaments of considerable value. Both sexes are filthy in their persons, and overrun with vermin. Besides the fear of exciting the cupidity of the Gorkhas by any display of superfluities, the circumstance of their only inhabiting this tract from about the 24th of May to the 24th of September would prevent their bringing any furniture here that could be dispensed with. After the date last mentioned, the inhabitants of Malari and its vicinity migrate to the villages of Tapoban, Baragaon, and other places to the north-east of Josimath.

These people, from living part of the year in one country and part in another, are called Dobasas, and also Marchas, the first a well-known name at Madras

(Dobash), the latter approaching to that of the ancient borderers of the English and Scottish frontier. They carry on a considerable trade with the Undes, beyond the Himalaya, and also with the lower parts of the hills. From the first they procure borax and salt, which they carry south, and return with grain to Bhutant; but the trade can only be carried on during a short portion of the year. The merchandize is laden on goats and sheep, which feed as they go, and are easily driven by few persons, so that the charges of transportation are not great; the total amount, however, is comparatively insignificant. The goats used in this traffic are bred in the country, and migrate twice each year. They are short legged, of a strong compact form, and travel about 10 miles a day over extremely rugged and difficult roads. The food of the wealthy inhabitants consists principally of boiled rice and goat's flesh in the morning, and at night cakes made of wheaten flour beaten with water, and seasoned with salt and clarified butter; curds and the fresh milk of goats and sheep are also used on these occasions. Wheaten flour is scarcely ever tasted by the poor, whose subsistence is the coarsest and most common grains, to which, when attainable, they add raw flesh. Wheat is but little cultivated, although it grows to a good height near Josimath, only 18 miles to the south-west; but various small grains and pulses are raised in the neighbourhood. Slaves are much employed in agriculture, and used to be purchased here by the Gorkhas.—*(Moorcroft, Trail, &c.)*

NITI *(or Liti)*.—The Niti ghaut or pass, leading from Northern Hindostan to Tibet, lies along the banks of the Dauli, which, in respect to size and length of course, may be considered the principal branch of the Ganges. The mountains on either side are generally composed of rocks scarped perpendicularly, the chasms in some parts approaching so close as to admit of their being crossed on wooden scaffoldings, supported from cragg to cragg. When this is not practicable it is necessary to climb the mountains, where, in one instance, to gain a horizontal distance of about 280 yards, forming the base of a triangle, one mile must first be ascended and another descended. The village of Niti stands at the base of a small range of hills which defend it from the north and west. Lat. 30° 47′ N. long. 79° 56′ E. A gorge between the western hills and those to the south admits the Niti river; but the valley is closed up, about a mile to the east, by an ascent covered with birch trees, and leading to many gorges and ridges of a high mountain topped with snow. In front of the town, towards the river, are small flats, descending by steps, which are cultivated. The town, following the line of the base of the rocks, was originally a crescent, but many of the houses have been deserted and unroofed. Owing to its great elevation, persons from the low countries experience at Niti a difficulty of breathing. In the beginning of June the thermometer ranges from 40° to 50° in the morning, to 70° and 80° in the

middle of the day, with rain and slight snow at night. At that time of the year the birch trees and rose bushes are just bursting into leaf, the furze coming into blossom, and the barley and other grains sown: vegetable life on the return of the warm season is here called rapidly into action, after having had its vital powers so long torpid and suspended.

The changes of the temperature of the atmosphere at Niti are very sudden and violent, occasioning colds and fevers to the inhabitants as well as strangers. The cold of the evening commences so early as 3 p. m. about which hour the flying clouds become murky and stationary, envelope the tops of the mountains, and roll down their sides, discharging their contents in the form of snow on the highest and rain on the lower ones. Lightning and thunder rarely occur; but a glow of clear-coloured light overhangs the summits of the snow-covered peaks in the darkest nights. In the beginning of June, in the morning, the summits of the highest mountains are covered with snow, about noon the ridges between the ravines are cleared, but it remains in the clefts and gorges. Between 3 p. m. and next morning, the mountain resumes its robe of white, which process of deposition and dissolution goes on during the warm months. When the cold season sets in, the mountaineers are obliged to quit their habitations, and leave them to such wild animals as prefer them to glens and caverns. The whole surface of the vallies as well as of the mountains is then covered with snow, which in some part melts under the influence of the heat and rain, but in others continues unchanged. To this mass of melting snow many of the large rivers are indebted for their tributary waters, which pour down in numberless torrents and rivulets, and are the real sources of the Ganges. In 1818, Captain Webb, under the character of an European merchant, endeavoured to open a commercial intercourse with Deba, the nearest Chinese post to Niti, in hopes of being permitted to advance to the banks of the Sutuleje, only about 15 miles distance to the north, where, in the rear of the great Himalaya range, many interesting observations might have been made. All his attempts, however, although conducted with his usual dexterity, were baffled by the invincible obstinacy of that jealous people, the chain of authority appearing to stretch with unbroken strength from Pekin to this elevated and secluded station. By a mean of four barometers he found the crest of the Niti ghaut to be 16,814 feet above the level of the sea; the valley of the Sutuleje he estimated at 14,924 feet.—*(Moorcroft, Trail, Webb, &c. &c.)*

THE KINGDOM OF NEPAUL.

(NEPALA.)

Although greatly curtailed of its recent usurpations to the east and west, this kingdom still remains one of the largest and most compact independent sovereignties of modern Hindostan. To the north it is separated from Tibet by the Himalaya mountains; on the south it is bounded by the British territories in the provinces of Delhi, Oude, Bahar, and Bengal, with the exception of about 60 miles belonging to the Nabob of Oude which intervene; to the east the Nepaul territories are separated from those of the British by the river Mitchee, from whence to the Himalaya mountains they are bounded by the principality of Sikkim, which extends north to the Chinese frontier; to the west the limits are accurately defined by the course of the Cali (the western branch of the Goggra), beyond which is the British district of Kumaon. The limits above assigned describe the kingdom in its greatest dimensions, but a very small portion (the valley) has any claim to the peculiar name of Nepaul, the rest being an aggregate of conquests, obtained within the last sixty years, from a great many petty hill states, and kept under by the predominant power of the Gorkhas. The whole are mostly situated between the 27th and 31st degrees of north latitude, and in extreme length may be estimated at 460 miles, by 115 miles the average breadth. The principal modern territorial subdivisions are the following, viz.—

1. Nepaul Proper.
2. Country of the 24 Rajas.
3. Country of the 22 Rajas.
4. Muckwanpoor.
5. Kirauts.
6. Khatang.
7. Chayenpoor.
8. Saptari.
9. Morung.

Further local details of these districts will be found under the respective heads, the observations which immediately follow having reference to the Nepaulese dominions generally, and as these, in their utmost dimensions, comprehend nearly two-thirds of Northern Hindostan, the geographical and physical

details may be considered as applicable to the whole of that region. At present, in consequence of our possessing the mountainous tract west of the Cali, and the protection afforded to the Sikkim Raja, the Gorkha dominions exhibit the form of a parallelogram, three sides of which are in immediate contact with the British territories, while the fourth is bounded by the Himalaya chain and empire of China.

The lowest belt of the Nepaul dominions is a part of the great plain of Hindostan. In a few places the British territories reach to the base of the Himalaya mountains, which bound the great plain to the north; but in most parts the Gorkha possessions extend about 20 miles into the plains. Bounding this low country, or terriani, to the north, is a region nearly of the same width, consisting of small hills which rise gradually towards the north, and watered by many streams that spring from the southern faces of the first lofty mountains, to which these hills gradually unite. The channels of these rivers or torrents, even when they have no connection with the high mountains, are filled with fragments of granite and shistose mica; but the hills themselves are generally composed of clay intermixed with various proportions of sand, mica, and gravel. The lower part of these hills, and some of the adjacent plains, are the grand site of the saul forests, among which are many sissoo and toon trees. Higher up, the hills are covered with a vast variety of trees, and in the hills of the north are many pines, and an abundance of the mimosa, from which the catechu is made. In these woods there are also a great number of birds, such as parrots and parakeets, which are tamed by the natives on account of their singing or imitating the human voice. Petty-dealers come from the low countries, purchase these birds, and disperse them throughout Bengal to the infinite annoyance of its European invaders.

In several places these low hills are separated from the high mountains by fine vallies of some length, but considerably elevated above the level of Hindostan Proper. In the country west from the Ganges, these vallies are called by the generic name of doon, analogous to the Scottish word strath; but towards the east the term is unknown, although such vallies are of frequent occurrence. These doons or straths are tolerably well cultivated, but among the spurs and ridges of the hills there are many narrow vallies or glens, which, as well as the adjacent hills, possess a rich soil, yet are totally neglected. A few straggling villages, however, are scattered throughout the woods, especially in the higher parts, where the inhabitants cultivate cotton, rice, and other articles, with the hoe, after having cleared away part of the forest. The chief reason of the deserted state of this part of the country seems to be its extreme unhealthiness, which in all probability depends on the cultivation, for Vijapur Chattra, and

some other places of this division, having been well cleared, are reckoned sufficiently healthy.

On arriving at what may be called the mountains, although they are not separated from the low hills by any distinct boundary, a very elevated region, is reached, consisting of one mountain heaped on another, rising to great height, so that when any fall happens in winter, their summits for a short time are covered with snow. The inhabited vallies between these are in general very narrow, and are of various degrees of elevation, probably from 3000 to 6000 feet of perpendicular height above the plains of Bengal. The temperature under these circumstances of course differs also, so that while some of them abound with rattans and bamboos, both of enormous dimensions, others produce only oaks and pines; some ripen the pine apple and sugar cane, others produce only barley, millet, and similar grains. As the periodical rains extend to the Nepaul valley, and tracts similarly situated, the country is not favourable for most kinds of fruit, the heats of spring not being sufficient to bring them to maturity before the rainy season begins. Peaches grow wild by every rill, but one side of the fruit is rotted by the rain, while the other is still green. There are vines, but without shelter from the rains the fruit will always be bad. Two kinds of fruit, however, come to the utmost perfection, the pine apple in the warmer vallies is uncommonly fine, and the orange, as it ripens in winter, is nowhere better.

Owing to the abundance of rain in the warm season, the country, considering its inequality of surface, is very productive of grain. Wherever land can be levelled into terraces, however narrow, it is excellently suited for transplanted rice, which ripens after the rains have ceased, so that the harvest is never injured, and as most of the terraces can be supplied with water at pleasure from springs, the crops are almost certain. In some parts, the same land gives a winter crop of wheat and barley, but in most parts this species of tillage is better avoided. Where the land is too steep for terraces, it is generally cultivated after fallows with the hoe, and produces rice sown broadcast, maize, cotton, three kinds of pulse, a kind of mustard, manjeet or Indian madder, wheat, barley, and sugar cane. Besides these, a most valuable article of cultivation in these mountainous parts is a large species of cardamom, and in the country between Nepaul Proper and the Cali, ginger is a valuable production, but on the whole, one half of the cultivation among the mountains may be said to consist of transplanted rice. The mountain pasture, although not so harsh and watery as that of the low country, is by no means good, yet considerable flocks of sheep are fed, especially by the Gurung and Limboo tribes. In winter they retire to the lower mountains and vallies, but in summer they climb the Alpine regions, which bound the country to the north, and nourish their flocks on the

herbage of some extensive tracts in the vicinity of the regions perpetually frozen, but which tracts in winter are deeply covered with snow. The sheep which these people possess, named bharals, are of considerable size, with fine wool, but there is also another species of sheep which is never sent to the Alpine pastures. The cattle of the ox kind resemble those of the low countries, and are not numerous. Buffaloes are brought from the plains and fattened for slaughter, but are not bred, which is also the case with hogs and goats, although the country seems so admirably adapted for both. Horses are imported from Tibet, none being bred south of the Himalaya, which is also the case with the chowry cattle, or bos grunniens, and the goat which produces the shawl wool. The frigid regions are the constant abode of two of the finest birds that are known, the manal (meleagris satyra), and the damphiya (phasianus impeyanus), and also the chakoor (perdix rufa) or fire eater, so named from its pecking at sparks of fire.

This mountainous region consists in many parts of granite, and contains much iron, lead, and copper, with some zinc, and a little gold found in the channels of some rivers. The copper mines are quite superficial, the ore being dug from trenches entirely open above, so that the workmen cannot act in the rainy season. Each mine has certain families attached to it, who appear to have a property in it, but as the Raja shares with them, they are entirely at the discretion of his officers. The iron ore is also found near the surface, and the mines are subject to the same regulations as those of copper, except that the same persons dig and smelt, and are allowed one-third of the whole produce, while the Raja and superintendant each receive as much. Mines of sulphur are said to be numerous, but little is known respecting them. Corundum of the compact kind, such as is found in the western provinces under the Bengal Presidency, is procured in great quantities on the hills of Isma and Mussikot, but that which is most esteemed at Catmandoo is said to come from Tibet.

The valley of Nepaul Proper is the largest in the Gorkha dominions, yet in this elevated plain there is not naturally a single stone of any considerable size. The whole, so far as man has penetrated, consists of alluvial matter covered by soil. In some places the alluvial matter consists of beds of fine gravel and sand, much of which is micaceous; but a large proportion of the alluvial matter consists of a blackish substance resembling clay, and probably of a vegetable origin, with which a kind of the blue martial earth is found mixed. The greater part of the mountains that enclose the valley of Nepaul consist of grey granite, of which the surface is very much decayed wherever it has been exposed to the air. The stone usually employed for building in Nepaul, is a rock containing much lime, but so impregnated with other matters, that although it effervesces

strongly with acids, and falls to pieces in a sufficient quantity of these liquids, yet by calcination it cannot be reduced to quick lime fit for use. The latter is consequently so scarce that clay is the only mortar used by the natives. The surface of these mountainous regions is copiously watered by springs, and the vegetable productions are remarkable for stateliness, beauty, and variety. Except near the very summits, the trees are uncommonly large, and everywhere and at all seasons the earth abounds with the most beautiful flowers, partly resembling those of India, but still more those of Europe. The timber trees consist of various oaks, pines, walnut, chesnut, hornbeam, Weymouth pine, and common spruce fir, but the greater part are of little value, owing to the inaccessible nature of the country.

With respect to the breadth of this mountainous belt, there is reason to believe, from the observations of Colonel Crawfurd, that immediately north and east of Catmandoo, the horizontal direct extent across may be from 30 to 40 miles; but further west the breadth is probably greater. The alpine region belonging to the Gorkhas, which bounds the mountainous district on the north, is probably of nearly equal extent, that is to say, over a space of 30 or 40 miles from north to south, imminent peaks are scattered covered with perpetual snow, before the passes are reached where the Tibet boundaries commence, and where the whole country is subject to everlasting winter. Between these scattered peaks are narrow vallies, some of which admit of cultivation, and being of the same elevation from the plains with the higher parts of the third region last alluded to, are capable of yielding similar productions. By far the greatest portion of this fourth and alpine region consists of immense rocks rising into sharp peaks and tremendous precipices, covered with perpetual snow, and almost constantly involved in clouds. Dhayabung, one of these peaks, but not the highest, was computed by Colonel Crawfurd to be 19,960 feet above the level of the Nepaul valley. The southern face of these alps differs much from those of Switzerland, for the rains being periodical, and falling in the hottest season of the year, the snow continues almost stationary. It is only a few showers that happen in winter, and the vapour from condensed clouds, that dissolve in the beginning of summer, and occasion a small swell of the rivers which spring from the south side of the Alps. The country on the north side of these lofty peaks is said to be high and bare, but not mountainous. The rains, however, are not there periodical, and the greatest falls happen in summer, so that although the several rivers of Hindostan have their remotest sources in that quarter, they do not swell much by the melting of the snow in the heats of spring.

The ridge of the snowy alps, although it would appear to wind considerably, has few interruptions, and in most places is said to be totally insuperable. Se-

veral rivers that rise in Tibet pass through among its peaks, but amidst such enormous precipices, and by such narrow chasms, that these openings are in general totally impracticable. By far the widest gives passage to the Arun, the chief branch of the Cosi, where Maingmo on the west and Mirgu on the east, leave a very wide opening, occupied by mountains of a moderate height which admit of cultivation. The most northern or Cailas ridge approaches Hindostan only at the lake Manasarovara, where the remarkable peak named Cailas, may be considered as the centre.

The numerous vallies among the prodigious mountains of which Nepaul in its extended sense consists, are inhabited by various tribes, that differ very much in language and considerably in customs. All that have any pretensions to be considered aboriginal, like their neighbours of Bootan to the east, are by their features clearly marked as belonging to the Tartar or Chinese race of men, and have no sort of resemblance to the Hindoos. The time when the Hindoos penetrated into these regions is very uncertain. Bheem Sen, the son of Pandoo, is said to have entered them, and probably was the first who introduced any sort of improvement. He still continues to be a favourite object of veneration with the rude tribes, both on the mountains and in their vicinity. Probably at no great distance from the time of that prince, and about the commencement of our era, Sakya, the last great teacher of the Buddhists, passed through the country, and settled at Lassa, where he is supposed still to animate the mortal portion of the Grand Lama. His followers seem to have acquired a great ascendancy over the tribes of Northern Hindostan, as well as in Tibet and Bootan, which they retained until a subsequent tribe of Hindoos, settled in the first mentioned country, introduced the Brahmins, who had considerable success in destroying the heretical doctrines, although these have still many sectaries.

According to the traditions most relied on in Nepaul, the Hindoos of the mountains (the Parbutties) left their own country in consequence of invasion by the Mahommedan sovereign of Delhi, who wished to marry a daughter of the Raja of Chitore, celebrated for her beauty. A refusal brought destruction on her father and his capital city, and to avoid a hated yoke many of the people fled to the hills, about the 14th century. Many chiefs, especially of the Palpa, Tannahung, and Muckwanpoor families, claim descent from the Chitore princes, but on very doubtful premises. It would appear, that when the princes of the mountaineers were persuaded to follow the Brahminical doctrines, many of their subjects or clans were induced to follow the example of their chief, and in this manner originated the tribes called Thappas, Ghartis, Majhis, Bishtakos, Ranas, and Kharhas, all of whom are called Khasiyas or natives of Khas, but they wear the string and live pure like the Khetries, and are in fact included among the

fencibles or military strength of the country. Some of these, such as Bheem Sen and Ammer Singh, both Thappas, attained the highest honours of the state.

The Rajpoots that are, or that even pretend to be descended from the Chitore colony, are very few in number; but the families of the mountain chiefs who have adopted the Hindoo rules of purity, and even some who have neglected to do so, are now universally admitted to be Rajpoots. On the other hand, the Chitore family have so often married the daughters of the former, that several members of it have acquired the Tartar countenance, while some of the mountain families by intermarriages with pure but indigent Rajpoots, have acquired oval faces and high noses. Not only the colony, therefore (real or pretended) from Chitore, but all the descendants of the hill chiefs are now called Rajpoots, and, until the absorption of all power by the Gorkha reigning family, held the principal offices, civil and military, of the petty states into which the country was subdivided. Even at present all the nominal Rajpoots have not adopted the rules of purity, for while some branches are strict observers, others reject the advice of the sacred order, and eat and drink whatever they think palatable. In the eastern parts of Nepaul, the mountain Hindoos are far from having extirpated the aboriginal tribes, most of which, until the accession of the Gorkha family, enjoyed their customs and religion unmolested; but west of the Cali the case is different, almost all there pretending to be descended of colonies from the south. The various classes of inhabitants who have taken the Brahmins for their guides have not for any very long period composed the bulk of the population, or entered the country as residents, but at present they or their converts form a large proportion of the inhabitants of Northern Hindostan.

The aboriginal mountain tribes have Chinese or Tartar faces, and, before the arrival of the Hindoos from the south, appear to have had no idea of caste. The tribes which occupied the country east of the Cali (for those to the west appear to have been more early converted or extirpated) were chiefly Magars, Gurungs, Jariyas, Newars, Murmis, Kirauts, Limboos, Lapchas, and Bhooteas. The Magars occupied a great proportion of the lower hills in the western parts, were soon converted so far as to abstain from beef, and at present compose a great majority of the regular troops maintained by the Gorkha dynasty, which, although claiming descent from Chitore, is strongly suspected to be of Magar extraction. The Gurungs were a pastoral tribe, who frequented the Alpine regions in summer, and returned to the vallies in winter; a great proportion of these still adhere to the Lama priesthood and Buddhist religion. They live much intermixed with the Bhooteas, cultivate with the hoe, are diligent miners and traders, conveying their goods on the numerous flocks of sheep they possess.

The Jariyas formed a numerous tribe, and occupied much of the lower hilly region, between the Cali and the Népaul valley, but they are now nearly all converted to the Brahminical doctrines.

The more fertile part of what is called Nepaul Proper was chiefly occupied by Newars, a race addicted to agriculture and commerce, and far more advanced in the arts than any other of the mountain tribes. Their style of building, and most of their arts appear to have been introduced from Tibet, and the greater part still adhere to the tenets of the Buddhists; but, on the other hand, they have adopted the distinctions of caste, have rejected the Lamas, and have a priesthood of their own named Bangras. Their own chiefs, called by the common title of Mull (mal), at the time when conquered by the Raja of Gorkha, had divided into three branches, governing Catmandoo, Lalita Patan, and Bhatgong. In point of religion, a small number has forsaken the precepts of Buddha, while, by far the most numerous class still adhere to the doctrines taught by his minister Sakya Singh. It may be observed, that the distinctions of caste, and the nature of the priesthood, are essential differences between the religion of the Ava Birmans, and that professed by the followers of Buddha in Nepaul; but both are held in impartial abhorrence by the Brahmins of Bengal. All the Newars burn their dead; all eat buffaloes, sheep, goats, fowls, and ducks; and all drink spirituous liquors, to the use of which they are excessively addicted. They all live in towns or villages, in houses built of brick, cemented with clay, and covered with tiles; their bricks being good and the workmen expert. These dwellings are three stories high, the ground floor being appropriated for the cattle and the poultry, the second for the servants, and the third for the family of the owner; but among the poor, a number of families live under the same roof. The rooms within are very low in height, mean and dirty in appearance, and swarming with vermin, which, in addition to the filth, including the offals of the shambles and the blood of sacrifices collected in their streets, render their towns sufficiently disgusting. The Newar women are never confined to the house. At eight years of age they are carried to a temple and married, with the ceremonies usual among Hindoos, to a fruit called bel, the ægle marmelos of Roxburgh. When a girl arrives at the age of puberty, her parents, with her consent, betroth her to some man of the same caste, and give her a dower which becomes the property of her husband, or rather of her paramour, for the manners of the Newars in this respect are extremely licentious.

In the more rude and mountainous parts of Nepaul Proper, the chief population consisted of the Murmi, who are considered a branch of the Bhooteas, or of the Tibetians; but although similar in religion, there is a marked difference in their languages. Their practices are so obnoxious to the Gorkhas, that under

pretence of their being thieves, no Murmi is allowed to enter the valley of Catmandoo. The Gorkhas also, by a way of ridicule, call them Siyena Bhooteas, or Bhooteas who eat carrion, for such is their appetite for beef that they cannot abstain from the oxen that have died a natural death, and they are not now permitted as formerly to murder the sacred animal. They have in consequence, since the conquest of Nepâul by the Gorkhas, retired to places of difficult access, and before the subjugation of Sikkim many found an asylum in that country. The enmity of the Gorkhas pursued them to this seclusion and compelled them to disperse, as they were supposed too much inclined to favour the cow-destroying chief of Sikkim. It does not appear that the Murmis ever had any share in the government, or were addicted to arms, having always followed agricultural pursuits or been carriers of burthens, for which they were well calculated by the robustness of their frames. Their buildings are thatched huts, often supported on stages, like those of India beyond the Ganges. Three of the most considerable of the aboriginal tribes, the Kirauts, the Lapchas, and the Bhooteas, still remain, and will be found described under their respective heads. The Mahommedans have become numerous in the Nepaul dominions, and are increasing, as they are zealous in purchasing girls and in propagating their sect. Christianity has not been equally successful. In 1802, the church at Catmandoo was reduced to an Italian padre and a native Portugueze.

Although the aboriginal mountain tribes had Tartar or Chinese faces, each had a peculiar dialect. Some used a written character altered from the Nagari, so as to enable it to express their utterance; others had not the use of letters. Before the arrival of the Hindoo colonies they had no idea of caste, but some of the tribes confined their marriages to their own nation, while others permitted intermarriages with strangers. Among all these hill tribes the women were weavers, and seem to have enjoyed great privileges; but the polyandria system of marriage, except in a very few parts, had not been introduced with the religion of Tibet. Until the arrival of the Rajpoots, they appear to have eaten every kind of animal food, and still do so, as well as drink ardent spirits, when they are at liberty to indulge their inclinations. Each tribe seems originally to have had a priesthood and deities peculiar to itself, although the worship of Bheem Sen, the strong son of Pandoo, appears to have been very general, and to have preceded the doctrines of the Buddhists; but first the Lamas, or perhaps the Jogies, and then the Brahmins, made encroachments, and at the same time introduced many new customs.

The mountain Hindoos of pure birth are not numerous, but there are a great many of a spurious race, from intermixture with the aboriginal tribes. These mountain Hindoos are described as a treacherous and cruel people, at once arro-

gant and abject. Their men of rank, even of the sacred order, are very debauched, passing their nights in the company of male and female dancers, and by excessive indulgence bringing on premature debility. Except a few of the Brahmins, they are in general drunkards, which, joined to a temper uncommonly suspicious, renders them frequently so frantic with jealousy, that assassinations are perpetrated in the fury of the moment. For this they are all prepared by wearing a large knife in their girdle, and the point of honour requires that they never rest until they spill the blood of the man who has been suspected of a criminal intercourse with their wives. The frequently imaginary cuckold watches his opportunity for months and years, until he finds his adversary off his guard, when having at length found a favourable moment, he plunges his knife into his body and satisfies his revenge. This procedure is considered so commendable, that at Catmandoo, the police, which in other respects is very strict, does not at all interfere in such matters, although the assassin is frequently actuated merely by suspicion. The higher ranks, when not compelled by the most urgent necessity, conceal their women, and their widows ought to burn themselves with their husband's corpse, the custom being more prevalent than in most parts of India, the vicinity of Calcutta excepted. The Brahmins are of the Kanoje nation and of the Sacti sect, following chiefly the doctrines of the books called Tantras.

Prior to the Gorkha conquests, the management of affairs in all the petty states was in many respects the same, differing chiefly in the names applied to similar officers, and in the nature of the military establishment in the two regions lying east and west of the Cali, the Hindoo rules of purity having been established with much less rigour in the first than in the last. The five severe punishments were, confiscation of the whole estate; banishment of the whole family; degradation of the whole family by delivering all the individuals composing it to the lowest tribes; maiming the limbs; and death by cutting the throat. In addition to these, the people of Gorkha introduced some new and most horrible tortures. Women, as in all Hindoo governments, are never put to death, but the tortures inflicted on them are dreadfully severe, some of them such as do not admit of description.

Since the predominance of the Gorkhas there has usually been established a Soubah in place of each Raja, and the affairs are generally conducted by these officers as before, so far as relates to form; but they are not allowed to inflict any of the five severe punishments without special orders from the Raja or court, to whom a report of the case must be made. The Soubah is an officer of revenue, justice, police, and, in fact, always farms the whole revenue of his district; sometimes collecting it wholly on his own account, at others, farming particular

branches to individuals. Besides the annual presents paid by the Soubahs, and exclusive of the presents which every one must make on approaching the court, a rajanka, or kind of arbitrary income-tax is frequently levied, extending to all ranks, and even to such of the sacred order as possess rent-free lands. An officer is always deputed for the express purpose of collecting the rajanka, according to the exigencies of the state, and many districts pay more under this head than on account of the regular revenue. When General Kirkpatrick visited the country in 1792, he learned on what he considered good authority, that the revenue which actually reached Catmandoo, never exceeded 30 lacks of rupees, and fluctuated between that and 25 lacks. The subsequent addition of territory, although it increased the means of supporting a large army, probably sent little money to the capital, and the Gorkha territories having been again reduced under the status quo of that period, the revenue has of course sustained a corresponding diminution. The ordinary sources of revenue consist of land rents, customs, fines of various sorts, and mines.

At the date above-mentioned the twelve principal officers of the state were, one Choutra; four Kajies; four Sirdars; two Khurdars, or secretaries; one Kupperdar, or store-keeper; and one Khazanchee, or treasurer. These chief officers now form the Bharadar, or great council of the Raja, which usually attends him at the palace, but frequently acts without his presence. It ought to consist of 12 members, but some of the places are frequently vacant, and at other times the persons who hold them have so little influence, that they neglect or avoid giving their attendance. On great emergencies, a kind of assembly of notables is held, in which men who have neither office, nor any considerable influence in the government, are allowed to speak very freely, but little importance is attached to what they say. Before the Gorkha conquest the military force among the petty chiefs was always large in proportion to their means; but consisted of an undisciplined rabble, although of good bodily endowments. Since then much order has been introduced by the Gorkhas, their soldiers, however, are still far behind the regular corps of British sepoys. They have all fire-locks of an inferior description, but do not load with cartridges. Neither do they use the bayonet, being provided with swords, which are perhaps better fitted for such a country when backed by a large knife or dagger, used for a variety of purposes. The jung neshaun, or war standard, is on a yellow ground, and exhibits a portrait of Hunimaun, a gigantic monkey and Hindoo demi-god. The expenses of the military establishments, are for the most part discharged by assignments of land; though, in some instances, the soldier receives his pay direct from the treasury. The chief expenses of the government are the pro-

vision of fire arms and military stores; of broad cloth for the clothing of the troops, and of jewels, silks, and cotton stuffs from Bengal.—*(F. Buchanan, &c.)*

NEPAUL PROPER.

The following observations apply principally to that subdivision of the Nepaulese dominions distinguished by the name of Nepaul Proper, but the historical narrative, with which they are concluded, will be found to have a more general reference.

The most select portions of the Gorkha territories consist of two delightful vallies, separated from each other by the mountain Chandangiri; but these vallies, called Great and Little Nepaul, do not include the whole of Nepala Desa, which is one of the 56 regions of Hindoo geography. It extends also a considerable way over the countries watered by streams, which run from the outside of the mountains that enclose the greater valley, and which fall into the Gunduck on the west, and the Causiki on the east. The real boundaries are four celebrated places of pilgrimage; Nilkantha, eight days journey north from Catmandoo; Nateswar, three days journey; Kaleswar, two days journey west; and Bheemeswar, four days journey east. The territory included between these places is holy ground, and is called Dhama; but the whole was not subject to the Newar chiefs who governed Nepaul, and a large portion, especially in the vicinity of Nilkantha, until the ascendant of the house of Gorkha was subject to Tibet.

The large valley of Nepaul is somewhat of a circular form, and is watered by the numerous streams contributary to the Bogmutty, which flow from the surrounding hills towards the centre, and unite a little way south of the capital. From the place of junction the Bogmutty runs south, and goes to the Terriani, after having forced a passage through the mountains. Taken in the largest sense, therefore, the valley of Nepaul comprehends all the grounds watered by the sources of the Bogmutty, and, according to this definition, is about 22 miles from east to west, and 20 from north to south. This extent is everywhere bounded by a chain of hills, all of which are steep, and some rise into high mountains. Of these the most remarkable are Sivapuri on the north; Nagarjun on the west; Chandangiri, on the south-west; Pulihu, on the south-east; and Devicot, on the east. From these hills various branches reach a considerable way into the plain, and separate from it small vallies, most of which are considerably elevated above the general level, and from these minute vallies issue the numerous streams that irrigate the country. The larger valley, reduced by these branches, may be about 14 miles each way. Viewed from the centre the whole appears on a level,

but on exploring, deep hollows are discovered, excavated by the different channels of the river, which flow with a gentle current in large sandy beds. Except after heavy rains these are always fordable, and are commonly sunk 50 or 60 feet perpendicular below the general level of the plain.

Dr. Francis Buchanan agrees with General Kirkpatrick in supposing that this valley was formerly a lake, which has gradually deposited all the alluvial matter that forms the different substrata of the plain. The extent of the lake may in all places be traced by that of the alluvial matters, above the edges of which generally appear irregularly-shaped large stones, which, having rolled down from the hills, stopped at the water's edge, as is usual in the lakes of hilly countries. The remembrance of the lake is preserved in the mythological fables of the natives, where the name of the deity (Menjoo Deva) who cleft the mountain with his scymitar is mentioned, together with numerous circumstances, equally authentic, connected with that event. While the lake existed, there must have appeared in it two islands, which now form hills. The one named Sambhunath is an elegant hill venerated by the Buddhists; the other is larger, but not so high, and is greatly reverenced by the Brahminical followers of the Vedas, as having been the residence of Siva and his wife, to each of whom a temple is still dedicated. These temples are frequented by great numbers of pilgrims, who, by visiting all the fanes, hope to escape degradation below the scale of man in any future metemsychosis. The hill in a large proportion of its circumference is washed by the Bogmutty, which is here so holy a river that all the Hindoos of Nepaul wish to expire with their feet immersed in its stream, and after death to be burned on its banks.

The northernmost part of the Nepaul valley scarcely lies in a higher parallel of latitude than 27° 50′ N. yet it enjoys in some respects the climate of the south of Europe. Catmandoo, according to barometrical observations, stands 4784 feet above the plains of Bengal, and to this great elevation must be attributed the degree of cold experienced in so low a latitude. A tolerably accurate estimate of the average heat of the valley may be obtained from that of its springs, one of which on a level with Catmandoo was found to be 64° of Fahrenheit's thermometer. In a few hours the inhabitants, by ascending or descending the mountains, can pass a variety of temperatures; and in three or four days' journey, by moving from Noakote to Kheroo, or Ramika, may exchange the heat of Bengal for the cold of Russia. The periodical rains extend to this spot, and are nearly of the same length and duration with those of Bahar, or perhaps a little earlier; but as they occupy the greater part of the summer, the country is not favourable for many sorts of fruit, the heat of spring not being sufficient to ripen them before the rainy season commences, as is the case in Bengal.

The whole lands in Nepaul Proper have long been partitioned into fields, each of which in ordinary seasons is estimated to produce 234 bushels of rice in the husk. The pastures and forests are mostly commons, with the exception of some reserved for the court; but in fact few cattle are bred in the country. Buffaloes and goats are imported from the plains; and horses, chowry cattle, shawl goats, common goats, and sheep, from Bhote and Tibet. The arable lands are partly retained as the immediate property of the crown for defraying the household expenses of the Raja, and most great proprietors employ stewards with their servants and slaves to cultivate some land for supplying their families. The great therefore seldom go to market, which among a lawless people is no small advantage to the lower classes, although, as occasioning a want of regular markets, of equal inconvenience to travellers. The hoe is the grand agricultural instrument of cultivation, yet it is of so awkward a shape that the labourer must either stoop exceedingly when at work, or sit on his heels, a posture he usually prefers. They have, however, made one step further than in Southern Hindostan, as they have numerous water mills for grinding corn, although in Nepaul rice is the grand crop. The ground fit for this is of two kinds, which differ in the manner and time of their cultivation so as to make two rice harvests, but no one field in one year produces two crops of this grain, and the crops on the whole are not to be compared for quantity with those of Bengal. Many other sorts of grain, pulse and roots are cultivated, and sugar cane is planted in considerable quantities, but rarely more is raised than is required for the consumption of the chief landlords. The Newar cultivators make but a little extract, soft sugar, and sugar candy, a large proportion of the cane being eaten without any preparation. Among the spontaneous productions of Nepaul are the raspberry, the walnut, and the mulberry; but none of the fruits are good except oranges and pine apples.

The commerce of Nepaul is not so extensive as it might be under better regulations, which is partly to be attributed to the ignorance and jealousy of the administration, and partly to the existence of certain monopolies; but it could never be very great, as the country is poor, and produces few articles for exportation, except iron, copper, and drugs. Formerly some Cashmerian merchants carried their manufactures to Kutti, and other towns in Tibet, in order to procure the wool produced in these countries by the shawl goat. These manufactures were partly used in Tibet, partly sent to Siling or Sining on the western frontier of China by the way of Teshoo Loomboo and Lassa, and partly sent to Patna by the way of Catmandoo. They brought from China such goods as answered the demand of Cashmere and Nepaul, among which teas and silk were the principal articles, and from Patna to China it is said they carried otters'

skins, procured from the neighbourhood of Dacca, to the value of 50,000 rupees; but this appears improbable.

The merchants of Tibet, or Bhote, then brought for sale to Catmandoo paper, coarse woollen cloth, horses, shawl goats, common goats, sheep, chowry cattle, chowries, musk, salt, sal ammoniac, hurtal or yellow arsenic, borax, quicksilver from China, gold dust, silver; preserved fruits, such as almonds, walnuts, raisins, dates; and drugs, such as munjeet or Indian madder, chirata and charas, or extract of hemp. Formerly the Lamas of Lassa and Teshoo Loomboo sent much bullion to the mint at Catmandoo, and made a liberal allowance for having it coined, but the rapacity of Raja Run Bahadur, then regent, induced him to alloy the money, which of course put an entire stop to this source of wealth. Of these articles, the greater part of the musk, chowries, hurtal, borax, and bullion, still find their way to Patna; from whence are carried north, buffaloes, goats, broad cloth, cutlery, glassware, and other European commodities, Indian cotton manufactures, mother of pearl, pearls, coral, beads, spices, pepper, betel nut and leaf, camphor, tobacco, and phagoo, which is the red powder thrown by the Hindoos during the Hooly. Most of these articles, together with many utensils of wrought copper, brass, bell metal, and iron, are sold to the merchants of Tibet. The borax and salt are said to be brought from a lake which is situated nearly north from Catmandoo, about 15 days' journey beyond the Brahmaputra. They are conveyed to Nepaul on the backs of a large kind of sheep, of which many have four horns, and which seem to be the common beasts of burthen in all countries towards the sources of the Indus, Ganges, and Brahmaputra.

Two coarse kinds of cotton cloth are woven by the Newar women of all ranks, and by the men of the hill tribe named Magar. The cotton grows in the hilly parts of the kingdom, and is sufficient for the consumption, but not for exportation. These cloths compose the dresses of the middling and lower classes, although woollens be much better fitted for the cold of a Nepaul winter. All those who are not very poor can afford to have woollen blankets, which are manufactured by the Bhooteas, who wear nothing else. The whole dress of the higher ranks is imported, and consists chiefly of Chinese silks, shawls, low country muslins, and calicoes. The military alone wear European broad cloth. In Lalita Patan and Bhatgong there are considerable manufactories of copper, brass, and a species of bell metal. The Tibet bells are superior to those of Nepaul; but a great many bell metal vessels are made by the Newars and exported to Tibet along with those of brass and copper. Iron vessels and lamps are also manufactured for the same market. A very strong paper, remarkably well suited for packages, is made at Bhatgong from the bark of a shrub; but a

considerably quantity of paper, as well as of the raw material, is imported from Tibet.

As a general summary, Nepaul may be said to export to British India elephants, elephants' teeth, rice, timber, hides, ginger, terra japonica, turmeric, wax, honey, pure resin of the pine, walnuts, oranges, long pepper, ghee, bark of the root of bastard cinnamon, dried leaves of the same, large cardamoms, dammer, lamp oil, and cotton of the simul tree; and that the following articles are exported from the British dominions to Nepaul, either for the consumption of the country or for the Tibet market, viz. Bengal cloths, muslins and silks of various sorts, raw silk, gold and silver laces, carpets, English cutlery, saffron, spices, sandal wood, quicksilver, cotton, tin, zinc, lead, soap, camphor, chillies, tobacco, and coral; but the total amount is very insignificant compared with what it might be under better regulations. A considerable commerce subsists between the Nepaul territories and the district of Purneah in Bengal, which as it consists mostly in the exchange of articles in a rude state, and for which there is a mutual necessity, might, if liberally conducted, prove of great utility to both countries. The chief import by this route from Nepaul is grain, and the principal export salt. In 1808, the whole exports to Nepaul from Purneah were estimated at 71,000 rupees, while the imports into the latter amounted to 364,000 rupees; the balance being paid to the Nepaulese in silver. By this route also some gold dust is probably received from Tibet, but no computation of the amount can be made, all transactions in the precious metals being carefully concealed, no person in Nepaul wishing to be known as dealing in a property so tangible.

The great mass of the inhabitants of Nepaul dwell in the vallies; the hills and the terriani or low country being but thinly populated. In Nepaul Proper, the Parbutties or mountaineers, are not near so numerous as the Newars, who are described among the aboriginal tribes in the preceding article. The valley of Nepaul is certainly populous, but the number of inhabitants is much exaggerated by the natives, who assign 18,000 houses to Catmandoo, 24,000 to Lalita Patan, and 12,000 to Bhatgong, which numbers are probably equal to the aggregate of persons of all ages and sexes in each town respectively, allowing a few additional to Catmandoo the capital. There are besides within the valley several other considerable towns, such as Timi, Kirthipoor, Dewapatan, Sangghu, and Thankote. The mountaineers do not, like the Newars, delight in towns, or even villages, and except the followers of the court, few reside at Catmandoo, or other cities of Nepaul; neither are they so much addicted to large brick buildings. The princes of the Gorkha dynasty, notwithstanding they have united very extensive dominions under their authority, have been contented

with the original palace of the petty chief of Catmandoo before the conquest, which although of great magnitude (considering the petty chief for whose accommodation it was erected) possesses no architectural magnificence, and is in fact inferior to the palaces of Lalita Patan and Bhatgong. The great Gorkha families have occupied the houses of the Newars, or have built others in the same style, some of which are respectable mansions. The greater part of the Parbutties, or mountaineers, retain their old manners, and each man lives upon his own farm. Their huts are built of mud, and are either white-washed or painted red with coloured clay. They are covered with thatch, and, although much smaller than the houses of the Newars, seem more comfortable, as having a neater and more cleanly appearance. The language spoken by the mountain Hindoos, in the vicinity of Catmandoo, is usually called the Parbatiya Basha, or mountain dialect; but west from the capital it is more commonly known by the name of Khas Basha, or dialect of the Khas country. The character in which it is written is derived from the Nagari, and the language itself appears to be a close dialect of the Hindwi language, which is making rapid progress in extinguishing the aboriginal languages of the mountains. General Kirkpatrick was of opinion, that were a search made after ancient Sanscrit manuscripts in the Nepaul valley, much valuable information might be gained, as there was reason to suppose the religion of Brahma had been established there without interruption from the remotest antiquity. The process of time and events, however, has proved that both the conjectures of that able officer were erroneous, almost no manuscripts of any kind having been discovered among these rude tribes, whose Brahmins are more than usually illiterate, and whose doctrines are ascertained to have been comparatively a recent innovation, imported from the south, and still progressive in the work of conversion.

Throughout Nepaul Proper cultivation is nearly confined to the Newar tribes, who also exercise the useful arts, but they enjoy little security or happiness under their present rulers. They probably never were of a warlike disposition, and are held in contempt by the Parbutties. They are of a middle size, broad shoulders and chest, stout limbs, round and rather flat faces, small eyes, low and somewhat spreading noses, with a complexion between a sallow and a copper colour. Rice is the grand article of subsistence with all tribes in Nepaul, where along with it the poorest classes eat raw garlic and radishes. They also fry radishes, fenugreck, or lentiles in water mixed with salt, capsicum, and turmeric, and to these, people in more easy circumstances add oil or ghee, and the rich a great deal of animal food. Even the poorest are occasionally able to sacrifice a pigeon, fowl, or duck, and of course to eat all these birds. No Hindoo eats any meat but the flesh of sacrifices, for he considers it a sin to kill any

animal merely for the purpose of indulging his appetite, but when a sacrifice has been offered, the votary thinks he may with safety eat what the god does not use. The Rajpoots of Nepaul are in reality so fond of animal food that, to the great astonishment of the Bengalese, they drink the blood of a sacrifice as it flows from the victim.

In Nepaul most of the domestic servants are slaves, and there are some Brahmins who are slaves to Rajpoots, and in high families are employed as cooks, (an office of great dignity,) or in the service of public chapels. All other ranks are sold for common slaves, and persons of the best family have been degraded by the Raja and given to damais or tailors, by which they not only lose their liberty, but also their caste, which to a Hindoo is of much more importance, as in general among the higher classes the caste of a slave is respected. It is reckoned very disgraceful to sell their children to any person of impure birth, or to an infidel, yet in cases of exigence it is frequently done, and the parents do not lose caste, which however they inevitably would, if they afterwards admitted their child into their house, even were he liberated by his master. All the female slaves or keties, not excepting those belonging to the queen, are prostitutes, although the latter are allowed some privileges, and have considerable influence at court. In the day-time they attend the Maha Ranny or Queen, and when she goes out some of them armed with swords follow her on horseback, and form her body guard, on which occasions they are dressed and ride on horseback like men.

The Nepaulese constitution of government is essentially despotic, modified by certain observances enjoined by immemorial custom, the Dharma Shastra forming the basis of their jurisprudence in civil and criminal cases. Nepaul Proper is under the Bharadar, or great officers of the court, for the support of which Catmandoo pays annually 18,000 rupees; Lalita Patan, 18,000; Bhatgong, 14,000; and Kirthipoor, 7,000 rupees. About 1806, a kind of perpetual settlement was made of the crown lands, when each farm was assessed at a certain quantity of grain, which the farmer might either pay in kind, or in money at the market price. A very large proportion of the valley has been alienated either in fee or as charity lands. A fine town named Sanghoo, worth annually 4000 rupees, is the jaghire or jointure of the queen regent; and Dewapatan, a still larger place, belongs entirely to certain temples, which in the valley are redundantly numerous, there not being a fountain, river, or hill, within its limits, that is not consecrated to some deity of the Hindoo pantheon.

The ancient history of Nepaul is very much clouded with mythological fable. The inhabitants have a list of princes for many ages back, of whom Ny Muni, who communicated his name to the valley, was the first. Like other eastern

states, it often changed masters, but the revolutions appear either to have originated internally, or to have been connected with their immediate neighbours, as we never find them subjected either to the Delhi emperors, or to any other of the great Asiatic powers. About A. D. 1323, Hur Singh Deo, Raja of Semrounghur (then a potent state), and of the posterity of Bamdeb of the Surya Bansi princes of Oude, entered Nepaul, and is said to have completely subdued it; but from that period scarcely any authentic information has been obtained either of the dynasties which ruled during the interval, or of the race of princes who governed Nepaul at the time of the Gorkha conquest. For some time prior to that event, the Newars, who are the aboriginal inhabitants of the valley, appear to have been subject to a family of their own nation, all the members of which had assumed the name of Mull, and had separated into three lordships, Catmandoo, Lalita Patan, and Bhatgong, which circumstance greatly facilitated the enterprize of the chief of Gorkha.

Runjeet Mull of Bhatgong was the last prince of the Surya Bansi (the offspring of the sun) race that reigned over Nepaul. He formed an alliance with Prithi Narrain, the Gorkha Raja, with the view of strengthening himself against the sovereign of Catmandoo; but this connexion ended in the total reduction of Nepaul by his ally in the Newar year 888, corresponding with A. D. 1768. Prithi Narrain was a person of sound judgment, great courage, and insatiable ambition. Kind and liberal, especially in promises, to his friends and dependants, he was regardless of faith to strangers, and of humanity to all who opposed his views. Besides his personal endowments, he was much indebted for success to the introduction of firelocks, which, until his time, were totally unknown among the hills, and so far as he was able he introduced the European discipline, the value of which he fully appreciated. The Gorkha dynasty first came in collision with the British in 1769, when a force was detached by the Bengal government against that people, under Captain Kinloch, who penetrated as far as Sedowly, an important post at the foot of the Nepaul hills; but not being able to proceed further, and the troops being sickly, the enterprize was abandoned.

After a life of incessant activity and monstrous cruelty, Raja Prithi Narrain died in 1771, leaving two legitimate sons, Singh Pertaup, who succeeded his father, and Bahadur Sah, who, after his brother's death, was regent of the kingdom during his nephew's minority. Singh Pertaup's attention was principally directed to secure the eastern conquests; but dying in 1775, the kingdom devolved to his infant son Run Bahadur, under the charge of his uncle Bahadur Sah, a very active enterprizing prince, and of his mother Rajindra Lakshmi, a princess of similar talents. Two such characters could not long agree, and until the princess's death there were constant disputes, but the conquests proceeded,

Palpa, and many other petty states to the west, Bhote to the north, and Sikkim to the east, being compelled to acknowledge the Gorkha domination. Towards the end of Mr. Hastings' government, the Teshoo Lama of Tibet proceeded to Pekin, and dying soon after his arrival there, Sumhur Lama, his brother, fled from Lassa to the Raja of Nepaul, taking with him a considerable quantity of treasure. By the tenour of his communications he excited the avarice of the Nepaul government, which marched a body of troops towards Lassa. The army of the latter being beaten, they agreed to pay a tribute of three lacks of rupees. In 1790, the Nepaulese, inflamed with the desire of plunder, detached a second army (it is said of 7000 men) against Teshoo Loomboo, the residence of another sacred Lama, which pillaged that place and all its sacred temples, and succeeded in carrying back a large booty, although closely pursued by a Chinese army. In the course of their retreat they lost 2000 men by the severity of the weather, great numbers of whom appear to have been frozen to death.

In 1792, the Emperor of China, as the earthly superior of the Lamas, whom he protects and worships, dispatched an army of 70,000 men against the Nepaul Raja, which beat the Gorkha troops repeatedly, and advanced to Noakote, within 26 miles of Catmandoo, and 60 of the British territories under the Bengal presidency. The Nepaulese were in consequence obliged at last to make peace on ignominious terms, consenting to become tributaries to the Emperor of China, and to restore all the plunder they had acquired from the Tibet Lamas. The submission, however, was merely temporary, nor does it appear that the tribute was ever exacted. A treaty of commerce was about the same time attempted by Lord Cornwallis, and Captain Kirkpatrick sent envoy to Catmandoo; but the extreme jealousy of the Nepaulese frustrated all his endeavours. The information obtained by the Governor General on that occasion satisfied his mind that the issue of the transactions above mentioned had not placed the dominions of Nepaul in a state of dependance on the empire of China, or that any connexion subsisted to limit the Raja in any alliances he might contract. The arrangement on the whole was beneficial to the Gorkhas, as it gave them a pretext for appealing for protection to the Chinese, with whose influence over the British nations, through the medium of the tea plant, they are much better acquainted than is generally supposed.

The queen regent died in 1786, when the care of the government of the young Raja, Run Bahadur, devolved entirely on his uncle, Bahadur Sah, who is said, from disgraceful motives, to have encouraged the Raja in debauchery, in hopes that the depravity of his disposition would bring him into such contempt and dread as to ensure the permanence of his own authority. In this, however, he was deceived, for in 1795, Run Bahadur, having entered his 20th year, suddenly

announced to his uncle that he had resolved on assuming the reins of government, and the tide of loyalty setting strongly in his favour, Bahadur Sah forebore an unavailing opposition, and received from his nephew assurances of the most distinguished favour. The first year of his reign, like that of Nero, gave general satisfaction, but in the second the brutality of his nature was displayed to a degree seldom equalled or excelled. He threw his uncle into chains and starved him to death, and beheld daily tortures and mutilations with a savage joy. Women of all castes, even of the sacerdotal, were seized and subjected to the abuses of the vilest wretches. In 1797, he had a son by a Brahmin widow, who succeeded him. Next year this woman being seriously ill, and finding her end approaching, reminded the Raja that the astrologers had declared he would never complete his 24th year, and recommended his providing for the unprotected orphan they were about to leave. The Raja having a superstitious reliance on the truth of the prediction, determined to avert the dangers that menaced his son, by an immediate abdication of the throne in his favour, and notwithstanding the illegitimacy of the child, the ceremony was performed before all the chiefs in the most solemn manner, and an administration appointed, at the head of which he fixed one of his rannies or queens.

The abdicated monarch then devoted his whole time to attendance on his favourite the widow, but all his efforts, assisted by the efficacy of 12 lacks of rupees bestowed in offerings at the different temples, were of no effect, as she soon after quitted her mortal frame. On this event his conduct became that of a madman, and he perpetrated, in the paroxysms of his rage, atrocities at which the Nepaulese still shudder, and which do not admit of narration. Among other absurdities he caused the golden image from the venerated temple of Bahvani, to be ground to dust with the most abominable filth, and directed the temple itself to be demolished. Three companies of soldiers, to whom he issued the orders, demurring at the sacrilege, he commanded scalding oil to be poured on their naked bodies. Nor did the first members of the government escape his ferocity. Some were scourged, some drawn by the heels to the branches of a tree, neither rank nor caste affording protection against the caprices of the frantic savage. When endurance was exhausted, the chiefs confederated against him, and insisted that he should practically execute his abdication by retiring from the seat of government, and the tyrant finding himself abandoned by the military, and apprehensive of having his person delivered up by the few troops who still adhered to him, absconded during the night and fled to Benares, which he reached in the month of May, 1800.

It had always been an object much desired by the Court of Directors to establish a close connexion with the state of Nepaul, principally with a view to

commercial purposes, and the flight of Raja Run Bahadur appearing to offer a favourable opportunity, Captain W. D. Knox was appointed ambassador, and proceeded to Catmandoo in 1802. A treaty of alliance was subsequently concluded between the two states, on terms favourable to the British government, but in which all stipulations that might by any latitude of construction be considered to operate as a defensive engagement against the Chinese were avoided. On this occasion the tribute of elephants hitherto paid by the Nepaulese was relinquished, but only so long as the conditions of the mutual engagements were fulfilled. The conclusion of the treaty was in a great measure to be attributed, to the solicitude of the existing members of the Nepaulese administration to confirm themselves, by the credit of the British alliance, against the influence and intrigues of a contending faction, and if possible to interest the Bengal government against the restoration of the abdicated Raja. By this document many apparent advantages were attained, but the whole were ultimately rendered nugatory by the jealous opposition of the subordinate Nepaulese officers, probably instigated by their chiefs, and by the utter inability of the ruling authorities to fulfil its obligations. It was in consequence, in 1804, determined to dissolve the alliance, and the residency was withdrawn from Catmandoo, where the abdicated Raja arrived soon after, and through the previous able management of his ranny or queen, whom he had always ill treated, regained his former authority. Run Bahadur's second reign was, however, of short duration, for, continuing to rule with his former barbarity, and having incensed the Brahmins by a forced resumption of the rent-free lands, a conspiracy was organized against him in 1805, which ended with his assassination in his own durbar. A conflict then ensued between the adverse parties, which did not terminate until nearly the whole of the chief men at Catmandoo were slaughtered; but the late Raja's surviving adherents have secured the person of his minor son, seized on the reins of government, destroyed such of their opponents as they could get hold of, and compelled the widowed ranny to burn with her husband's corpse.

From the above date, although agitated by intestine feuds, the Nepaulese continued to extend their conquests in all directions. The hill chiefs to the west of Catmandoo, and towards the Sutuleje, being accustomed to encroach on each other's possessions, viewed all their neighbours' movements with the utmost jealousy, and had no common principle of union for mutual defence. The consequence was, that each fell singly before the Gorkhas, and offered but little resistance to a body of half-disciplined barbarians, who imposed on them by a wretched imitation of the dress, constitution, and accoutrements of the British sepoy. That they might have been successfully opposed in such a country scarcely admits of a doubt, yet the invaders were suffered to capture, without the

aid of artillery, every hill-fort from the Ganges to the Sutuleje. When Ammer Singh Thappa first attracted notice he was employed in subduing the intervening states, and as he advanced west, he erected strong forts and stockades at convenient distances, especially at Almora, Serinagur, and Malown. On the Seik frontier he constructed a strong line of fortifications. In this manner the consolidation of the Gorkha power proceeded steadily and unchecked, and the vast tract from Catmandoo to the Sutuleje was subdued and maintained by a system of terror, while to the east the Sikkim Raja was deprived of half his territories, and compelled to pay tribute for the remainder. Their expansion to the north was restrained by the Chinese power and a lofty range of sterile mountains; but the fertile plains of the south presented greater temptations, and apparently of less difficult attainment. The consequence was a series of encroachments on the British possessions along the whole northern frontier, more especially in the districts of Goruckpoor and Sarun. The Bengal government remonstrated repeatedly against these proceedings, and proposed an investigation by joint commissioners, the result of which was the complete establishment of the British claims, but no attention was paid to the decision, and the lands were appropriated by the Gorkhas. A detachment of regulars was in consequence ordered to take forcible possession; but in the rainy season, when they were withdrawn, the principle thanna or police station was attacked by large bodies of Nepaulese troops, and the officers compelled to flight, with the loss of 18 killed and six wounded. Shortly after another thanna having been assaulted, and several persons killed, the whole were withdrawn, and in 1814 an appeal made to the sword.

The mountainous barrier which bounds the Nepaulese dominions adjacent to Bengal was then supposed inaccessible to the progress of a large army; but the western frontier beyond the Jumna, and near the Sutuleje, being of easier access, was first attempted. The war, however, from causes of which our limits do not admit a detail, lingered both here and elsewhere, and several bloody checks, such as the British troops had not lately been accustomed to, were experienced. At length, in 1815, Sir David Ochterlony having assumed the chief command, penetrated the hills, and by a series of skilful operations dislodged the Gorkhas from the fortified heights of Malown, and ultimately so baffled and pent up their renowned commander Ammer Singh and his son, that they were glad to capitulate, and, for permission to retreat with their remaining troops, engaged to abandon the whole territory west of the Cali branch of the Goggra. The conquest of Kumaon having at the same time been accomplished, subsequent negociations terminated the campaign, and a treaty was actually signed on the 28th November, 1815; but owing to intrigues in his cabinet, the Raja's ratification

having been withheld, a second struggle became unavoidable. It was now determined to strike the blow directly at Catmandoo, the capital, which the Nepaulese, confiding in the natural strength of the country, and having baffled the ill-conducted attempts of the preceding season, considered inaccessible. But the preparations made were of the most formidable description, so that by the commencement of 1816, the forces assembled in Sarun amounted to 13,000 men, of whom 3000 were Europeans, and the total number of regulars and irregulars directed against the Nepaulese dominions, to no less than 46,629 men.

By the exemplary zeal manifested in all departments, the army under Sir David Ochterlony was enabled to take the field by the end of January, 1816, and on the 3d of February advanced from the Bettiah district north towards Catmandoo. Having crossed the great saul forest, named Simora Basa, it reached Beechiaco on the 9th without opposition from the enemy, but with great difficulty on account of the ruggedness of a country covered with forest and jungle. Head quarters were established at Beechiaco on the 13th; on the 14th the division renewed its advance; and on the 15th reached the summit of the Cheriaghauti pass, which leads directly into the valley of Muckwanpoor through the first range of hills; the march effected having been through the dry beds of torrents, ravines, and up precipices, and for a considerable distance wholly destitute of water. This pass, strong by nature and fortified by stockades, was turned by General Ochterlony, who led in person a light division across the range by a different pathway to its rear. It was in consequence abandoned by the Gorkhas, and, being advantageously situated, was made a dépôt on the line of communication with the plains. Having thus made good their footing on the top of the hills, the troops marched straight on Muckwanpoor, where the main body of the Gorkhas was stockaded, and on the 28th of February had a very serious rencontre with the enemy at Seekur Khutree, situated at the extremity of the ridge of hills on which Muckwanpoor stands. In this action the flower of the Gorkha army, consisting of 3000 disciplined soldiers besides irregulars, were engaged, and according to their account lost 800 men. The British casualties were 45 killed and 175 wounded; the first description including Lieutenant Tyrell, the officer commanding the party that first occupied the severely contested position. On the 1st of March the fort of Harriorpoor after a desperate resistance was evacuated, and the Gorkhas began to tremble for Catmandoo, not more than three days being necessary to decide the fate of that capital. All these circumstances combined had so pacific an influence on the Nepaulese councils, that on the 4th of March the Gorkha ambassador repaired to the general's head quarters, and eagerly entreated him to accept the conditions proffered in the unratified treaty of 1815. Finding the Gorkhas at last sincere in

their desire for peace, a treaty was soon arranged and ratified; and in this manner, by the decisive activity of Sir David Ochterlony, the war and campaign were concluded within the short space of a month and a day.

The most essential articles of the above treaty were the following: viz. The Nepaulese renounced all lands respecting which there had been any prior discussion; all the territories within the hills eastward of the river Mitchee, including the fort and lands of Nagree and the pass of Nagorcote leading from the Morung into the hills, together with the territory lying within that pass and Naggree; finally, all claims of every description to the country lying west of the Cali branch of the Goggra. Within the tract last mentioned, Kumaon, the Deyrah Doon, and some other portions of territory, were annexed to the British dominions; but, with these exceptions, the whole country west of the Cali from which the Gorkhas had been expelled was restored to the representatives of the families which had possessed it before the Gorkha invasion. In cases where the ancient families had become extinct, the lands were conferred on chiefs who had served with zeal and fidelity during the war. All the chiefs above alluded to hold their estates in a sort of feudal dependance on the British government, which, without interfering with the internal details of their administration, undertakes to arbitrate their differences and protect them from foreign invasion. These definitive arrangements left Nepaul in the condition of a substantive state, while the extensive cessions of territory that it had been compelled to make so far reduced its strength and resources, as effectually to check the spirit of conquest and aggrandizement which so long animated the system of Gorkha policy.

During the progress of the above events, it could not be expected that the Chinese would view with unconcern the operations of a war so near to their own frontier, and with one of the parties in which they had political relations of superiority, acquired by the result of the contest in 1792, which occasioned the mission of General Kirkpatrick to Catmandoo. There is reason, however, to believe that for some time before the war of 1814, the Nepaulese had relaxed considerably in their observance of the tributary obligations and other marks of dependance imposed on them by the unfortunate issue of the prior warfare; but latterly, when pressed from the south, information was received that agents had been dispatched from Catmandoo to Lassa, and even to Pekin; and in an intercepted letter of Ammer Singh Thappa, the Gorkha commander, the expediency of soliciting succour from China was strongly urged. In 1815, it was ascertained that dispatches had been received by the Nepaulese envoy at Lassa, the court of the grand Lama, addressed to the latter, and also to the Chinese Tazin, on the subject of the war then raging between the Nepaulese and the

British. These documents stated that the red coats were only desirous of penetrating through the dominions of Nepaul, in order to attack the grand Lama and the Chinese, and requested assistance of men and money to maintain a cause in which the powers addressed were much more interested than the Gorkha dynasty, which could easily procure peace by consenting to the scheme proposed, and permitting the invasion of Lassa. To this application the Grand Lama (or rather his functionaries) replied, that he possessed neither inclination nor ability to grant the aid solicited, the temporal power being vested in the Chinese Tazin. The latter forwarded the dispatches to Pekin, from whence, after a lapse of four months, an answer arrived from the Emperor, stating, that he was convinced the Gorkhas had brought the war on themselves by their unjust encroachments, to which they were by nature prone, and that whenever the British invaded his dominions he would know what measures to adopt for their protection. Soon afterwards a dispatch arrived at Lassa from Calcutta, explaining the circumstances of the rupture with Nepaul, which were presented by the Raja to the Tazin, and by him forwarded to Pekin, the Grand Lama not being then incarnate.

Notwithstanding the earnest appeals of the Nepaulese, the communications received in Bengal from the select committee at Canton clearly proved that the events transacting in Northern Hindostan did not at first attract any serious attention at the imperial court, until it was stimulated by the exaggerated representations of the Gorkha emissaries, aided probably by the rapid advance of Sir David Ochterlony towards Catmandoo, and ultimately, after the restoration of peace, by the establishment of a British residency in that city. The Chinese government now pretended to be deeply offended with that of Nepaul, which, being a tributary state, had presumed to make peace or war with the British without the knowledge or sanction of the superior. To punish the contumacy of the Nepaulese, an army, estimated by a spy dispatched to Lassa, at 15,000 men, commanded by five generals, and attended by Chinese functionaries of superior rank to those usually stationed at Lassa, actually advanced towards Tingri, the scene of important transactions in the war of 1792. It is probable the Chinese cabinet had at this time ulterior views to the ostensible one, for certainly some powerful motive was necessary to impel them to incur the inconvenience and expense of assembling an army in so remote a quarter of their enormous empire.

A complete change of political relations took place in consequence, for the ministers of Nepaul now solicited the British mediation with the same eagerness as they formerly supplicated the protection of the Chinese. To forward the restoration of tranquillity, the British government had no objections to lend

its aid within certain limits; but throughout the whole negociation it was extremely desirable to avoid giving umbrage to the Chinese or getting entangled with the intrigues of the Gorkhas. The utmost extent of interference contemplated, was the endeavouring to accommodate by mediation the subsisting differences between the Chinese and Nepaulese, in the event of being solicited to do so by both parties; in the mean time it was recommended to the latter to try the success of their own overtures. Nepaulese agents were in consequence dispatched to the Chinese camp early in September, 1816, and afterwards proceeded to Teshoo Loombo, north of Bootan. On their arrival they were introduced to the Chinese authorities, who at first talked in a very lofty strain, but at length affected to be satisfied with the assurance that peace had been established between Nepaul and the British government, and consented to the renewal of the ancient relations without extorting any further concession from the Nepaulese. Having accomplished the object of their mission, the agents returned to the valley of Nepaul in November, 1816, but the Chinese generals continued for some time longer at Teshoo Loomboo. At length the Choonchoon, or commander-in-chief, marched with the greater part of his army towards Pekin, leaving detachments of 500 men at Tingri, Kootee, and a place above Kheroo, and also about 1000 men at Teshoo Loomboo. With respect to Nepaul, the Chinese were probably themselves sensible of the inconvenience and embarrassment attending a distant conquest, opening to them new relations and connexions, the cultivation of which could scarcely be consistent with their long-established maxims of political wisdom. On the other hand, no motives of interest or ambition prompt the British government to extend its influence beyond the barriers which appear to have been placed by nature between the vast countries of China and Hindostan.

On the 29th of July, 1816, Ammer Singh Thappa, the distinguished Gorkha commander, who fought so hardily against Sir David Ochterlony, died, aged 68, at Neel Kanth, a place of reputed sanctity, five days' journey north of Catmandoo. Like a second Hannibal, this veteran, up to the last day of his life, was actively engaged in negociations and intrigues (principally with China) with the view of raising up enemies against the conquerors of his country. Two of his widows devoted themselves on the occasion, one having sacrificed herself on the spot; the other, in 1816, was under preparation for burning at a temple named Pushpoonath, within the valley of Catmandoo. On the 20th of November, 1816, the Raja of Nepaul, while the ministers and principal persons of his court were deliberating regarding the expediency of having him vaccinated, died of the small-pox, caught in the natural way, at the early age of 21 years. One of his Rannies, or queens, one of his concubines, and five female attendants,

were burned alive along with the corpse. The last words of the unfortunate Ranny were collected and treasured up, as whatever a Sutti (a wife burning with her husband) utters is supposed to be prophetic. The deceased Raja left one son, three years of age, named Rajindra Bickram Sah, who succeeded to the throne, under the guardianship of the minister, Bheem Singh Thappa, without bloodshed, or disturbance; a circumstance unprecedented in the annals of Nepaul.—*(F. Buchanan, Kirkpatrick, Knox, Princep, Gardner, N. Macleod, Public MS. Documents, J. Ahmuty, &c. &c. &c.)*.

CATMANDOO *(Cathmandu)*.—The capital of Nepaul and residence of the Gorkha Raja, which, according to barometrical observations, stands 4784 feet above the level of the plains of Bengal. Lat. 27° 42′ N. long. 85° E. This place is situated on the east side of the Bishenmutty, along which it extends about a mile; but its breadth is inconsiderable, nowhere exceeding half a mile, and seldom above a quarter of a mile. The name by which it is distinguished in ancient books is Goongoolpatan; the Newars call it Yendaise, and the Parbutties, or mountaineers, Kathipoor, a name derived, it is said, from its numerous wooden temples. These appear to differ nothing from the wooden mundubs, or mandirs, occasionally met with in other parts of India, and are principally remarkable for their number and size. Besides these, there are many brick temples with three or four sloping roofs. Near the Raja's palace is the shrine of Tulasi Bhavani, who, conjointly with Gorakhanath, is the tutelar deity of the family. There is no image, the deity being represented by a Yantra, or cabbalistical figure; and in order to impress the multitude with awe, no person is admitted within the shrine except the Raja, the Ranny, their spiritual guide, and the officiating priest.

The houses are of brick and tile, with pitched or pent roofs towards the streets. They are of two, three, and four stories, and almost without exception, of a mean appearance, the Raja's house, though large, being but a sorry building. The streets are very narrow and nearly as filthy as those of Benares. The number of houses has been estimated at less than 5000, and the total population at 20,000.

Among the most remarkable mountains seen from hence is Mount Dhaibun, distant about 35 geographical miles. According to calculation, this mountain is 20,140 feet above the stations of Sambhu and the Queen's Gardens near Catmandoo, which latter are 4500 feet above the level of the sea. Another mountain, nearly in the position of one named by General Kirkpatrick Cala Bhairava, has an elevation of 18,662 feet above Catmandoo. Both of these mountains, and others in their vicinity, are visible from Patna; the first at a distance of 162 geographical miles, and the second of 153 geographical miles. Mountains still

more remote in this direction are seen in the north-east quarter at the prodigious distance of 195 geographical miles from Patna. In the vicinity of Catmandoo, Mount Chandar Giri stands 3682 feet above that city and 8466 above the level of the sea; Mount Palchoo, 4210 feet above the city, 8994 above the level of the sea. At Catmandoo, in the months of December and January, the mean height of the barometer is 25° 28′, the thermometer being 52°. The first seldom alters so much as one-tenth of an inch, and never more than one-tenth and a half, in the course of the day, nor during the whole season so much as two-tenths for the same hour of the day.—*(Colebrooke, F. Buchanan, Kirkpatrick, &c.)*

LALITA PATAN.—A principal city of the Nepaul valley, situated about one mile and a half south of Catmandoo. Lat. 27° 40′ N. long. 85° E. This city stands in a small but rather elevated plain, at the distance of a mile and a half from the south end of Catmandoo, the two capitals being separated from each other by the Bhagmutty river. While Lalita Patan existed as an independent state, it is said to have comprehended 24,000 houses, including its dependancies within the valley, of which the Patan chief possessed a greater portion than fell to the share of the Catmandoo and Bhatgong Rajas. The above number appears to be considerably exaggerated, but Lalita still continues the largest town of the valley, with a population of about 24,000 souls. The former dominions of the Patan Raja beyond the valley stretched southerly, comprehending Chitlong, Tambekkan, Cheesapany, and some other places in the same direction. It is on the whole a neater town than Catmandoo, and contains some very handsome edifices.—*(Kirkpatrick, F. Buchanan, &c.)*

BHATGONG.—The third city of the Nepaul valley, and before the Gorkha conquest the seat of an independent chief. Lat. 27° 40′ N. long. 85° 8′ E. eight miles E. by S. from Catmandoo. In size it is the most inconsiderable of the three, being rated at only 12,000 houses, which number is probably much exaggerated. The palace and other buildings are rather of a striking appearance, owing chiefly to the excellent quality of the bricks, which are the best in Nepaul—a country remarkable for the superiority of its bricks and tiles. Its ancient name was Dharmapatan, and it is called by the Newars Khopodaise, who describe it as resembling the dumbroo, or guitar, of Siva. The former sovereigns of this petty state possessed the smallest share of the valley, but their dominions extended a considerable way eastward to the banks of the Cosi. Bhatgong is the Benares of the Gorkha dominions, and was supposed to contain many valuable Sanscrit manuscripts; none of which, however, have ever been discovered. It is also the favourite residence of the Nepaul Brahmins, containing more families of that caste than Catmandoo and Lalita Patan together; but

their reputation for either learning or devotion is but slender. Of the lower classes, a great proportion are Newars, the Khetri, or military caste, flocking to the capital for employment. The total population has been estimated at 12,000 souls.—*(Kirkpatrick, F. Buchanan, &c.)*

KIRTHIPOOR.—A considerable town in the Nepaul valley, about 6 miles W. S. W. from Catmandoo. Lat. 27° 40′ N. long. 84° 54′ E. This place was once the residence of an independent prince, although at the period of the Gorkha invasion it was included in the territory of Patan. At present it does not contain more than 6000 inhabitants. This part of the valley seems considerably above the level of Catmandoo.

When Prithi Narrain, the Gorkha Raja, took Kirthipoor, in 1768, he was so enraged at the long and obstinate defence made by the inhabitants, that he ordered the noses and lips of all the survivors to be cut off, without exception of age or sex, and the name of the city to be changed to Nascatapoor, or the city of cut noses. This humane edict appears to have been strictly enforced, as 23 years afterwards, Colonel Kirkpatrick, the British ambassador at Nepaul, found many persons who had outlived the mutilation.—*(Kirkpatrick, Father Guiseppe, &c.)*

CHITLONG.—The chief town of the smaller valley named Lahory Nepaul, which formerly belonged to the Raja of Lalita Patan. Lat. 27° 38′ N. long. 84° 49′ E. This town contains a few well built brick and tiled houses of two and three stories, but is of inconsiderable size, although the first in the Nepaul country that has the appearance of a town to the traveller coming from the south. It is principally inhabited by Newars. During the dynasty of the Newar princes of the name of Mull, Chitlong was for some time a dependancy of the Lalita Patan sovereignty, and had a district annexed to it containing several populous villages. The winters here are never severe, and at that season the fields produce a crop of wheat, while in summer they yield one of rice. The pasture, however, is very inferior to that of Europe, although much better than that of the low country named the Terriani.—*(Kirkpatrick, &c. &c.)*

TAMBEHKA'NA.—A small village situated in the narrow part of the valley, inhabited by mountain Hindoos, near to which is a productive copper mine. Lat. 27° 35′ N. long. 84° 46′ E.

THANCOTE.—A small town well supplied with wood and water, seven miles west of Catmandoo, situated on a rocky eminence at the south-west corner of the Nepaul valley, in a district separated from the other parts of the plain by a low ridge of hills, on the most conspicuous part of which stands Kirthipoor as above described. Lat. 27° 41′ N. long. 84° 54′ E.

NOAKOTE *(Navacata, the New Fort)*.—A town of Nepaul Proper, situated on

a hill on the east side of the Trisoolgunga, 17 miles N. by W. from Catmandoo. Lat. 27° 53′ N. long. 85° 50′ E. This place is not of any great extent, but it contains some of the largest and best looking houses in Nepaul. Its situation is also of importance as commanding the only entrance into this quarter from Upper as well as from Lower Tibet, and standing close to mount Dhyboon, by which the Chinese army was obliged to descend in 1792, when penetrating into Nepaul. The temple of Noakote is dedicated to Mahamaya, or Bhavani, and is a brick-built building on the face of a hill, with nothing remarkable in its appearance. From the roof there are numerous offerings to the goddess suspended, consisting principally of brass vessels and weapons of various sorts, among the latter some trophies acquired from the Chinese.

The valley of Noakote is about six miles in length by one and a quarter in breadth. The soil is extremely fruitful, and notwithstanding its proximity to the snowy mountains, which enclose it to the northward, it is capable of bearing all the vegetable productions of the province of Bahar. The Trisoolgunga river, which passes it, is held in particular estimation. This valley, although so near to the hills, is reckoned one of the least elevated of Nepaul, which accounts for its greater temperature as compared with that of Catmandoo, from whence the court frequently migrate to pass the winter at Noakote. After the middle of April it is scarcely habitable on account of the heat. Besides rice, considerable quantities of sugar-cane are raised in the valley of Noakote and its neighbourhood, and the gour, or brown sugar, is here brought to market in a more refined state than is usual in Bengal. The garlic has remarkably large cloves, and the pine apples, guavas, and mangoes, are excellent.—*(Kirkpatrick, &c.)*

DHAYABUNG.—A large village chiefly occupied by Bhooteas, and situated on a high hill at Bitrawa Ghaut Lat. 28° 5′ N. long. 84° 50′ E. 30 miles N. N. W. from Catmandoo.

NILKANTHA.—A town of pilgrimage, said to be eight days' journey north of Catmandoo, although only 37 miles of horizontal distance. Lat. 28° 22′ N. long. 85° 4′ E. This place is visited about the end of July and beginning of August, yet the road is scarcely passable on account of the great depth of snow; avalanches being common and glaciers of frequent occurrence. During this short period a fair is held, and many shops opened, but when the cold season sets in, it is abandoned by all, who seek a milder climate. According to native reports, there are eight springs here, one of which is hot. Another pool, named Suryacund, is about a mile further east, and immediately beyond it rises the immense peak of Gosain Sthan, from the east side of which a branch of the Causiki issues. The name (Nilkantha) means blue throat, an epithet of Siva, originating from an exploit performed by him while the gods were churning

the ocean, and related at great length in the Hindoo mythological poems.—(*F. Buchanan, Kirkpatrick, &c. &c.*)

THE TWENTY-FOUR RAJAS.

Immediately west from Nepaul Proper is a country of considerable extent, which had long consisted of 24 petty estates, whose chiefs were collectively called the 24 Rajas, yet they do not appear to have ever had any common system of defence, or even to have been connected by any common extraction. They all indeed acknowledged the superiority of the Jemlah Raja, who had besides many others in a similar state of dependance, which conferred, however, scarcely any authority on the nominal superior, whose power appears to have been limited to exhortation, and the right of bestowing the tica, or mark of supreme authority, on the heirs of each chief, which they could also do without. His superior rank, however, was never called in question, and his mediation probably procrastinated the subjugation of all the petty chiefs to one, as at last happened. According to the most authentic list, the 24 Rajas consisted of the following chiefs, commencing at the Trisoolgunga river and proceeding westward:—

1. Gorkha.	9. Gharahang.	17. Gulmi.
2. Tanahung.	10. Nayacot.	18. Mussikot.
3. Palpa.	11. Satahung.	19. Tarki.
4. Rising.	12. Poin.	20. Khachi.
5. Ghiring.	13. Lamjun.	21. Argha.
6. Gajarcot.	14. Kaski.	22. Dhurkot.
7. Dhor.	15. Malebum.	23. Isma.
8. Bhirkot.	16. Galkot.	24. Peytahn, or Puithana.

Several of these chiefs had entered with others into leagues of mutual defence, and some leagues were connected by common descent in the chiefs, such as the Athabhai, or Eight Brothers, and the Satbhai, or Seven Brothers.—(*F. Buchanan, Kirkpatrick, &c.*)

GORKHA.—A town and district of Northern Hindostan, the original country of the present dynasty of Nepaul. Lat. 27° 52′ N. long. 84°22′ E. 41 miles W. N. W. from Catmandoo. Prior to the conquest of Nepaul by Raja Prithi Narrain, the Trisoolgunga river separated the territories of the Gorkha and Newar (or Nepaulese) princes, the western limits of the first being marked by the Marichangdi. The Gorkha district, although situated more to the north, is rather warmer than the Nepaul valley, and is like it watered by various fertilizing mountain streams, which are all ultimately absorbed by the Trisoolgunga, the declination of the country being in that direction. Its chief inhabitants formerly were Brahmins and Khasiyas, in about equal numbers, with rather

fewer Magars, the Brahmins being the chief cultivators, the Khasiyas and Magars the fighting men; but many of the last have since transferred their residence to Catmandoo, where they constitute the main support of the present government.

Gorkha, the capital, stands on a high hill, and is said to be the only place of note in the territory. According to native reports, for it does not appear to have been ever visited by Europeans, it contains about 2000 houses, and the temple of Gorakhanath, who is one of the tutelar deities of the reigning princes.

The Sah family, which has risen to such extraordinary eminence, and for two whole campaigns contended on terms of equality with the British government, pretend to be descended from the Rajpoot princes of Odeypoor, but this must be considered a mere fable, as on the arrival of the original Hindoo colony from the south, they were certainly of the tribe of unconverted mountaineers named Magars. One of its branches, however, has long adopted the Hindoo rules of purity, and has intermarried with the best families, but the other remains wallowing in all the mire of primitive impurity. The first persons of the Gorkha family of whom there is any tradition were two brothers, Khancha and Mincha, names altogether barbarous, and in no respect resembling the high sounding titles of the family of the Sun, from which the modern chiefs claim descent. From these, various obscure chiefs descended, for the Gorkhas being cut off from any direct communication with either the low country or Tibet, and having neither mines, nor productions suited for commercial exchange, were always considered insignificant until Nurbhupal procured in marriage first a daughter of the Palpa family, and secondly a daughter of the sixth son of the chief of Malebum. His son, Prithi Narrain, commenced the aggrandizement of the family by the conquest, in 1768, of Nepaul Proper, under which head further historical details will be found narrated. On the accomplishment of that undertaking, the seat of government was transferred to Catmandoo, and being followed by many of the natives, Gorkha, the original capital, has been much neglected, and has in consequence greatly declined.—*(F. Buchanan, Kirkpatrick, &c.)*

Tanahung.—A small district intersected by many streams, and whose chief was formerly one of the 24 Rajas. While independent, his country consisted, of two portions, one of the hills that surround Gorkha on the west and south, and the other in the valley of the Rapty, which is adjacent to the southern portion of what is on the hills, and was inhabited by the common Hindoos of Mithila or Tirhoot. It contains the pergunnahs Chitan, Belan, and Sengjhayat the two first of which are tolerably cultivated. The mountains of Tannahung were inhabited by the same races as Palpa, and nearly in the same proportions

Its southern division contained three towns, Yogimara, Upadrang, and Kayilas, the first of which is said to be large, and a military station of some importance. No chief resisted with such gallantry and effect the rising power of Prithi Narrain of Gorkha, who, in 1769, having completed his conquest of Nepaul Proper, attacked the petty chiefs west of the Trisoolgunga, usually called the 24 Rajas. For some time he had rapid success, but being defeated in a decisive battle, he was compelled to relinquish his conquest, nor was any attempt afterwards made to extend the dominions of Gorkha to the west, until the Raja of Palpa was gained, on this event the overthrow of Tanahung took place, but the Raja made his escape to the British district of Sarun, where his family still retain in security a small remnant of their former possessions. The Tanahung family, as well as the Palpa branch, is very generally admitted to be descended of the Chitore, and to be one of the highest and purest tribes on the hills east of the Cali.—*(F. Buchanan, &c.)*

PALPA.—A district in the Nepaulese dominions bounded on the south by the British district of Goruckpoor. The country of Palpa independent of Butool is in general lower and warmer than the valley of Nepaul Proper. The most important crop is transplanted rice, next to that broadcast rice, then maize, then the pulse called urid, after that the lathyrus sativus, called dubi keras, the maruya, the masuri, four kinds of sesamum and cruciform oil seeds, like mustard and rape, three kinds of pulse called kurthi, and a little of two grains called sama and kodo. There are many routes from the plains to the hills of Palpa, but, except by a few smugglers, most of these have been deserted since the Gorkha conquest, that people being desirous of having few open routes by which an army from the low countries might penetrate into the hills, which system has also the effect, by diminishing the passages, of economizing the collection of the revenue. In conformity with these views, the Gorkhas have, as far as lay in their power, stopped every pass except that of Butool, which has in consequence become a considerable mart, although most inconveniently situated.

The Palpa Rajas possessed also a very important mart named Rerighaut, situated on the banks of the Gunduck, here called the Narayani. The only practicable roads in the country pass this way, and the situation is of importance both in a military and commercial point of view. During the cold season there is a fair or mela held at Rerighaut, which lasts several months, and is frequented by traders from all parts of the mountains. It is said that loaded canoes can pass up the Gunduck the whole way to Rerighaut, except at a narrow rapid between two rocks at a place named Gongkar, a little above Dewghaut, where there is a portage. Timber in floating down this passage is liable to fall across the channel, and to stick between the rocks, this may be prevented

by tying a rope to one extremity of the logs so as to allow them to float down end on. Canoes can ascend to Dewghaut with little difficulty, although three rapids intervene, one above Bhelonij, to which large boats can go with ease, a second at the junction of the Arhung, and a third at Kheriyani near Dewghaut; but even in the dry season canoes or small boats can be dragged up loaded. In floods this navigation is altogether unadvisable, the river being then of tremendous volume and rapidity. Near Tansen, the present capital, there was formerly a mine of iron, and since the conquest a copper mine as been discovered in the same place, which, in 1809, is said to have produced metal to the value of 50,000 rupees. Lead is also found in the small territory of Khidim.

According to native traditions, when the Hindoo colony from Chitore first took possession of Palpa, it belonged to a Magar chief, and the people were of that tribe. Brahmins, but mostly of the spurious breed called Jausi, are now the most numerous class, next to these are the Khas, while the Magars occupy only the third place. In the year 1801, Prithi Pal Sen, who as Raja of Palpa had long held the low lands of Butool in the Gorucpoor district as a zemindary under the Nabob Vizier, had been six years confined at Catmandoo. He was afterwards liberated, and again imprisoned by Raja Run Bahadur Sah, on the latter's return from Benares. After the assassination of Run Bahadur in 1805, Prithi Pal and 14 others were put to death at Catmandoo on a charge of conspiracy. Since the Nepaul Raja seized on this country, the seat of government has been transferred to Tansen, a town at some distance west of Palpa, which in 1809 was the head quarters of the Gorkha commander and his staff civil and military.—*(F. Buchanan, Public MS. Documents, &c.)*

Rising.—A petty chiefship occupied by a branch of the Tanahung family, formerly one of the 24 Rajaships, but at present subjected to the Nepaulese government. Lat. 27° 46′ N. long. 84° E. 60 miles W. from Catmandoo. The image of Siva, in the temple named Makundeswar from the founder, attracts considerable assemblies of votaries at particular periods.—*(F. Buchanan, &c.)*

Bhirkot.—A petty state consisting of mountains, and containing neither mines nor mart of any consequence, formerly one of the 24 Rajaships, but at present subject to the Nepaulese. Lat. 27° 58′ N. long. 83° 48′ E. 78 miles W. N. W. from Catmandoo.

Garahang.—A petty state in local and political circumstances exactly resembling Bhirkot. The capital, or Raja's residence, is situated on the top of a hill, but without water nearer than a mile and a half. The chief's castle is there, built of bricks, and surrounded by 60 or 70 huts. Lat. 27° 56′ N. long. 83° 35′ E. 80 miles west of Catmandoo.—*(F. Buchanan, &c.)*

MALEBAUGH.—A small town in the Gorkha territories, 40 miles west from the town of Gorkha. Lat. 27° 53′ N. long. 83° 44′ E.

DHOR.—The territory of this very petty state is mountainous, but is said to contain some iron mines. Lat. 27° 56′ N. long. 83° 50′ E. 73 miles W. of Catmandoo.

NAYACOT.—Before the Gorkha conquest this petty state was of very insignificant dimensions, and contained no mines of consequence, but, besides the capital, possessed a town of some note named Limi. Lat. 28° 8′ N. long. 83° 45′ E. 80 miles W. N. W. from Catmandoo.

SATAHUNG.—The capital of this small rajaship is situated on a hill, and formerly contained 250 thatched huts, besides the brick castle of the chief, in whose whole territories there were supposed to be but 1500 houses, yielding a land revenue of 2000 rupees per annum. Lat. 28° 7′ N. long. 83° 42′ E. 79 miles W. N. W. from Catmandoo.

POIN.—Formerly the residence of one of the 24 Rajas, is situated on a high hill, where much snow falls, and the cold is intense. Lat. 28° 9′ N. long. 83° 30′ E. 100 miles N. W. of Catmandoo. According to native accounts, this capital contains 120 houses, and the whole territory 2000; but the tract is said to contain copper and iron mines, which formerly yielded the Raja 4000 rupees per annum.—*(F. Buchanan, &c.)*

LAMJUN.—One of the 24 Rajaships, which, before the Gorkha predominance, comprehended a tract of cold country bordering on the Himalaya, inhabited chiefly by Bhooteas, with some Brahmins and Khaseyas in the warmer vallies. It contained no mine or town of importance except Lamjun, the capital, which is situated in lat. 28° 12′ N. long. 84° 1′ E. 32 miles N. W. from Gorkha, which city was then included within the limits of the Lamjun dominions. After the loss of Gorkha, the chief advantage that remained to the Lama chief was the commerce with Tibet, which was carried on through a passage in the Himalaya, called Siklik, by which route many goods were conveyed to the town of Lamjun, and from thence by the way of Tarker, Tanahung, Dewghaut, and Bakra, into the low country; but this trade has since been interdicted by the Nepaulese chiefs, who are jealous of the Tanahung Raja, to whom Bakra is preserved under British protection. Siklik, however, is still the abode of a Nepaulese soubah, or civil governor. The name merely implies a frontier station, but among the hills it is used also to designate a place inhabited by barbarians, that is, such as reject the doctrines of the Brahmins. In both senses the term is applicable to Siklik, as its inhabitants, Bhooteas and Gurungs, adhere to the doctrines of the Lamas, and the town marks the frontier towards the Chinese empire.—*(F. Buchanan, &c.)*

Kaski.—One of the 24 Rajaships now absorbed in the Nepaulese dominions. Although adjacent to the regions covered with perpetual snow, the southern parts are said to be rather warmer than the valley of Nepaul Proper, but the tracts close to the snowy peaks were formerly (and probably still are) inhabited by Bhooteas and some Gurungs. The warmer portions were occupied by Brahmins, Khaseyas, and low tribes exercising the occupations of artizans. The chief possessed some mines of copper, and, besides the capital, according to native accounts, there is still a considerable mart named Pokhara, much frequented by traffickers from Nepaul, Palpa, Malebum, &c. The modern capital, named Buttolachoor is situated among the hills on the river Seti. Kaski, the ancient capital, stands in lat. 28° 14′ N. long. 83° 50′ E. 42 miles N. W. from Gorkha.—(*F. Buchanan, &c.*)

Malebum.—The chief of this district has been sometimes classed among the 22 Rajas, and his country frequently called Parbut, from the immense mountains it contains. Malebum, the principal town, is situated at the junction (beni) of the Mayangdi with the Narayani, on which account it is frequently named Benishehr, while Dhoral is the name of the redoubt by which it is commanded, Malebum being a term applicable to both. The country was conquered by the Gorkhas during the regency of Bahadur Sah, on which event the existing Raja and his son retired to Bulrampoor, in the Nabob of Oude's dominions.

Malebum is a very elevated cold country of considerable extent, one-fourth of the whole being occupied by mountains covered with perpetual snow. According to native accounts, it contains mines of sulphur, cinnabar, iron, copper, and, some allege, of zinc, and also the remarkable hot springs of Muktinath. The copper mines are said to be very productive, large quantities being sent to the plains, besides what is used in the country and in Tibet. There are three mines of mica, and rock chrystal is found in several parts of considerable size. Gold dust is collected from the sands of several rivers, and especially of the Krishna Gunduck, the Narayani, the Bakhugar, the Modi, and the Mayangdi.

Malebum in its greatest dimensions has been supposed to contain 100,000 inhabitants, of whom three-fourths are Gurungs occupying the tracts west and north of the capital. The country is cultivated with the hoe, and the principal crops are barley, uya (uncertain whether rye or a species of hill rice), eleasine corocanus, panicum italicum, and phapar (uncertain). The country to the south and east of the capital is called Khasant, inhabited principally by Brahmins of a bastard race (Jausis), who plough and carry burthens, Khasiyas, and various Hindoos of low birth. The houses in general have stone walls, and are covered with thatch. Malebum, the chief town, stands on the west bank of the Gun-

duck, here 30 yards broad, in lat. 28° 32′ N. long. 83° 13′ E. 80 miles N. W. from Gorkha.—*(F. Buchanan, &c.)*

GALKOT.—This is a territory of small extent, but it contains three mines of copper and one of iron. Although a cooler country than the valley of Nepaul, it is said to be the best cultivated in these parts, partly with the hoe and partly with the plough. While one of the 24 Independent Rajaships, the chief's share of the revenue, including the mines, amounted to 3500 rupees per annum. The whole number of inhabitants were reckoned to occupy 3000 houses, half of whom were low tribes of cultivators and tradesmen, one-fourth Khasiyas, and one-fourth Brahmins and Rajpoots. The chief's house, named Galkot, surrounded by about 500 huts, stands on a hill in lat. 28° 17′ N. long. 83° 14′ E. 76 miles W. N. W. from Gorkha.—*(F. Buchanan, &c.)*

GULMI.—Formerly one of the 24 Rajaships, but now absorbed in the Gorkha dominions. Gulmi, the capital, is situated on a hill, in lat. 28° 11′ N. long. 28° 17′ E. 85 miles W. N. W. from Gorkha. The castle is built of brick and covered with tiles, and the town formerly contained 500 houses, mostly thatched, and a part of the great hill mart named Rerighaut belonged to the chief of Gulmi. According to native accounts, his territory contains mines of zinc, cinnabar, and copper. In Gulmi and Balihang, one half of the people are Khasiyas, one-eighth Brahmins, and the remainder impure tribes of cultivators and artificers. The principal crop among the Gulmi hills is rice, which is reaped in the beginning of their winter.—*(F. Buchanan, &c.)*

KHACHI.—This was formerly one of the most considerable of the 24 Rajaships, but now belongs to the Nepaulese. The town of Khachi stands on a hill, plentifully supplied with water, in lat. 28° 4′ N. long. 82° 50′ E. 100 miles west from Gorkha. It is said to contain about 300 houses, mostly thatched, besides the chief's house, which is built of brick. While independent, the Raja's share of the land revenue amounted to 4000 rupees, and from his possessions in the plains he annually received from 500 to 1500 rupees, according to circumstances. *(F. Buchanan, &c.)*

ARGHA.—This place stands on a hill, on the summit of which, surrounding the chief's castle, are about 150 houses, with 350 near the middle of the ascent, all with mud walls and thatched roofs. Water is plentiful in the lower town, about a quarter of a mile distant from the upper. The inhabitants (with the exception of a few Brahmins and Rajpoots) are one half Khasiyas, and the other half impure cultivators and tradesmen. Lat. 28° 15′ N. long. 82° 47′ E. 110 miles W. N. W. from Gorkha.—*(F. Buchanan, &c.)*

ISMA.—One of the 24 Rajaships, the last chief of which resided at a fortress

situated on a hill of very difficult access, and surrounded by about 250 thatched houses, with walls of stone or plank. Lat. 28° 28′ N. long. 82° 26′ E. 116 miles W. N. W. from Gorkha. The country contains neither mines nor marts, but both here and in Musikot corundum is found in detached masses, generally under five pounds weight, either on the surface, or mixed with the soil; but it has never been rendered a source of revenue to the government.—*(F. Buchanan, &c.)*

PEYTAHN *(or Puithana)*.—This was formerly one of the most considerable of the 24 Rajaships, whose chief was followed in war by several others, but it is now like the rest comprehended in the territories of Nepaul. The hilly tract contains no mines of value, but the Raja possessed a considerably zemindary on the plains. The town of Peytahn stands on a hill in lat. 28° 35′ N. long. 82° 4′ E. 60 miles S. E. from Jemlah. Round the chief's house, which was built of brick, there were formerly 400 houses, mostly mud-walled with thatched-roofs, having the Rapty river passing on the south side. The whole territory on the hills and plains contained about 2500 houses, the inhabitants of which were five-sixteenths Khasiyas, three-sixteenths Brahmins, and the remainder low cultivators and tradesmen.—*(F. Buchanan, &c.)*

DEUCAR.—A town in the Nepaulese dominions, 51 miles N. E. from Baraitche. Lat. 28° 8′ N. long. 82° E.

TWENTY-TWO RAJAS.—West from the channel of the Rapty an extensive region commences, usually termed by the natives the country of the 22 Rajas, but respecting the interior of which very little is known, it never having been the theatre of European warfare, or explored by any native of that continent. Each petty Rajaship was of course designated from the residence of the chief, but of most of these even the site remains a matter of conjecture. The following very imperfect list contains the names of some of the principal chiefships, the whole of which have been long subordinate to the Gorkha dynasty of Nepaul:—

Chhilli.	Jahari.	Gajal.
Dang.	Dharma.	Bangphi.
Saliana.	Rolpah.	Jajarcote.
Malaneta.	Rugun.	Jemlah.
Satatala.	Messikot.	Duti.

CHHILLI.—This small territory is situated partly on the plains and partly on the hills bordering the Nabob of Oude's territories, about 95 miles N. N. E. from Lucknow. The chief's house is situated on a hill, where it is surrounded by 200 huts and houses. He is subject to the Gorkhas, who are said to have permitted him to retain the management of his own estates.

DANG.—This small tract, situated about 100 miles N. N. W. from Lucknow, and is bounded on the south by the Nabob of Oude's territories. The Rajas formerly lived on a high hill named Dang, but for some generations they had withdrawn to Phalabamb, situated on a hill immediately overhanging the plain, and consisting of huts with wood and mud walls, the chief's house alone being built of brick. On the hills were several mines of iron, but the most valuable portion of the Dang Raja's estate was on the plain, and consisted of the pergunnah of Toolseepoor, situated within the dominions of Oude. A part of this, called the Bhitari Terriani, is separated from the great plain of India by a small ridge of hills. Bahadur Sah, the regent of Nepaul, took the hills of Dang and gave them to his sister, the Ranny of Saliana; but Phalabamb, or New Dang, was protected by the Nabob Vizier, and the family still continue Rajas of Toolseepoor.—*(F. Buchanan, &c.)*

ROLPAH.—A town in the Nepaulese dominions, 45 miles S. E. from Jemlah. Lat. 28° 45′ N. long. 81° 47′ E.

SALIANA *(or Khasant)*.—This tract, named also Khasant, adjoins the Nabob Vizier's dominions, the capital being situated in lat. 28° 37′ N. long. 81° 5′ E. 120 miles N. by W. from Lucknow. The town of Saliana stands on a high hill, where the chief has a brick house surrounded by mud-walled huts. The Raja of Saliana formerly held also some land on the plain within the Oude territories, and in a valley between the hills had a considerable mart, called Jarapani, or cool water, which is still a considerable thoroughfare. All the estates among the hills being seized on by the Gorkhas, the family sought refuge on their possessions in the plains subject to the Nabob Vizier, with whose dominions, for some reason not very obvious, the Gorkhas have never interfered. Why they respect them more than those of the East India Company has never been ascertained, but that they do so is certain. The inhabitants of Saliana are five-eighths Khasiyas, or bastards of various kinds, one-eighth pure Brahmins, one-sixteenth bastard Brahmins, and three-sixteenths consist of various impure tribes.—*(F. Buchanan, &c.)*

JAJARCOTE *(Jharjhara Cata, the bamboo fortress)*.—This is a hilly tract of country, situated between the Goggra and Bahari, but although within a few miles of the Nabob Vizier's dominions very little is known respecting it; indeed scarcely two natives assign the same name to it. The principal town is at Mathagari, where the Nepaulese since their conquest have built a fort. The town of Jajarcote stands in lat. 28° 51′ N. long. 81° 8′ E. 135 miles N. by W. from Lucknow.—*(F. Buchanan, &c,)*

DOOLOO BUSSUNDAR *(Dalu Basandra)*.—A Hindoo place of pilgrimage,

where there are three coonds or hot springs. According to native accounts a flame appears on the surface of the water above the small holes from whence the water issues.

Jemlah (*Yumila*).—To the north of Jajarcote is an extensive country named Jemlah, which, towards the west, was once bounded by Gurwal, and towards the east by Mustung; but large territories have since been seized by the neighbouring princes, and the whole latterly absorbed in the Nepaulese dominions. According to the account of an intelligent native, after passing the hilly boundary which separates it from Jajarcote, a fine valley cut with deep ravines is entered, said to extend 20 miles from east to west and 10 from north to south, in many respects resembling that of Nepaul, but more chequered with low hills. This tract is well cultivated, producing wheat, barley, pease, lentiles, and maize; but it is too cold for the sugar cane. Besides the plain in which Chinachin is built, the Jemlah Rajas held a great extent of narrow vallies and mountains, many of the latter perpetually covered with snow. One of the most important productions of Jemlah is salt, which is said to come from a place named Mukhola, reckoned 90 or 100 miles road distance from Chinachin, towards the north-east. It is said by the natives, that at Mukhola there is a large space containing many pools, which in winter are covered with snow, and in summer with a saline encrustation. One-fourth of the inhabitants of this country are Brahmins, Rajpoots, and Khasiyas, who follow the Brahminical doctrines; but the Bhooteas are the most numerous, and along with the Gurungs, Rohanies, Khaties and Rahals, all impure tribes, make up the remaining three-fourths, who are mostly adherents of the Lamas. The language spoken at the court of the Jemlah Raja is the Khas, but the dialect differs so much from that of Palpa and Gorkha, that even the titles of the chief officers of government are totally different, although regulated by the same forms of administration.

The chiefs of Jemlah are descended from a family of very pure Rajpoots, which is reported to have penetrated into these hills about 500 years ago. For many years they appear to have reigned paramount over the whole territory between the Cali river and Nepaul; but their authority was very limited, their subjects frequently levying war not only against each other but against their sovereign; nor was there any assembly of states to which he could recur for assistance against a common enemy. When Run Bahadur, the regent of Nepaul, attacked Jemlah, he was opposed by Sobhan Sahi, who for two years resisted the Gorkha troops; but the superior discipline and tactics of the latter at last effected the expulsion of the reigning family, and a complete conquest of the principality, which has ever since formed a component part of the Nepaulese dominions. The principal town in the valley is named Chinachin, and there are

probably several others scattered over the great space which formerly composed the Jemlah rajaship, but owing to the extreme jealousy of the Gorkhas the condition of the interior of the country remains wholly unknown.—*(F. Buchanan, &c.)*

CHINACHIN.—This is a large scattered place, the houses of which have flat roofs, and are built of brick and stone. Lat. 29° 13′ N. long. 81° 15′ E. 160 miles N. by E. from Lucknow. There are here two temples dedicated to Siva, the one named Chandranath and the other Bhairavanath. Merchants from the south repair here to purchase horses, bringing up with them metals, spices, and cloth, and carry down cow-tails, salt, horses, a kind of woollen cloth, medicinal herbs, musk, &c. In the markets of Chinachin, according to native accounts, many sheep and goats are exposed for sale bearing loads of salt, musk, medicinal herbs, and a seed named bariyal bhera. Near to Chinachin there are some of the cattle whose tails form the chowries, and they are very numerous in the hilly parts. Of these cattle there are said to be three species, the chowry, the looloo, and the jhogo, whose tails are all bushy from the root, but those of the first-mentioned sort are the most valuable.—*(F. Buchanan, &c.)*

RANNUTSH.—A town in the Gorkha territories, 17 miles E. from Jemlah. Lat. 29° 13′ N. long. 81° 33′ E.

RAURAH.—A town in the Gorkha territories, 14 miles N. by E. from Jemlah. Lat. 29° 23′ N. long. 81° 23′ E.

ANGSTOO.—A town in the Nepaulese dominions, respecting which nothing is known for certain except the name; but it is conjectured to be situated about 40 miles N. from Jemlah. Lat. 29° 47′ N. long. 81° 25′ E.

COWISHAR.—A town in Northern Hindostan, situated on the east side of the Goggra river, here named the Karanali, 75 miles N. from Jemlah. Lat. 30° 16′ N. long. 81° 5′ E.

TACLAGUR *(Taklakhar)*.—Jemlah to the north is bounded by a ridge of snowy mountains, there named Humla, by which it is separated from the country of the Taclakhar Bhooteas, now subject to China. The town of Taclagur, or Taclakote, is situated on the west side of the Goggra river (here named the Karanali), in lat. 30° 24′ N. long. 81° 5′ E. 25 miles south from Lake Manasarovara. This is a dependancy on Gurdon, a Chinese station, and although now incorporated with that empire may still be considered as belonging to Hindostan, being decidedly to the south of the highest ridge of Himalaya. Taclakote is a permanent mart for salt and borax, and a fair is also held here during the months of October and November, when the vicinity exhibits a great display of tents. The principal articles brought from Tartary are wool, woollen cloths, and gold, to which tea may be added. The grain raised in this vicinity, named awajou, is

carried north to the neighbourhood of Lake Rawan Hrad, where it is given to the horses during the rigorous season; and as it thrives in a severe climate, it might perhaps be with advantage naturalized in the northern parts of Great Britain. At one day's journey north of Taclakote, the soil is cultivated by a very scanty population, yet the produce is not sufficient for the consumption. Beyond this limit tribes of migratory horsemen, named dokpa, are found, who are dwellers in tents.—(*Webb, Moorcroft, F. Buchanan, &c.*)

GURDON *(or Garewdun)*.—This is a regular Chinese station, and is so far advanced among the mountains, that it may be considered as standing on debateable land, being on the verge of Tibet and Hindostan. Lat. 30° 32′ N. long. 81° 7′ E. 17 miles S. from Lake Manasarovara.

Gurdon is a permanent mart for purchase and sale; but in the month of November there is an annual fair, which is resorted to by merchants from Lahdack and Cashmere, when business to a considerable amount is transacted. The principal articles brought from China are wool, woollen cloths, gold dust, and tea. On these occasions the circulating medium is a coin named timashi, struck at Lahdack from ingots of silver brought all the way from China, and gold dust in many cases supplies the place of coin, the monetary system being here defective. It has been computed that from 15 to 20,000 fleeces are annually brought to the markets of Gurdon and Taclagur, but the goat's hair used in the manufacture of shawls is not to be met with at either market, the sale of this article being almost monopolized by Lahdack. It is said that three fleeces fetch only one rupee. The gold dust is delivered in small parcels tied separately in a rag, one of which is called a titang, and contains about 80 grains apothecaries' weight, worth about 14s. sterling. It is probable that pearls, coral, the shells named shunks, and broad cloth, to the aggregate amount of 10,000 rupees, might be here annually disposed of.—(*Webb, &c.*)

DUTI.—The territories of the Duti Raja formerly extended from the Goggra river on the east to the Cali or Black River, which separates it from Kumaon on the west, and through its centre passes the Setigunga or White River. Along the banks of this last is a fine valley, four miles long by two broad, on which stands Depal (or Duti), the capital, enclosed on three sides by the river. Lat. 29° 6′ N. long. 80° 31′ E. 85 miles N. E. from Bareily. It contains about 400 houses built of stone, and roofed with the same material. The principal crop is winter rice, the second urid, the third kurthi, and the fourth barley; all the others being of small amount. The oil seed chiefly raised is the sesamum. According to native accounts, of the whole population one-fourth are pure Brahmins, and another fourth bastard Brahmins, Khasiyas compose three-

sixteenths, and low labourers and tradesmen the remaining five-sixteenths.—(*F. Buchanan, Webb, &c.*)

MUCKWANPOOR (*Maiwanpura.*)—This is one of the most important districts possessed by the Nepaul Raja, and was formerly much more extensive, but several divisions to the east, such as Saptari, having been separated from it, the following description must be considered as referring to the tract immediately south of the Nepaul valley and San Cosi river. One half of Muckwanpoor is on the level country called the Terriani, and in its physical aspect and other circumstances exactly resembles the low country of Morung, Saptari, and Mahatari, the whole belt being about 20 miles in breadth. In this space there are a few scattered small hills, and much poor land overgrown with trees and bushes of little value; but there is also a large proportion of rich land, and on the whole the soil is much better than that of the British territories immediately adjacent. Its productions are nearly the same as those of the northern parts of the Purneah district, except that being less cultivated there are more wild beasts, especially elephants and rhinoceroses. The breed of the former is uncommonly bad, and it has been remarked that each of them has a toe on some one of its feet very much lengthened, which gives the foot an unseemly appearance. Before the conquest of this tract by the Gorkhas, the native petty Rajas, being much afraid of their neighbours, did not encourage the clearing of the low land, but on the contrary rather fostered the jungles, and contented themselves in a great measure with the natural productions of the forests, the timber, elephants, and pasture. Even then, however, many rich spots were occupied and rendered productive, but they were so concealed in the depths of the forest as to come little under inspection. The Gorkhas being more confident in their own strength have cleared much of the country, and are able to export considerable quantities of grain, but much remains still to be done. The tobacco produced is said to be of an excellent flavour, and the rearing of the reddish cotton wool on the increase. The climate is inferior in point of salubrity to the contiguous portions of the British provinces, but this seems entirely owing to its being less cleared and cultivated.

Bounding the plain above-mentioned on the north is a region of nearly equal width, extending from the Gunduck to the Conki, but only a portion of it can be considered as appertaining to Muckwanpoor. This consists of small hills rising in gradations towards the north, and watered by small rivers issuing from the southern face of the lofty mountains to which these hills gradually unite. In many places they are rocky, and abound with encrustations formed by the deposition of calcareous matter, but it is said there are not any exuviæ of marine

animals. The calcareous matter has formed itself into crusts covering the surface of the rocks, or has assumed the form of lichens and similar plants that it has covered. The hills on both sides abound with pines, and this part is the most convenient from whence to procure them. The most remarkable places of strength are the fort of Muckwanpoor, where the Rajas formerly dwelt; Harriorpoor, commanding the Bogmutty; Seedly and Cheesapany, commanding two passes through the Lama Dangra mountains; Chaynpoor on the San Cosi; and Kumbi, Parsa, Kuraras, and Baragurry, commanding the plain; but in the whole district there is not one considerable town or mine of consequence. At Hethaura, Seedly, and Beechiaco, customs are collected, but they are not marts for goods, which are principally exchanged at the markets on the plains. The subah usually resides at Muckwanpoor, but in the cold season he visits the plain and resides at Baragurry, for which reason he is often termed the Baragurry subah. Before the late war, it is said, he paid the Nepaul Raja an annual revenue of 100,000 rupees, which appears a large sum when it is considered that a great proportion of the hills had been bestowed in jaghire and military fiefs, and that the plain alone was rented on account of government.

The population on the plains consists principally of the Tharu and Daniwar castes, the chief tribe on the hills being the Murmi. About the forts are some Rajpoots, many of the spurious breed named Khas, a great number of Magars, and but few Kirauts. The inhabitants of the Terriani, or low country, entirely resemble in their circumstances, language, dress, persons, and customs, the Hindoos of the northern portions of Bahar. The peasantry are extremely nasty, and apparently indigent. Their huts are small, dirty, and very ill calculated to keep out the cold winds of the winter season, for a great many of them have no other walls than a few reeds supported by sticks in a perpendicular direction. Their clothing consists of some cotton rags, neither bleached, dyed, nor apparently washed. They are a small hard-favoured people, and by no means fairer than the inhabitants of Bengal, who are comparatively in better circumstances, yet these miserable tribes have plenty of spare land, and pay few taxes.

According to native traditions, a Khetri dynasty was established at Garsamaran (the ruins of which are still visible), in A. D. 1089, which terminated about 1315, in consequence of the conquests of the Mahommedan kings of Delhi. A new dynasty of Rajpoots succeeded in the country now called Muckwanpoor, one of whom, Tula Sen, built the fortress of that name, which has since designated the principality. The most remarkable Raja, named Lohanga, subdued or expelled a great many of the adjacent petty chiefs, and rendered himself paramount over a large portion of the country forming the modern Nepaulese

dominions; but after his death, his kingdom being greatly weakened by internal dissensions and treachery, it was reduced to very confined limits, although the Mahommedans for many years subsequent to the conquest of Bengal did not take possession of the tract at present forming the northern portions of the districts of Sarun, Tirhoot, and Purneah. This occurred about the middle of the 18th century, and in 1762 Goorgheen Khan, Meer Cossim's Armenian general, made an attempt to complete the conquest of the whole by an attempt on the fortress of Muckwanpoor, but did not succeed. After the failure of the expedition against Nepaul, under Captain Kinloch in 1765, that officer was employed to reduce the Terriani of Muckwanpoor, for the purpose of reimbursing the expenses of the war; but after retaining the Terriani, and making the collections for two years, it was given up to the Gorkha Raja, who had then established his authority over Muckwanpoor by the expulsion of the Raja.

After the termination of the Nepaulese war in 1815, the British government (in pursuance of the general system of restoring the exiled hill chiefs to such territories conquered from the Gorkhas, as it might not be necessary or expedient to retain) determined to effect the restoration of the ancient ruling family in the person of Raja Oodee Pertaub Singh, its legitimate representative. This young man and his brother, with some faithful retainers, had resided for several years within the British district of Bettiah, where they subsisted on the produce of a village granted them by Raja Beer Kishwur Singh. In process of time, by the extinction of the other branches of the family, among whom the Muckwanpoor principality had been subdivided, Raja Oodee Pertaub had become heir to the whole inheritance, which originally comprehended the lower ranges of hills from the Gunduck, eastward, to the Teesta, including the Terriani or low land of Muckwanpoor, and part of that of Morung. When war with the Gorkha dynasty commenced, Raja Oodee Pertaub was encouraged to raise a corps of Kirauts, and to exert himself in any way calculated to promote the attainment of the common object; but owing to the long period of time that had elapsed since his predecessors were deprived of the sovereignty, no beneficial consequence of any importance resulted. The restoration therefore of this chief to any portion of his territory was not obligatory, but as the failure of his exertions was more owing to events which he could not controul, than to any deficiency of zeal, the British government was disposed to admit his claim to consideration, and to grant him a tract of the low country sufficient to maintain him in decency and comfort, and in a political point of view it appeared desirable to establish a friendly and independent power between the British territories and Nepaul. The arrangements relating to this establishment had not been completed in 1816,

and there is reason to believe, that owing to the pertinacity of the Nepaulese negociators they still remain unsettled.—*(F. Buchanan, Public MS. Documents, Kirkpatrick, &c. &c.)*

Muckwanpoor.—The fortress of Muckwanpoor is situated on a high hill, about 17 miles south from Catmandoo. Lat. 27° 27′ N. long. 85° 1′ E. This hill fort is distinguishable with the naked eye from the banks of the Kurrah, and is a place of considerable strength, to which great importance is attached by the Nepaulese, as its possession commands a large portion of the Terriani. In 1792, when the Nepaulese were hard pressed by the Chinese army from Tibet, the regent and some of the principal chiefs deposited a great part of their most valuable property in this strong hold.—*(Kirkpatrick, &c.)*

Lama Dangra Mountains.—This range of mountains extends from the Trisool Gangga to the Arun, and except by the Bogmutty, is crossed by no river, all those from the north side falling into the Trisool Gangga, the Bogmutty or the Cosi.—*(F. Buchanan, &c.)*

Upadrang.—A town in the Gorkha territories, 38 miles W. by S. from Catmandoo. Lat. 27° 37′ N. long. 84° 23′ E.

Seekurkhutree.—A small village principally inhabited by Brahmins, situated about 1500 yards from the foot of a hill, four miles W. from the fortress of Muckwanpoor. Lat. 27° 27′ N. long. 84° 57′ E. On the 28th February, 1816, a sharp action was fought here between a detachment of British troops, commanded by Lieut. Tirrell, and a party of Gorkhas commanded by Kessuree Singh, in which the latter were defeated after an obstinate resistance; but with the loss of both commanders.

Gourpesara *(Garpasara)*.—This is a little village with a large tank, situated about ten miles from the British boundary near the Bera river, and 38 miles south from Catmandoo. Lat. 27° 10′ N. long. 84° 50′ E. The intervening country from the Bera is an open plain, little of which is cultivated, although it is advantageously situated for irrigation, and the rivers here are full even to the end of March. The water is dirty, and, owing to the quantity of vegetable matter collected from the forests and rank vegetation, is reckoned very unwholesome.—*(F. Buchanan, &c.)*

Jhurjhoory *(Jharajhari, the bamboo grove)*.—A wretched village in the Muckwanpoor district, consisting of a few herdsmen's huts scattered on the banks of the Bukkia river. Lat. 27° 13′ N. long. 85° 4′ E. To the south of this place lies the great Jhurjhoory forest, which abounds with elephants of a bad quality, and contains much valuable timber, especially of the saul species.—*(Kirkpatrick, &c.)*

Beechiaco *(Bichhacor)*.—This is a miserable village, with a substantial

dhurrumsala for the accommodation of travellers, situated on an elevated bank above the bed of the Beechiaco torrent. Lat. 27° 19′ N. long. 84° 55′ E. 27 miles south from Catmandoo. Beechiaco contains about a dozen huts, but affords no supplies except wood and water, of which last there is a very fine spring and several small streams in a wide stony channel; yet there is no cultivation in the vicinity, the only inhabitants being a few Parbutties or mountain Hindoos, who reside at the place to collect duties and accommodate travellers. From long habit, they have become inured to the climate, and capable of resisting its baleful influence, which, from the end of March to the beginning of December, is singularly destructive to strangers. The name Bichhakor, signifies a place abounding with scorpions. During the last campaign against the Nepaulese it was taken by the army under Sir David Ochterlony, who established a dépôt, which he fortified with a stockade.—*(F. Buchanan, &c. &c.)*

CHERIAGHAUT *(or bird passage)*.—This is a strong pass, about seven miles from Beechiaco, but commanded by two hills. The road from hence to Hethaura is very good for loaded cattle, and might be easily rendered fit for carts.

HETHAURA.—This place stands on a fine plain about a mile wide, and is bounded on the north by the Rapty (Raputi), which is here a beautiful, clear, and rapid stream. Lat. 27° 26′ N. long. 84° 54′ E. 18 miles S. by W. from Catmandoo. The soil of the plain is good, but not cultivated, being mostly covered with stately forests of saul trees, which are kept clear of underwood by burning the fallen leaves and withered grass in the dry season. The Rapty having come from the north, here turns to the west, and after being joined by the Kanara some way below, flows on until it joins the Gunduck, through a valley, the lower part of which is cultivated, while all near Hethaura is waste. This proceeds from the jealousy of the Nepaul government, which does not wish to have the forests cleared. The heat of Hethaura is more temperate than that of the Terriani, but as the warm season advances its insalubrity increases. Although Hethaura, on account of its being the chief mart for the commerce carried on between the Nepaul dominions and those of the British nation, is a place of much occasional resort, yet it still remains a miserable and unhealthy village. For the accommodation of merchants there is a brick building surrounding a square court, and there are also a few shops. From hence to Bheemphed, a travelling distance of 18 miles, the road leads through a narrow defile between high and steep hills, overgrown with thick woods, through which the Rapty winds in so extraordinary a manner that it is crossed by the way 22 times.—*(F. Buchanan, &c.)*

BHEEMPHED.—A small village situated on the Rapty, from whence the road leads up the Cheesapany mountain. Lat. 27° 33′ N. long. 84° 50′ E. 14 miles S. W. from Catmandoo. At Bheemphed the valley of the Rapty ceases, and

the high mountains of Lama Dangra separate it from the country on the north watered by the branches of the Bogmutty. At this place there is a well-frequented dhurrumsala (or caravanserai), where numerous passengers and hill porters are always to be seen during the travelling season.—*(F. Buchanan, &c. &c.)*

CHEESAPANY *(or Cheesaghurry)*.—A fortress in the Nepaulese territories considered of great importance by the Gorkhas as the southern key of the Nepaulese valley. Lat. 27° 33′ N. long. 84° 50′ E. 14 miles S. S. W. from Catmandoo. The ordinary road from Bheemphed to Catmandoo passes through the fort of Cheesapany, and winds in a zigzag manner up the south side of the hill, which has a very steep acclivity, but still accessible to men, cattle, or elephants. The fort has no ditch but it is surrounded by a stone octagonal wall 10½ feet thick, of various heights from 2½ to 12 yards, and rather less than a mile in circumference. Some years ago this fort was small, and out of repair, but since the commencement of the disputes with the British government, it has been strengthened and enlarged by the Gorkhas; but it is ill situated, as an assailant might go round, and get so high above it as completely to command it. The usual garrison consists of 60 men; but it is said to be now capable of containing 2000 men, and is looked on by the Gorkhas as a sort of forlorn hope, there being a practicable road the whole way to Catmandoo, unobstructed by any fortifications. The name is derived from a spring of cold water, which, according to barometrical observations is situated 5818 feet above the plains of Bengal. At this place there is a regular custom house established, where the customs and duties on the articles of traffic from the British and Viziers' territories are levied.—*(Abdul Russool, Kirkpatrick, Colebrooke, &c.)*

TAMBEHKHANEH.—A village in the Nepaulese territories, named from the copper mines which were once worked in its vicinity. Lat. 27° 35′ N. long. 84° 48′ E. 12 miles S. S. W. from Catmandoo.

HARRIORPOOR *(Hariharpur)*.—A Gorkha fortress in the district of Muckwanpoor commanding the Bogmutty river. Lat. 27° 15′ N. long. 85° 28′ E. 42 miles S. E. from Catmandoo.

SEEDLY *(Sinduli)*.—A Gorkha fortress in the Muckwanpoor district to the possession of which that people attach considerable importance, as commanding the Terriani or low country. Lat. 27° 9′ N. long. 85° 55′ E. 68 miles S. E. from Catmandoo.

BARRAGURRY.—A town in the Muckwanpoor district, 45 miles S. S. E. from Catmandoo. Lat. 27° 5′ N. long. 85° 10′ E. The situation of this place is very unhealthy, in consequence of which Captain Kinlock's detachment which remained here for some time after the unfortunate attempt to penetrate into Nepaul

in 1769, suffered greatly from the pestilential effect of the climate. In 1792, when General Kirkpatrick went to Catmandoo, it was the residence of the Gorkha governor of the western Terrani.—*(Kirkpatrick, &c. &c.)*

KIRAUTS *(Kiratas)*.—East from the territory of Nepaul Proper, the mountains are chiefly occupied by a tribe named Kiraut or Kichak, who at a period of remote antiquity appear to have made conquests in the plains of Camroop and Matsya, which now compose the Bengal districts of Rungpoor and Dinagepoor. These Kirauts are also frequently mentioned in Hindoo legend as occupying the country between Nepaul and Madra, the ancient denomination in Brahminical writings of the country we call Bootan; and it is related in the Puranas, that the goddess Parvati, after a quarrel with her husband Siva, appeared before him in the character of a Kirata, or daughter of a mountaineer. They seem always to have been a rude and warlike people, although rather less illiterate than some of the neighbouring tribes. The Buddhist Lamas had made some progress in their conversion, but many still adhered to their old priesthood, customs, and ceremonies. The Rajpoots from the south on obtaining power induced many to forsake the impurity of their ways, and employ Brahmins; but in general their compliance only lasted while they remained at the court of the Rajpoot chief. Their abstinence from the flesh of oxen, now strictly enforced by the Gorkhas, is exceedingly disagreeable, and although the Lamas have been banished, the Kirauts still retain a great respect for their memory, and a strong inclination to resume their former diet.

The Kirauts being, as above related, vigorous beefeaters, did not easily submit to the Rajpoot yoke, although prior to the Hindoo migration from the south they had been compelled to seek refuge among the hills, yet until the overwhelming power acquired by the present Gorkha dynasty, they maintained some degree of independence. In the year 1769, when Nepaul was subdued by Prithi Narrain of Gorkha, the Kirauts were feudatories to the Rajpoot princes of that valley, and possessed considerable influence, their hereditary chief being Chautariya, which is the second office in the state. They are said to have once had a written character of their own, but those who can now write, for the most part use the Nagari character. By their customs they are allowed to marry several wives, and also to keep concubines. Their property is equally divided among the sons of all their wives, but the sons of the concubines are also allowed a share, though smaller than that of the legitimate male progeny.

At the epocha of the Hindoo invasion or migration into these hills, there were settled among the Kirauts a tribe named Limboo, the manners of which are very nearly the same, and the two intermarry. Since the overthrow of the Kirauts, the Gorkhas, as a measure of policy, shew a decided preference to the

Limboos, who, never having possessed power, were not depressed by its loss, nor by the banishment of their priests. They are not, however, entirely reconciled to the privation of beef, yet on the whole are less discontented than the horde with which they are intermingled. They reside in huts, and their pursuits are mostly agricultural. All the chiefs of the Kirauts call themselves Ray, as claiming a Rajpoot descent, but they are distinctly marked by their features as being of Tartarian origin. At present individuals of this tribe (under the denomination of Kichacks) are thinly scattered over the northern parts of the provinces subordinate to the Bengal presidency, where they follow the vocations of gypsies, and gain a subsistence by snaring game, telling fortunes, and stealing. The native tract of country to the east of the Nepaul valley, although intersected by many mountain streams countributory to the San Cosi, continues but thinly inhabited, and only cultivated in detached spots.—*(F. Buchanan, Kirkpatrick, &c.)*

KHANSA.—A town in the Nepaulese dominions, 50 miles E. by N. from Catmandoo. Lat. 27° 50′ N. long. 85° 46′ E.

KHATANG.—A district north of the Lama Dangra mountains, subject to the Gorkhas, under the jurisdiction of a Subah appointed from Catmandoo, who rules an extensive and mountainous region, bounded by the Arun on the east, and on the west by Tamba Cosi, which separates it from the territory of Bhatgong, one of the three principalities into which Nepaul Proper was formerly subdivided. Towards the south it descends to the Kamal, which in part separates it from Muckwanpoor, and it comprehends a portion of the country inhabited by the Kiraut tribes. In proportion to the latitude, and the ascent of the hills, the climate, surface, and vegetable productions, will be found described under the general head of Nepaul. The principal forts or stations are Hidang, where the Subah resides; Chaudandi, where the Rajas formerly lived; Rawah, a large town with a fort near the junction of the San Cosi and Doodh Cosi rivers; Chariyaghurry on the Kamal; and Hatuya at the junction of the San Cosi and Arun rivers. At the temple of Kalesi, where the two Cosis unite, there is in February a very great fair.

With Tibet there are said to be two routes of communication. On the Doodh Cosi is Lamja, to which the Tibetians come at all seasons, and the place itself is inhabited by individuals of that nation. The other route to Tibet from Khatang is towards Dudh Kunda, a place in Tibet where there is a great annual fair. The commerce by the Tamba Cosi goes by Phala, a gola or custom-house in the former territory of Bhatgong. According to native information, the roads from the San Cosi to the mountains are difficult, but for part of the way practicable on horses; from Chattra to Nepaul the road is rather better, but in many places the rider must dismount. After passing the falls of the Cosi at Chattra, the San

Cosi is navigable in canoes to the junction of the Risu, where it turns to the north. The Arun is said to be navigable to Hidang, which appears improbable, when the mountainous country it penetrates is considered.

According to the same authorities, the chief place in Khatang is Dalka on the Tamba Cosi, situated in a plain extending to Puchighaut on both sides of the Tamba Cosi, and about a mile in width. Dalka is described as a town resembling Timmi in the Nepaul valley, which may contain about 4,000 people, is built of brick, and chiefly inhabited by Newars. The land revenue of Khatang has been almost entirely granted to the different officers of the Nepaul government, and there are no internal duties or customs, so that the Raja's chief source of revenue is the arbitrary income tax named rajanka, mulcts, and the profits of mines; the aggregate, in 1809, amounting to little more than 15,000 rupees.—(*F. Buchanan, &c.*)

CHAYENPOOR.—A short time prior to 1809, this tract of country was formed into a district by the Gorkhas, under the jurisdiction of a Subah, who resides at Chayenpoor. The hilly parts of the Sikkim principality as far as they had been subdued, and a portion of Tibet bordering on the Arun river, were annexed to the Chayenpoor subahship, which is bounded by the Sinklaya, Arun, and Kausiki on the west, and to the east was formerly bounded by the Teesta; but since the conclusion of the Nepaulese war, all the conquests made by that people from the Sikkim Raja east of the Mutchee river and a line drawn from thence to the hills, having been restored to him, this district may be considered as terminating at the boundaries last specified. It consists altogether of lofty mountains rising in many parts to the most tremendous alps, and its productions in every respect resemble those described under the article of Nepaul, similarly situated with regard to latitude and physical circumstances.

The land revenue raised is said to be small, and almost wholly appropriated by military tenures. The principal sources of profit to the government are the customs at the marts, the produce of the mines, and a capitation tax. The forts or stations are Chayenpoor, the capital, Changgiya, and Hidang, a large place towards the frontiers of Tibet. Chayenpoor has a considerable trade by that part of the country which is near the Arun, and Alanchung on the Tamar is also a mart of established commerce. Formerly it was carried on at Pakang, in the middle between the two rivers, but the trade to this place is only practicable during the summer months, whereas it can pass to the two marts first mentioned all the year. The goods imported at these places from Tibet are salt (carried on sheep), gold, silver, musk and musk-deer skins, cowtails or chowries, blankets, borax, Chinese silks, and medicinal herbs. The goods sent north from Chayenpoor are rice, wheat, maruya, uya (a grain), oil, butter, iron, copper, cotton cloth, broad cloth, catechu, myrobalans, planks of the dhupi, pepper, indigo,

tobacco, hides, otter fur, sugar candy, extract of sugar cane, and occasionally some pearls.

With respect to the inhabitants, in the western portion of Chayenpoor, the most numerous tribe is the Kirauts, next to these the Limboos, then the Magar, lately introduced by the Gorkhas as soldiers, then the Khas tribe, and lastly the Rajpoots. Within its limits there also some Murmis, and towards the north-west some Bhooteas.—*(F. Buchanan, &c.)*

CHAYENPOOR.—The town or fortress of Chayenpoor is situated in lat. 27° 18′ N. long. 87° E. 110 miles north from Purneah, and five miles from the Arun river.

TAMLINGTAR.—This place stands between the Arun and the Soreya, which are here about three miles distant from each other. Lat. 27° 18′ N. long. 86° 52′ E. 110 miles N. N. W. from Purneah. It is the largest place in the Chayenpoor district, and according to native accounts contains about 6000 inhabitants. The plain in which it is situated is about 20 miles from north to south, and six from east to west, bounded on the west by the Arun, but not fully cleared of jungle. *(F. Buchanan, &c.)*

JARESANG.—This place is situated on the east side of the Arun, in a plain well cultivated country, about 98 miles N. N. W. from the town of Purneah. Lat. 27° 7′ N. long. 86° 56′ E.

PAKANG.—A mart in Northern Hindostan on the frontiers of Tibet and the Gorkha province of Chayenpoor. Lat. 27° 56′ N. long. 86° 58′ E. According to native accounts, the country here is not very hilly, but its elevation is so great and the cold during winter is so intense, that it remains uninhabited except during the hottest of the summer months, when it is resorted to by shepherds and traders.

SAPTARI.—The middle portion of the Muckwanpoor principality as it existed under Raja Lohanga, was after its conquest divided by the Nepaulese into two districts, and placed under two distinct functionaries. The first of these comprehends the tract of country called Saptari, which is mostly situated in the low country, bounded on the east by the Cosi river, and limited on the west by the Rati. Very little of the hilly country belongs to it, as the divisions of Khatang and Muckwanpoor come low down, and meet at Kamal. Its geographical features entirely resemble those of the Terriani or low country, and its vegetable productions are in every respect the same. The most remarkable places within limits of Saptari are Naragari, a small fort on the plain where the Subah resides; Bhimagari, another similar place, where he occasionally resides, and Janakpoor a place of pilgrimage celebrated in Hindoo fable. No vestiges remain of former magnificence, if they ever existed.

In 1809, the total revenue collected by the Subah, or superintendant, was as follows:—

	Rupees.
Land rent, fines on marriages, concubines, and adulterers . . .	69,957
Pasture 5386; catechu 2227; timber cutters 4687 rupees . . .	12,280
Duties on boats loaded with timber 2786; ditto on birds 698 rupees	3,484
Customs at marts	29,833
Duties on markets or variable imposts	12,985
Total	127,559

Exclusive of the rajanka, or arbitrary income tax, the subah then paid the Nepaul Raja 58,000 rupees per annum. In Saptari there is very little granted for the support of the army or government officers, and there are not any great military establishments. At Jaleswar in Mahatari, south from Janakpoor, the Raja formerly had a manufacture of saltpetre and gunpowder, and at Sisuya on the Cosi there is one iron mine.

The Tharoo caste, resembling in its manners the Gangayi of Morung, composes the greatest portion of the population that are dwellers on the plain. Next to these are about equal parts of impure Bohars, and of the military and agricultural tribe of Brahmins called Aniwar, both of which have at different times been sovereigns of the country. Immediately under the hills are many Batars, who speak the Hindi language. The lower hills are occupied by Sringguyas, a ramification of the Limboo tribe, and also by Magars, Rajpoots, and Khas, the first of recent introduction.—*(F. Buchanan, &c.)*

MORUNG *(Mayuranca, remarkable for peacocks)*.—Prior to 1809, the eastern division of the Muckwanpoor principality, founded by Raja Lohanga, together with a part of Sikkim, and a portion of Tibet which had been gained by the Gorkhas, were by them, for the convenience of government, subdivided into two districts, viz. Morung comprehending the southern, and Chayenpoor the northern portion of the territory. As a general description, the Morung may be considered as extending in the low country from the Cosi to the Teesta, although the level tract between the Mutchee and Teesta that formerly belonged to Sikkim, has, since the conclusion of the war in 1816, been restored to that principality. On the low hills Morung extends from the Conki to the Cosi, and it includes little or none of the mountains, and of the lofty Himalaya nothing at all.

Before 1816, the southernmost point at which Morung touched the Rungpoor district was Sanyasicata, from which spot, for a distance of five miles, the river Mahananda formed the line of boundary between the two countries, after which the Nepaulese territories crossed that river, and intermixed at Debgong in the most irregular manner. The line of demarkation, which even in an open country is merely preserved by the memory of the inhabitants, soon becomes quite

evanescent in a thick saul jungle, from which point the common boundary was keenly contested throughout the course of the river Teesta. Suroop Deo, the zemindar of Bykantpoor, laid claim to the whole extent of this wilderness, while the Gorkha local authorities, with equal pertinacity, asserted a right to the entire forest down to its southern extremity. To settle disputed pretensions of this description by native testimony, has been always found quite impracticable, as either side can lead forth a cloud of witnesses, ready to swear to any fact whatever. Particular circumstances, however, tended to substantiate the zemindar's claim; his family having long resided in the centre of the tract claimed by the Gorkhas; but after all, it is to be presumed, that a wild space, situated on the frontiers of either territory, has frequently changed its master, and during periods of hostility been always occupied by the most powerful. The Gorkhas, by the peace of 1816, having been compelled to relinquish all the territory to the east of the river Mutchee, no longer come in contact with the disputed tract, and the Sikkim Raja, owing his restoration entirely to the efforts of the British government, offered no opposition to the amicable adjustment of the boundaries which has since taken place.

In its physical and geographical circumstances Morung entirely resembles the lower belt of Nepaul, of which a general description has already been given. The Terriani or low country assists to support immense lands of cattle bred in the Purneah district, which must otherwise perish there during the heats of the dry season, when almost every vegetable production (including the bamboo) is withered and parched up, and the atmosphere glows with intense heat. Even then the woods here at the base of the mountains retain some degree of moisture, and the rains of the spring are commonly early and copious, hastening a strong and succulent vegetation. A great deal of timber is also exported from hence to Calcutta, the Morung producing many trees valuable for their scent and the polish they are capable of taking, as well as for strength and durability, but the saul, or shorea robusta, is almost the only one much in request. The cutting season lasts from the middle of December to the middle of April, when the forests become dreadfully unhealthy. By the exertions of the labourers, larger timbers are brought down the Cosi than the Teesta, the people of Nepaul being much more active than the inhabitants of the adjacent British territories. After being cut, the timbers are assorted into five kinds, and sold by girth. Europeans, who purchase floats of timber in the Morung for the Calcutta market, are greatly imposed upon unless they personally accompany the rafts. During their progress south, many boats are lost, and part only of the timber is recovered, while the original logs, as they pass the various towns on the route, gradually diminish in size, so that even when the number dispatched is delivered complete,

their dimensions, owing to fraudulent exchanges on the road, differs very much from their measurement at the place of embarkation.

The most remarkable places in this district are Vijayapoor; Samrigari, a small fort; Chaudanda, in remote times a seat of government, but now deserted; Sorabaugh, and Chattra. The market places are 24 in number, and the customhouses are frequently transferred from one place to another. In 1809, the Morung was separated into three revenue divisions, each in charge of a deputy collector. The total revenue yielded was as follow, viz.—

Total land rent	54,025 rupees.
Ditto sayer (or variable imposts) . .	7,500
Rent for pasture	24,000
Duty on timber	38,000
Ditto on catechu	3,000
Ditto on birds	500
Customs at the marts	4,400
Total	131,425

The duties called sayer include a capitation on artists, a duty on the sale of oxen and buffaloes, on marriages, on contracts with concubines, on grain exported, on all things sold in bazars, and on adulterers. The subah in his capacity of judge always receives 25 per cent. on sums recovered in his court, and also receives presents from the defendant, when the cause is given in his favour, but the greater proportion of the regular fees goes to the Raja. Out of the total amount collected as above stated, the soubah pays 80,000 to the government, besides presents and rajanka equal to 20,000 rupees, which amount he probably extorts from those under him. On the other hand he incurs a heavy expense by supplying the troops with provisions, which he must do at a price (always below the market) fixed by the government, but these he probably also squeezes from the tenantry.

The inhabitants of Morung to the east of Vijaypoor are chiefly Cooch, or Rajbungsies, who are considered the same tribe, live on the plain, and speak the dialect of Bengal; on the lower hills are many of the Mech tribe. In the western parts most of the cultivators are of the Gangayi caste, who speak the dialect of Mithila (Tirhoot), and adhere to the doctrines of purity as established in that country. On the hills the people are mostly Khas, or a mixed breed between the mountain Hindoos and natives, with some Rajpoots and Magars, which last have been recently introduced. No event of importance is recorded in the history of this state until the reign of a Raja named Vijaya Narrain, who is said to have come originally from Camroop, and having subdued this tract, he assumed to himself the title of conqueror of the earth. He also built Vijayapoor,

the capital; but having put to death a mountain chief of Kiraut origin, under pretence that he (the mountain chief), being an impure beef-eating monster, had presumed to defile an Hindoo woman, the son of his antagonist expelled the Raja and established his own dynasty: According to tradition, the Sikkim Raja made many conquests in this quarter, but the whole was overrun by the Gorkhas in 1774, when Agom Singh, the reigning chief of the Kiraut family, fled for refuge into the British territories. By the treaty of peace concluded with the Nepaulese on the 2d of December, 1815, and ratified on the 4th of March, 1816, that state was allowed to retain Morung, with the exception of the section situated to the east of the Mutchee, a small river about 35 miles west of the Teesta.—*(F. Buchanan, Sisson, &c. &c.)*

VIJAYAPOOR *(or Bijeypoor)*.—The modern capital of the Morung, situated in lat. 26° 56′ N. long. 87° 12′ E. 80 miles N. by W. from the town of Purneah. This town stands on the higher part of the low hills, and is so free from the unhealthy air of that region, named Owl, that it is said the people here can eat 75 per cent. more than they can in the low lands, a mode of measuring the salubrity of different places not uncommon among the natives of India. The fortress is always garrisoned by Gorkha regulars, and is the residence of a commander, who superintends the neighbouring civil officers, and watches over the frontier. In the year 1774, the Gorkhas attacked Vijayapoor and assassinated as many of the legitimate family as they could seduce within their power by treachery and breach of pledged faith. The last heir, aged only 5 years, was destroyed by having a loathsome disease communicated to him by a Brahmin, in place of the small pox inocculation.—*(F. Buchanan, &c.)*

CHATTRA *(Kshetra)*.—A town and place of pilgrimage, situated 82 miles N. by W. from Purneah. Lat. 26° 53′ N. long. 87° 4′ E. Near to this place is the temple of Varaha Kshetra, dedicated to Vishnu in the form of a boar, the priest of which, before the Gorkha conquest, was a person of considerable influence; and the existing incumbent still enjoys the revenue of some land, and the whole of the duties collected at a neighbourhing custom-house. Chattra is frequented by many pilgrims, but the number is said to be on the decrease, and the buildings, which were never considerable, are mouldering to ruin. Holy persons of the Hindoo faith sometimes bury themselves alive at this place, and on such occasions are supposed by the byestanders to be endowed with the gift of prophecy. On the banks of the Cosi, not far from the temple, a singular kind of black earth is found, of which, according to reports, the elephant is greedy when indisposed, but the natives use it, when rubbed with a little water, to supply the place of ink.—*(F. Buchanan, &c.)*

PUNCHENEE.—A village or hamlet in the Morung, 30 miles S. W. from Dellamcotta. Lat. 26° 44′ N. long. 82° 26′ E.

THE PRINCIPALITY OF SIKKIM.

The ancient limits of this principality are uncertain; but according to native authorities, they were separated from Chinese dominions in Tibet, by a ridge of mountains named Khawa Karpola, or the mountains white with snow, while further down, the Conki formed the boundary to the west until it reached the plain, where the whole tract of low country belonged to the Morung (or Vijayapoor) Raja, and after his fall devolved to the Gorkhas. Between the Mahananda and the Teesta, the Sikkim Raja possessed a low tract seven or eight miles wide, inhabited by the Cooch tribe, and cultivated with the plough. Such were its ancient possessions, but since its recent connection with the British government, Sikkim has received, what most native states receive unwillingly, a compact and well defined boundary. To the north it is separated by the Himalaya mountains from the Chinese dominions in Tibet, on the south it has the Nepaulese division of Morung and the Bengal district of Rungpoor, to the east it is separated from theDeb Raja of Bootan's territories by the course of the eastern branch of the Teesta river, and on the west from those of Nepaul by the Conki river. In length it may be estimated at 60 miles by 40 the average breadth. Except a small section of the plain, the whole of this country is situated among the hills, and its productions, vegetable and mineral, entirely resemble those of the Nepaul territories, which are similarly situated with respect to latitude and elevation.

According to native authorities there are on the Conki two marts named Bilasi and Majhoya, to which the traders from the plains carry rice, salt, extract of sugar cane, hogs, dry fish, tobacco, spirituous liquor, and various cloths. Before the Gorkha conquest they also took oxen for the slaughter; but that tribe being Hindoos, prohibited such sacrilege. The traders procured in return from the mountaineers, cotton, Indian madder, musk, and Tibet cow and bull tails. At Dimali, on the Balakongyar river there is a mart or custom-house, consisting of a square surrounded by buildings, into which the merchants and their commodities are received, there being no other dwellings except those of the collector and his assistants. To this place the dealers from the low country take

up salt, tobacco, cotton cloths, goats, fowls, swine, iron, and occasionally broad cloth, and in return bring back munjeet or Indian madder, cotton, bees' wax, blankets, horses, musk, cow and bull tails, Chinese flowered silk and rhinoceroses horns.

North from Dimali half a day's journey, according to the same informants, on a hill near the source of the Balakongyar, was the residence of Yu-kang-ta, the Lapcha chief, who formerly collected the duties for the Gorkhas. By the natives of Sikkim it is named Samdung, but by the Bengalese, Nagreecote; east from which, two days' journey, near the source of the Mahananda, there is said to be another gola, or mart, now much neglected. The greater part of Sikkim is included between the two arms of the Teesta, where the soil is watered by different branches of that stream; the space forming a sort of valley, and although the whole is extremely mountainous, yet there is much cultivation carried on, the principle articles being rice and Indian madder. Beyond Samdung and Satang one day's journey, and on the other side of the first high mountains, is Darjiling, which appears to have been one of the most important strong holds of the country, as it was selected by the Gorkhas for their principal military station. From thence to Sikkim, the capital, is six days' journey, and the snowy mountains are said to be about the same distance still further north. In 1809, the Sikkim Raja, besides the petty territory of Gandhauk, or Gamtoo, bounded on the west by the western branch of the Teesta, possessed a small portion beyond the Lesser or Eastern Teesta, which, however, formed in general the boundary between his lands and those of the Deb Raja of Bootan. According to tradition, the Sikkim state had, at one time, overrun a great part of the country bordering on Rungpoor, and probably then compelled the Bykantpoor zemindar to abandon the forest and seek a refuge further south. In 1772, the latter was found in firm alliance with the Bootan government against the common enemy.

The inhabitants of this principality consist almost entirely of the Lapcha tribe, the country being named Sikkim or Sikkim Bhote, from the name of its capital, and from its being subject to a Bhootea chief. These Lapchas may be considered the 4th of more important tribes to the east of Nepaul valley, and in their manners much resemble the Kirauts, but instead of having chosen a Rajpoot chief, they appear to have selected for their leader a native of Tibet, in consequence of which the Lama doctrines have made considerable progress among them. The Lapchas eat beef, pork, and every other aliment reckoned detestable by the Brahminical Hindoos, drink ardent spirits to excess, neither do they marry their females until they have attained the age of maturity. The men were formerly, and probably are still, mostly armed with swords and bows,

from which last they discharged poisoned arrows. Spears were not used, as being ill suited to a country thickly overgrown with jungle, where men cannot charge in compact order. They have a few matchlock musquets, but mostly too large to be fired without a rest. Besides the Bhooteas, who are principally attached to the chief, and the Lapchas by whom he is guarded, the hills of Sikkim are said to contain many people of the Limboo tribe. The Lama religion, although far from universal, is decidedly the most prevalent, and the partial incarnations of the deity in the bodies of inspired Lamas of such frequent occurrence, that in 1809, within the limits of the Lapcha and Kiraut countries, there were said to be no less than 12 existing at the same time.

The princes of Sikkim, predecessors of the present Raja, were Bhooteas, said to be sprung from a high family at Lassa, who took the title of Gelpo. But although the chief is of Bhootea origin, the strength of the Sikkim armies has always consisted of Lapchas, the Bhooteas being naturally a very timid race, quite stupified by the enervating influence of what they call religion. The Lapchas, on other hand, continue a set of vigorous barbarians, of whom only about one half have been deluded by the monkish austerities and superior learning of the Lamas. Formerly the second dignitary in the state was the Hang or chief of the Lapchas, who probably was the real sovereign in temporal affairs, the Gelpo presiding in matters of religion. It is not known how many princes succeeded to the throne of Sikkim, but is probable that the Bhooteas have been paramount in the country for a considerable time. The chief who governed Sikkim prior to 1782, by the natives of Bengal was named Roop Chiring, whose residence was at Darjiling, where he had a strong house built of brick, much admired in that region. This prince died about the year 1782, and was succeeded by his son, Chawa Raja, which is the name given by the people of the country to the heir apparent.

In A. D. 1788, the Gorkhas invaded Sikkim with an army of about 6000 men, of whom 2000 were regulars, the whole commanded by Tierar Singh, the Subah of the Morung. This officer received no opposition until he approached Sikkim, the capital, in defence of which the Raja ventured a battle, when, after a desperate resistance, he was completely defeated, owing probably to the Gorkha musqueteers, who also sustained a considerable loss, yet were immediately after able to besiege the capital. All these events took place at some period prior to the 28th of October, 1788. After experiencing this disaster, the Raja retired towards the frontiers of Tibet, in order to reassemble an army, and to solicit assistance from the Deb Raja of Bootan, and the pontiff Lama of Lassa. With the first a treaty was soon concluded, by the conditions of which the Sikkim chief engaged to pay a tribute to the Bootan Raja, if through his exer-

tions he succeeded in recovering his dominions, and being in consequence reinforced by a considerable detachment of Bootanners, and also by a party of Bhooteas from a province of Tibet named Portaw, he returned towards his capital about the beginning of December. His approach compelled the Gorkhas to raise the siege, and after losing many men in a skirmish, they retired towards Ilam, on the Conki, where they erected forts to secure a communication with the Morung.

It is probable that about this period the Sikkim Raja died, leaving his son, Kurin Namki, an infant. The war was then conducted by Yuk-su-thuk, the Hang, or chief of the Lapchas, who was next in rank to the Raja, while the metropolis was defended by the Hang's brother Namoi, named Lamjit by the Bengalese. Early in 1789, the Bootanners retired, probably for want of pay or plunder, and the greater part of the people of Sikkim submitted quietly to the Gorkha yoke, while the dethroned Raja fled to Tankiya, in Tibet, and the Hang of the Lapchas retreated to a strong hold situated between the two branches of the Teesta, from whence he ever after annoyed the invaders of his country. This place, named Gandhauk, or Gamtoo, has a territory annexed to it of considerable extent, which afforded the Raja an income of 7000 rupees per annum, but being also a man of high birth, he obtained in marriage a daughter of the chief minister at Lassa, with whom in 1809 he returned to the petty dominion which the energy of his minister (the Hang) had preserved.

Both the Dharma or sacerdotal Raja of Bootan, and the pontiff of Lassa, were now seriously alarmed by the progress of the Gorkhas, and applied to the Emperor of China for his interposition. This proved effectual in securing the Bootan chief, but the Tibetians were obliged to cede to the Gorkhas the province of Kutti, which still forms the government of Kheroo, at the head of the Sancosi, near the Arun, and comprehended in the division of Chayenpoor. The Lapchas, however, notwithstanding the apparent desperation of their affairs, continued to give the Gorkhas so much trouble, that at last, as a measure of policy, they consented to give them a governor of their own tribe, who, in 1808, continued to exercise the whole civil authority, paying an annual tribute to the government at Catmandoo. In military matters he was subordinate to the Subah of Chayenpoor, and Gorkha garrisons were established at Sikkim and Darjiling, the two principal stations of the district.

The affairs of Sikkim continued in this unsatisfactory state until the rupture with the Gorkhas in 1814, when the Raja immediately declared against them and acted the part of a faithful, and, according to the extent of his resources, an useful ally to the British nation. At the pacification of 1816, he was, in consequence rewarded by the recovery of a considerable portion of his territory

within the hills, to which the British government added a tract of low land ceded by the Gorkhas to the east of the Mutchee. This last mentioned section is a slip of land about 12 or 14 miles in breadth, reckoning from the foot of the hills, and very thinly inhabited. Only detached portions of it are cultivated, being separated from each other by forests which are altogether impassable during the rainy season. The land under actual tillage is extremely fertile and capable of yielding any crop, but at present its produce is chiefly confined to rice, oil seeds, and a few other articles of small note and quantity. The scanty population may be accounted for partly by the insalubrity of the climate, but more especially from its having been the extreme point eastward to which the Gorkhas extended their conquests, and the very spot where the last struggle took place between the Subah of Morung and the Sikkim authorities. These military operations lasted two campaigns, and compelled most of the inhabitants to seek an asylum within the British provinces. In consequence of these unfavourable circumstances the whole of Nizamtarrah became depopulated, after the Lapchas attacked the Gorkhas on the 3d of February, 1816; nor could any of the expatriated natives be induced to return, until it was ascertained that the tract had been ceded to the British. The same process, although not to so aggravated a degree, took place in the pergunnah of Hatijusah.

Besides the land revenue, the Gorkhas had other fiscal resources, such as a payment for permission to graze cattle, which tax, after the tract came into the possession of the British, was farmed for one year at 2500 rupees. The next extra branch was from the forests, which of course varied according to the demand for timber, but the forests to the east of the Mutchee, with the exception of those due north of Bykantpoor, are not valuable, so that the whole profit from this source was quite insignificant. The other items, such as a tax for permission to gather berries and to catch parrots, were also petty and vexatious; the first-mentioned monopoly yielding only 90 rupees per annum. In the pergunnah of Hatisjusah under the Gorkha sway, each plough paid, the first year four annas; the second, eight annas; the third, one rupee; the fourth, two rupees eleven annas; and the fifth year, three rupees five annas, beyond which no advance was exacted.

From the information collected by the British functionaries while the settlements were under consideration, it appeared that a tract of low country was absolutely necessary for their comfort and subsistence; but owing to physical circumstances, considerable difficulties occurred in the arrangement of the boundaries. The river Mutchee, at a very short distance before it enters the British territories, is separated into branches, one named the Old, and the other the New Mutchee, and the difficulty referred principally to the small tract lying

between these two branches, which is called Kopaulastie. If the Old Mutchee formed the frontier, all communication between the Nepaulese Morung and the lands of the Sikkim Raja, would be prevented, the country to the westward of that stream being for a considerable distance an impenetrable forest, extending to the hills and without inhabitants; whereas, had any portion of Kopaulastie been retained by the Gorkhas, it would have proved a source of interminable dispute with the adjoining governments. Its annexation to the Bengal presidency was at one time recommended; but the distance of the tract in question from the seat of authority in Rungpoor, and the entire ignorance of the people regarding the local observances within the British territories, rendered the accomplishment of this measure of very doubtful advantage. The whole was in consequence conferred on the Sikkim Raja, to be held by him exempt from any tribute, and subject to no other condition than those which would attach to the general relations established with that petty state. The conditions on which the tract within the hills was restored to the Sikkim Raja were—a cessation of all aggression on his part against the Gorkhas; the employment of his military power and resources in aid of the British troops when engaged among the hills; the exclusion of Europeans; the surrender of criminals, and the protection of lawful commerce.

While the discussions were pending, much embarrassment was experienced by Captain Latter in communicating in a language not understood by any European, or even native inhabitant of the British provinces. The policy of supporting and strengthening the Sikkim principality was sufficiently obvious; but the mere cession of the hill country, without the annexation of some of the low land, would not have accomplished the object, the latter being indispensable for the subsistence of the Lapcha garrisons. Neither were the inhabitants by these arrangements transferred to a foreign power, but to the controul of their original rulers, whose authority, notwithstanding the Gorkha usurpation, had never been wholly abrogated; all public orders having invariably had the joint seal of the Sikkim Raja's Dewan, and the Gorkha Subah of Naggree.

As may be supposed from the geographical position of his dominions, as well as the bond of a common religion, the Sikkim Raja has been always closely connected with the Lamas of Lassa and Teshoo Loomboo, with the Deb Raja of Bootan, and occasionally has maintained a diplomatic intercourse with the mighty empire of China. Latterly this interchange of couriers has increased, the Chinese functionaries in Tibet beginning to feel uneasy qualms at their unexpected contact with the British dominions. On the 8th of August, 1816, two Chinese envoys, of a rank answering to that of soubahdar in the Bengal army, arrived at the Sikkim Raja's court, accompanied by seventeen followers. Ac-

cording to the information collected by Captain Latter, these persons had been dispatched from Lassa by the Chinese viziers Tea Chang (or Te-Chan-Choon) for the purpose of inquiring if a letter, sent some time before by the Viziers to the British government, had been dispatched to Calcutta, and also to ascertain the existing state of affairs throughout Northern Hindostan. To these ambassadors, the Sikkim chief fully explained the nature of his recent connexion with the British government, informing them, that although his troops had joined those of the British government against the Gorkhas, the allies meditated no hostile movement against any portion of the empire of China. Being well feasted, the envoys remained three days and seemed inclined to tarry much longer; but the Raja being desirous to get rid of them, gained them over by a present of ready money, and prevailed on them to depart. The Sikkim Raja has since been the channel through which various dispatches have been transmitted from the Bengal government to the Chinese functionaries at Lassa.

The restoration of this state under the British protection and guarantee, will constitute a barrier against Gorkha ambition and enterprize in an eastern direction, and may eventually lead to an enlargement of our commercial relations with Tibet and Southern Tartary in general. It was well ascertained that the views of the Catmandoo cabinet had long been directed to this quarter, and there is no reason to suppose that the feeble states of Bootan and Assam could have resisted their arms. The reduction of these states, besides extending their territories along the British frontier, and thereby opening new sources of dissention, would have in process of time led to a communication with the more distant empire of the Birmans, an event from which much embarrassment and contingent danger might have resulted.—*(F. Buchanan, Captain Latter, Public MS. Documents, &c. &c.)*

SIKKIM *(or Damoo Jung)*.—According to native information, this place stands on the west side of the Jhamikuma river, which rises on the south side of the Snowy Mountains, and opposite to the town separates into two branches, surrounding an immense mountain, on the top of which there is a small level and a strong hold named Tasiding. The united streams, under the name of Remikma, afterwards join the Teesta. Lat. 27° 16′ N. long. 88° 3′ E. 110 miles N. by E. from the town of Purneah.

GANDHAUK *(or Gamtoo)*.—A strong hold belonging to the Sikkim Raja, situated between the Great and Little Teesta, about 30 miles N. from Dellamcotta. Lat. 27° 26′ N. long. 88° 38′ E. This place and the small territory attached to it were never subdued by the Gorkhas.

NAGGREE *(or Nagricote)*.—A fort and important military station in the Sikkim Raja's dominions, 87 miles N. N. E. from the town of Purneah. Lat.

26° 56′ N. long. 88° 8′ E. After the pacification of 1816, the Gorkhas a long time endeavoured to evade the cession to this fort, to which they attached much importance, but at length the Gorkha commandant consented to withdraw the garrison on condition that Captain Latter, the British commissioner, agreed to purchase the grain and stores, valued at 560 rupees. This was accordingly done, and the Nepaulese troops having marched out, the place was occupied by a detachment of British sepoys on the 13th of April, 1816. When examined, it was found to be of extraordinary natural strength, to increase which, two iron 3-pounders were dispatched from Bengal, no larger pieces of ordnance being conveniently transportable in that rugged quarter. These, with a due proportion of ammunition, were presented to the Sikkim Raja as an acknowledgment for his zeal and fidelity. To prevent any aggression of the Sikkim people, who were actuated by feelings of the greatest animosity against the Gorkhas, it was necessary to leave in fort for some time a native officer and 30 select sepoys; which object being effected, and the other posts delivered to the Sikkim troops, the British detachment was withdrawn from the hills, and marched to their respective stations. Naggree may be considered the key to the hills in this quarter, as by having possession of it, it would be practicable in conjunction with our allies, the Lapchas, to get into the rear of Dellamcotta, and some of the principal passes into Bootan.—*(Public MS. Documents, Latter, &c.)*

BOOTAN

(BHUTAN), OR THE COUNTRY OF THE DEB RAJA.

THIS country is separated from the Raja of Sikkim's territories by the course of the eastern branch of the Teesta, from whence it stretches easterly to an undefined extent. To the north it is divided from Tibet by the Himalaya mountains; and to the south it is bounded by Bengal and the unexplored province of Assam. In its greatest dimensions it may be roughly estimated at 250 miles in length by 90 the average breadth. The term Bhote is applied by the Hindoos not only to the country named Bootan by Europeans, but also to the tract extending along and immediately adjoining both sides of the Himalaya, in which sense it is a very extensive region, occupying the whole mountainous space from Cashmere to China. In the present article, however, the word Bootan is restricted to the country of the Deb Raja, comprehended within the limits above specified, and the name of Bootanners confined to his subjects, in order to distinguish them from the more expanded tribe of Bhooteas (Bhotiyas), although in aspect, manners, and religion, there is so entire a resemblance as to leave little doubt of their being both sprung from the same origin.

The northern portion of this province presents nothing to the view but the most mis-shapen irregularities; some mountains covered with perpetual snow, others with perennial verdure and rich with abundant forests of large and lofty trees. Almost every mountain has a rapid torrent at its base, and many of the most elevated have populous villages amidst orchards and other plantations. In its external appearance it is the reverse of Tibet, which is a level table land. The mountainous boundary of Bootan towards Tibet forms part of the great chain which geographers term Mons Imaus, or Emodus, and of which frequent mention is made in the mythological legends of the Brahmins by the name of Himalaya. At the base of the hills, towards the Bengal frontier, is a plain of about 25 miles in breadth, choked up with the most luxuriant vegetation; and, from its inaptitude to supply the wants or facilitate the functions of human life, was for a long time considered as properly belonging to neither. The exhalations arising from the multitude of springs which the vicinity of the mountains produces, are collected and confined by the woods, and generate a most pestilential atmosphere. The trees are large, and the forests abound with elephants

and rhinoceroses, but the human animal is much debased in form, size, and strength.

The climate of Bootan affords every degree of variation, for at the time the inhabitants of Punakha are cautious of exposing themselves to an almost vertical sun, those of Ghassa feel all the rigour of winter, and are chilled by everlasting snows; yet these places are within sight of each other. Where the climate is temperate, almost every favourable aspect of the mountains coated with the smallest quantity of soil, is cleared and adapted for cultivation by being shelved into horizontal beds. The country abounds with excellent limestone, but the natives appear unacquainted with its uses for agricultural purposes. The season of the rains about Tassisudon, the capital, is remarkably moderate; there are frequent showers, but none of those heavy torrents which accompany the monsoon in Bengal. In the hilly tracts of Bootan, strawberries, raspberries, and blackberries, are found growing wild, and there are also apple, pear, peach, and apricot trees. The forests abound with a variety of handsome timber, such as the ash, birch, maple, yew, pine, and fir, but no oak trees. The fir is often seen eight and ten feet in girth. The Bootan turnips are remarkably good, being large, free from fibres, and very sweet. The best fruits are oranges, peaches, apricots, pomegranates, and walnuts. For the purposes of irrigation, the Bootanners conduct water across the chasms of the mountains through the hollow trunks of trees. In this country a great proportion of the field labour is transferred to the females, who plant and weed, and to them eventually the task falls of applying the sickle, and brandishing the flail. In all labouring offices they are exposed to hardships and inclement weather.

Wild animals are not numerous in Bootan, but monkies of a large and handsome kind abound, being held sacred by the Bhooteas as well as by the Hindoos. The species of horse which is indigenous to Bootan, is called Tanyan, or Tangun, from Tangusthan, the general appellation of that assemblage of mountains which constitutes the territory of Bootan, the breed being altogether confined within these limits. They are usually 13 hands high, and remarkable for their symmetry and just proportions. They are distinguished in general by a tendency to piebald, those of one colour being rare. They are short bodied, clean limbed, and although deep in the chest extremely active. Accustomed among their native mountains to struggle against opposition, they seem to inherit this spirit as a principle of their nature, and hence have acquired among Europeans a character of being headstrong and ungovernable, though in reality it proceeds from an excess of eagerness to perform their task.

A caravan dispatched by the Deb Raja annually visits the Rungpoor district, bringing with it the coarse woollen manufactures of the country, Tibet cow-

tails, beeswax, walnuts, ivory, musk, gold dust, silver in ingots, some Chinese silks, tea, paper, and knives, besides the horses which carry them. These adventures are entirely on account of the Deb Raja, to whom the goods belong, most of which have probably been received in kind, in payment of the revenue, but the sum total in a national point of view is quite insignificant. The returns usually consist of English woollens, indigo, dried fish, quicksilver, cloves, nutmegs, incense, red sandal and sandal wood, sheet and wrought copper, tin, gunpowder, otter-skins, rhinoceroses' horns and hides, cotton cloth, coral, and swine. The aggregate amount of the whole seldom exceeds 30,000 rupees, of which the indigo alone engrosses half the value. The privilege of thus sending a caravan into Bootan Proper, has never been conceded even to the Bengalese by this jealous and timid goverment, although the subjects of the latter are allowed an unrestricted trade in the low country, through which they drive up many swine to the mountains. A similar interchange also takes place with the eastern divisions of Rungpoor, but the adjacent level districts of Bootan being nearly a waste, the petty traffic between the two countries is almost restricted to dried fish and cotton. Small as this trade formerly was, it is said to have latterly declined, although all the heavy duties, formerly levied on the Bootan exports, were removed by Lord Cornwallis; it is probable, however, that the insignificant traffic so eagerly sought after by the British authorities both at home and abroad, has not so much actually declined, as taken a different direction. The presents sent by the Deb Raja to the Bengal Presidency, in 1772, consisted of sheets of gilt leather, stamped with the black eagle of the Russian armorial; talents of gold and silver, and bulses of gold dust; bags of genuine musk; narrow woollen cloths, the manufacture of Tibet; and silks of China. The chests which contained them were of good workmanship, and joined together by dove-tailed work. The Narrainee, a base silver coin struck in Cooch Bahar, is current throughout Bootan, as in that country there are local prejudices against a mint. It is of the value of about 10d. or rather more than one-third of a sicca rupee; the name is derived from the Hindoo mythology.

The military weapons of the Bootanners are the bow and arrow, a short straight sword, and a faulchion reflected like a pruning knife. In war they use poisoned arrows, tainted with poison which they procure from a plant as yet unknown to Europeans. In appearance it is an inspissated vegetable juice, much resembling crude opium. Their matchlocks are very contemptible, and of no use except in the finest weather, when the match will burn and the priming take fire in an open pan. In the management of the sword and shield they are very dexterous, and most excellent archers. They have wall pieces, but no cannon. A strong jealousy of all intercourse with the inhabitants of Hindostan prevails

universally throughout this region, which has not been diminished by the recent progress of the British arms, among mountains which had never been conquered, or even seriously invaded by any of the Mahommedan powers.

In person there is a remarkable dissimilarity between the feeble bodied, meek spirited natives of Bengal and their active and Herculean neighbours the mountaineers of Bootan, many of whom are six feet in height. A strong similarity of feature pervades the whole Bhootea race, who, though of a dark complexion, are more ruddy and robust than the Bengalese, with broader faces and high cheek bones. They are greatly afflicted with glandular swellings in the throat, from which the natives of Bengal are exempted, it being calculated that one person in six is affected with this distemper. The Bootanners have black hair which they cut close to the head. Their eye is a very remarkable feature, being small and black, with long pointed corners, as if stretched and extended by artificial means. Their eye-lashes are so thin as to be scarcely perceptible, and the eyebrow is but slightly shaded. Below the eye is the broadest part of the face, which is rather flat, and narrows from the cheek bones to the chin, a character of countenance prevalent among the Tartar tribes, and more particularly among the Chinese. The skins of the Bootanners are smooth, and most of them arrive at a very advanced age before they have even the rudiments of a beard; their whiskers also are of very scanty growth.

Their houses are in general only one story high, but the palace of the Deb Raja at Tassisudon consists of many floors, the ascent to which is by lofty stairs, an unusual circumstance in Bootan. In a country composed of mountains and intersected by torrents, bridges must necessarily be of such frequent occurrence, that a traveller has commonly one or more to pass every day's journey. These are of various constructions, generally of timber, but sometimes swung on iron chains. Woollen cloth for raiment; meat, spirits, and tea, are in use among the Bootanners, who are strangers to the subtle niceties and refined distinctions of the Hindoos which constitute the absurd perplexity of caste. As a refreshment, tea is as common in Bootan as in China, but it is made in a very different way from that which Europeans are accustomed to follow. In preparing this beverage (if it may be so called) the Bootanners make a compound of water, flour, salt, butter, and Bohea tea, with some other astringent ingredients, all boiled and beat up together. When they have finished the cup, they lick it with their tongue in order to make it clean, after which the higher classes wrap it up in a piece of scarlet silk. In some instances their medical practice is rendered unpleasant to the physician, who, when the Deb Raja takes a dose of physic, is obliged to swallow, however unseasonably, a proportionate quantity of the same medicine.

The ministers of religion in Bootan are of the Buddhist sect, and form a distinct class, confined solely to performing the duties of their faith. The common people, pretending to no interference in matters of spiritual concern, leave religion with all its rites and ceremonies to those who are attached by early obligation to its doctrines and austerities. Although there is no distinction of caste among the Bootanners, yet they are not without differences in religious opinions, the precepts of Sakhya Singh (the school to which they adhere) differing essentially from that of Gautama, and permitting the consumption of every species of food that is considered impure and abominable by the Brahmins. Om mauni paimi om, an invocation to which ideas of peculiar sanctity are annexed by the inhabitants of Bootan and Tibet, are words inscribed on most of their public buildings. They are also frequently engraved on the rocks in large and deep characters, and sometimes rendered legible on the sides of hills, by means of stones fixed in the earth of so great a size as to be visible at a considerable distance. In the performance of any religious duty, the Bootan functionaries admit of no interruption whatever, which has proved the cause of infinite delay and inconvenience to the British diplomatists who have had business to transact with them.

The Deb Raja who resides at Tassisudon is usually considered to be the supreme head of the province, but in a strict sense he is only the secular governor, the legitimate sovereign being the Dharma Raja, a supposed incarnation of the deity; but as this sacred person never interferes in lay affairs, he is only known to foreigners through the transactions of his deputy the Deb Raja. There are said to be 18 passes from the low countries to the mountains, and several of the most important are placed under the controul of officers named Subahs, the extent of whose power is uncertain. In the hot and rainy season, the Subah usually resides at a fortress among the mountains, but in the cold season he descends to the lower hills, and often visits the plains, either to enforce obedience, or to invade the neighbouring states, on which occasion their attacks exhibit a combination of cowardice, perfidy, and the most fiend-like cruelty. Both the lower hilly country, and the plain belonging to Bootan, are partitioned into small domains, each having a distinct officer for the collection of the revenue and the superintendance of the police. Some of these are chiefs of the subdued communities, for no genuine Bhootea has settled in these parts; others are native Bootanners of the mountains. The hereditary chiefs pay a fixed revenue, while the Bootan officers collect the land-tax on account of government. The lowest officers of the government are named Mookhees, who are generally taken into the service when young, and in course of time have the chance of rising to the highest stations.

The Deb Raja's authority is best established in the plain and in the country adjacent to the line of road leading from Bengal to Tassisudon the capital; for with the country to the east and west we are but little acquainted. The principal towns are Tassisudon, Poonakha, Wandipoor, Ghassa, and Murichom. The nearest governor to the Sikkim frontier is the Subah of Dellamcotta, next to him the Subah of Luckidwar, then the Subah of Buxedwar; and east from the Gudhador river is the Subah of Burradwar. The next governor towards the east is the Subah of Repudwar, who has under him a jungly district named Raymana, bounded on the east by the Sonkosh, and still further east is the Subah of Cherang, a place at the head of a pass, four days' journey from Cutchubarry. The country between the Sonkosh and the Ayi belongs to a tributary, and beyond the river last mentioned the Bijnee territories commence, the country to the north and east of which is wholly unknown.

In ancient Hindoo writings the denomination of the country which we call Bootan is Madra, but respecting its early history we have no record or tradition. The first intercourse of its government with the British nation happened in 1772, in which year the Deb Raja suddenly invaded the principality of Cooch Bahar, and meeting with little opposition from the natives, rapidly gained possession of the country. This was decidedly the first instance of hostility between the two governments, and it had proceeded to the last extremity before the government of Bengal, which had hitherto derived no benefit from the contested territory, was apprized of what had befallen it. The invaders were easily driven back by two battalions of native infantry, and next year pursued by a detachment under Captain John Jones into their own territories, where the fortress of Dellamcotta was taken by storm. This exploit greatly alarmed the Bootan Raja for his own safety, and induced him to apply to the Teshoo Lama, through whose mediation a peace was subsequently arranged. After the defeat and flight of the Bootanners in 1772, Durp Deo, the chief of Bykantpoor, who had joined them, sent a messenger from the jungles to which he had fled, begging to be restored to his estate, in consideration of which he engaged to pay a tribute of 25,000 rupees per annum, in place of 10,000 rupees, which had hitherto been his stipulated payment. These terms were accordingly acceded to, and the zemindar was put in possession, not only of his former estate, but also of what had been alienated by the Bootanners.

The present possessions of Bootan to the south-west are separated from the Bengal districts by the river Teesta, as far south as Gopaulgunge, a village situated on the eastern bank of that river. To the south of this point the British territories cross the Teesta, and intermix with those of Bootan in a most irregular manner, the line of boundary in this quarter being altogether

imaginary. Portions of territory belonging to each state are completely insulated by the possessions of the other, as exemplified in the extensive tract named Phulacotta, which lies to the west of the Teesta, and is completely surrounded by the Bengalese zemindary of Bykantpoor, without any intelligible or even perceptible land marks. The retention of Phulacotta, however, is attended with such lucrative advantages to the Subah of Dellamcotta and the local officers, that no hopes are entertained of being able to effect its purchase or exchange for some other space of adequate value.

The European reader will scarcely believe that along the whole line of British frontier, from the Sutuleje to the Brahmaputra, there exists, and always has existed, a regular and persevering system of encroachment on the British possessions, which, although frequently detected and baffled, has in many instances proved successful. In these attempts no nation has proceeded more prosperously than the Bootanners, whose encroachments have not been confined to that part of the boundary west of Cooch Bahar, although it began there. The line of frontier east of the Sonkosh, to the confines of Assam, has been still more subjected to their intrusions, as in this quarter they have managed to appropriate to themselves the large border estate of Bidyagong, immediately adjacent to Bijnee, where their interference, as will be seen under that head, was still more irregular. The Bidyagong estate was originally obliged to deliver annually 40 elephants to the British government, which last as the feudal superior had the sole right of nominating to the succession. It is true that the Bidyagong chief gave the Bootanners, yearly, about 400 rupees worth of cotton cloths and dried fish, but this was done merely to conciliate the good will of a tribe, which, from its position, was always able to harass his estate. The Bootan government never dared to dispute the sovereignty of the estate with the Moguls, from whom the delivery of the commodities above-mentioned was probably always kept a profound secret. The Deb Raja, while the attention of the Bengal presidency was directed elsewhere, got possession of the Bidyagong zemindary, and some years after, when the circumstances of the case were reported, it was determined to forego all claim to an object which then appeared of trivial importance. In the correspondence which took place before that resolution was definitively adopted, the Deb Raja; on being required to produce his documents, replied that it was not customary for the Bootanners to be regulated by writings but by possession.

In 1815, the Bootan government was suspected of having combined with the Gorkhas against the British, but this appears improbable. In 1816, the advance of the Chinese forces towards Nepaul excited a considerable sensation at the court of the Deb Raja, where it was ascribed to the intrigues and misrepresen-

tations of the Gorkhas, and the Deb expressed his hopes of assistance, in case he incurred the displeasure of the Chinese government by refusing to act against the British. These amicable professions, however, were probably elicited by the existing state of affairs in Bootan, where, in consequence of some difference between the Dharma or spiritual, and the Deb or secular Raja, the deposition of the latter was in contemplation and a civil war expected. To prevent this extremity, the Deb Raja declared that he would resign the reins of government after the month of June, to Lama Sirree Tap, who before had disputed the succession to the office of Deb Raja, and had been deposed after having actually assumed that dignity; but the sincerity of these protestations was greatly questioned, and it was not generally supposed he would actually perform what he professed in the moment of danger. In the event of a contest, one party will of course endeavour to conciliate the favour of the British, and the other that of the Chinese, whose direct authority will probably be ultimately established throughout Bootan, as it has been in Tibet.—*(Captain Turner, F. Buchanan, Sisson, Public MS. Documents, D. Scott, &c. &c. &c.)*

TEHINTCHIEU RIVER.—A river of Bootan which passes Tassisudon, and, being swelled by the united streams of the Hatchieu and the Patchieu, finds a passage through the mountains, from whence it is precipitated in tremendous cataracts, and rushing with rapidity between the high cliffs and vast stones that oppose its progress descends into a valley a few miles east of Buxedwar, from whence it proceeds to Bengal, where, under the name of the Gudadhar, it joins the Brahmaputra not far from Rangamatty.—*(Turner, &c.)*

TASSISUDON.—The residence of the Deb Raja, and modern capital of Bootan. Lat. 27° 5′ N. long. 89° 40′ E. 106 miles N. from the town of Cooch Bahar. This town stands in a highly cultivated valley, about three miles in length by one in breadth, intersected by the river Tehintchieu, the banks of which are lined with willows. On the surrounding mountains are some timber trees intermixed with fir and pine, and a great variety of flowering shrubs. The climate generally is described as being remarkably salubrious.

The castle or palace of Tassisudon is situated near the centre of the valley, and is a building of stone of a quadrangular form. The walls are 30 feet high, and are pierced below with very small windows, apparently more for the purpose of admitting air than light. The citadel is a very lofty building, consisting of seven stories, each from 15 to 20 feet high. From the centre of these a square piece of masonry rises, which supports a canopy of copper richly gilt, supposed to be over the image of the idol Maha Muni. The Deb Raja of Bootan dwells in the citadel, on the fourth story from the ground. In the vicinity of Tassisudon

there is a long line of sheds, where the workmen are employed in forging brazen gods, and various other ornaments disposed about their religious edifices. There is here also a considerable manufacture of paper, fabricated from the bark of a tree, named deah, which grows in great abundance near Tassisudon, but is not produced in the tract adjacent to Bengal. It is very strong and capable of being woven, when gilt by way of ornament, into the texture of silks and satins.—*(Turner, &c.)*

POONAKHA.—This is the winter residence of the Deb Raja, and being the warmest part of Bootan is selected for the cultivation of exotics from the south. The palace of Poonakha resembles that of Tassisudon, but is rather more spacious, and has in the same manner its citadel and gilded canopy. The town is situated on a peninsula, washed on two sides by the Matchieu and Patchieu rivers immediately before their junction. Lat. 27° 58′ N. long. 89° 54′ E. 17 miles N. E. from Tassisudon.—*(Turner, &c.)*

WANDIPOOR.—This place lies about 24 miles travelling distance from Tassisudon in an easterly direction, and is esteemed by the Bootanners a place of great strength. Lat. 27° 51′ N. long. 89° 57′ E. It stands on the narrow extremity of a rock between the Matchieu, the Patchieu, and the Tehintchieu rivers, whose streams unite at its sharpened point, and form a river of considerable magnitude, which takes the name of Chantchieu, and flows south through the Rungpoor district, where it receives the Hindoo name of Gudadhar, and at last joins the Brahmaputra not far from Rangamatty. At Wandipoor there is a bridge of turpentine fir of 112 feet span, without the least iron in its construction, yet it is said to have lasted 150 years without exhibiting any symptom of decay. Owing to the peculiarity of its position, Wandipoor appears to be agitated by a perpetual hurricane. This is one of the consecrated towns of Bootan, where a considerable number of gylongs or monks are established.—*(Turner, &c.)*

GHASSA.—The capital of a district in Bootan, and the station of a Zoonpoon or provincial governor. Lat. 27° 56′ N. long. 89° 18′ E. 23 miles W. by N. from Tassisudon. The highest mountains in this neighbourhood are covered with snow throughout the year, and are visible along the northern frontier of Bengal from Cooch Bahar to Purneah. At the base of the loftiest is a spring of water so hot as scarcely to admit of bathing.—*(Turner, &c.)*

DUKKA JEUNG.—A town in the province of Bootan, 17 miles W. by S. from Tassisudon. Lat. 27° 46′ N. long. 89° 26′ E.

PARO.—A town and district in the province of Bootan, 18 miles S. by W. from Tassisudon. Lat. 27° 43′ N. long. 89° 32′ E. The governor of the district, whose jurisdiction is of the first importance in Bootan, has his residence here.

Its limits extend from the frontiers of Tibet to the borders of Bengal, and thence to the boundaries of the Sikkim Raja. It also comprehends the low lands at the foot of the Luckedwar mountains. The palace, or castle, of Paro is constructed, and the surrounding ground laid out, more with a view to strength and defence, than almost any other place in Bootan. The valley of Paro exceeds that of Tassisudon by a mile. It lies N. W. and S. E. and is irregularly intersected by the river. This is almost the only market in Bootan that is much frequented, and it is noted for the manufacture of images and the forging of arms, more particularly swords and daggers and the barbs of arrows.—*(Turner, &c.)*

CHUKA.—A castle in Bootan, near to which is a chain bridge of a remarkable construction, stretched over the river Tehintchieu. Lat. 27° 16′ N. long. 89° 34′ E. 40 miles south from Tassisudon. The fortress of Chuka is a large building, placed on elevated ground, with only one entrance to the interior. It is built of stone, and the walls are of a prodigious thickness. The natives have no record to certify when the chain bridge was erected; but are of opinion that it was fabricated by the Devata, or demigod, Tehupchal. The adjacent country abounds with strawberries, which are, however, seldom eaten by the genuine Bootanners. Here are also many well known English plants, such as docks, nettles, primroses, and dog-rose bushes,—a refreshing sight to an European eye. *(Turner, &c.)*

MURICHOM.—A small village in Bootan, situated on the west side of the Tehintchieu river, 45 miles south from Tassisudon. Lat. 27° 4′ N. long. 89° 35′ E. This place consists of only 24 houses, but they are of a superior construction to most in Bootan. They are built of stone, with clay as a cement, of a square form, and the walls narrowing from the foundation to the top. The roof is supported clear of the walls, and is composed of fir boards placed lengthways on cross beams and joists of fir, and confined by large stones laid on the top. The lower part of the house accommodates hogs, cows, and other animals; the first story is occupied by the family, and is ascended to by a ladder.

Murichom stands on a space of level ground on the top of a mountain, and has much cultivated land in the vicinity. The farmers level the ground which they cultivate on the sides of the hills by cutting it into shelves, forming beds of such a size as the slop will admit. The native cinnamon, known in Bengal cookery by the name of Tezpaut, grows abundantly in the neighbourhood; and in the season there are plenty of strawberries, raspberries, and peaches. The country surrounding Murichom is much infested by a small fly, which draws blood with a proboscis, and leaves behind a small blister full of black contaminated blood, which festers and causes much irritation.—*(Turner, &c.)*

Buxedwar *(Bakshidwara)*.—A remarkable pass leading from the belt of the low land that separates Cooch Bahar from Bootan. Lat. 26° 52′ N. long. 89° 38′ E. 80 miles N. by E. from the town of Rungpoor. Buxedwar is a place of great natural strength, and being a frontier station of these mountains has been rendered strong by art. In 1783, the village consisted of ten or twelve houses, invisible until the very moment of entrance. It is placed upon a second table of levelled rock, upon which there is very little soil, yet it is covered with verdure in consequence of its sheltered situation, surrounded on three sides by lofty mountains, and open only to the south, which affords a narrower prospect of Bengal. The country continues flat to the foot of the Buxedwar hill. The ascent to Santarabary is easy, but the road afterwards becomes abrupt and precipitous, the hills being covered with trees to their summits. At Santarabary are extensive orange groves, and raspberry bushes are found in the jungles.—*(Turner, &c.)*

Dellamcotta *(Dalimcoth)*.—This fortress, which commands the principal pass into Bootan from the south-west, was taken by storm in 1773 by a detachment under Captain John Jones. The fame of this exploit spread through the mountains, and greatly alarmed the Bootanners and Tibetians; but the fort was restored by Mr. Hastings at the intercession of the Teshoo Lama. The same importance is not now attached to it, since it is known that it could be easily turned by a detachment from Naggree in Sikkim.

Cantalbarry.—A town in the low country, subject to Bootan, 29 miles N. N. W. from Cooch Bahar. Lat. 26 37′ N. long. 89° 12′ E.

Chichacotta *(Chichacata)*.—This place is situated in the portion of the plain appertaining to Bootan, 19 miles N. from the town of Cooch Bahar. Lat. 26° 35′ N. long. 89° 43′ E. During the rupture which took place in 1772, Chichacotta was taken from the Bootanners, after having been defended with much obstinacy and more personal courage than they usually display; but with matchlocks, sabres, and bows, they could not long contend against fire-locks, discipline, and cannon. It was restored at the conclusion of the war, and is now, although small, the principal town on this frontier.

Sedili.—A small district between the Sonkosh and Ayi rivers, the chief of which is tributary to Bootan. The portion of this tract next to Rangamatty is said to be in tolerable condition, as the inhabitants, in case of attack, can escape to the British territories, where it is surprising they do not remain. The more northerly parts, for want of the same asylum, are a complete waste. The tribute paid to the Deb Raja of Bootan is 500 rupees in cash, besides some oil, dried fish, and coarse cotton cloth.

CUTCHUBARRY (*Cachabari*).—This place is under the jurisdiction of the Bootan Subah or governor of Cherang, four days' journey from Cutchubarry, to which the Subah descends during the cold season. The town of Cutchubarry is said to be a mere collection of miserable huts, and the surrounding country, with the exception of a very few detached spots, covered with jungle, and abandoned to the wild animals. Lat. 26° 42′ N. long. 90° 10′ E. 41 miles north from the town of Rangamatty.

THE KINGDOM OF ASSAM.

(ASAM.)

THIS remote country adjoins the province of Bengal at the north-eastern corner, about the 91st degree of E. longitude, from whence it stretches in an easterly direction to an undefined extent; but it is probable that, about the 96th degree of east longitude, it meets the northern territories of Ava, and is separated by an intervening space of about 180 miles from the province of Yunan in China. In this direction it follows the course of the Brahmaputra, and is in fact the valley through which that noble stream flows. The average breadth of the valley may be estimated at 70 miles, although in a few places of Upper Assam, where the mountains recede furthest, the breadth considerably exceeds that extent. In its greatest dimensions Assam may be estimated at 350 miles in length by 60 the average breadth; divided into three provinces, Camroop on the west, Assam Proper in the centre, and Sodiya at the eastern extremity.

The present territory of the Assam Raja nowhere reaches the northern hills, the Deb Raja of Bootan having taken possession of all the territory adjacent thereto, which is a modern usurpation since the breaking out of the disturbances that have so long desolated this unhappy province. The western province, named Camroop, with several subordinate or intermixed petty jurisdictions, extends from the British boundary to near the celebrated temple of Middle Kamakhya, lat. 26° 36′ N. long. 92° 56′ E. being about 130 miles in length. From the boundary opposite to Goalpara to Nogorbera, a distance of 21 miles, the Assamese possess only the northern bank of the Brahmaputra, so that on the south side the length of this province is only 109 miles. Its width on the south side of the river may be reckoned at from 15 to 30, and on the north side on an average about 30 miles. About 104 miles above Gohati, which stands in long. 91° 48′ E. the Brahmaputra separates into two branches, and encloses an island five days' journey in length and about one in width. This province contains many low hills covered with woods, and also a great extent of fine low land, all susceptible of cultivation.

Assam Proper, the middle province of the kingdom, is of greater extent than the western; but, no European having penetrated far beyond the capital, Gohati,

situated at its western extremity, there is no accurate data for ascertaining its length. The portion to the north of the Brahmaputra, named Charidwar, probably exceeds 200 miles in length and 20 in average breadth; but the length on the south side of that river is less considerable. It commences near the Middle Kamakhya, about 130 miles E. from Goalpara, and reaches to the Upper Kamakhya, which is said to be 10 miles below Tikliya Potar Mukh. Within these limits it comprehends the upper half of the western island formed by the Brahmaputra, and includes the whole of the very large island, named Majuli, between the main Brahmaputra and a branch named the Dehing. The province of Assam Proper is of a higher and a better soil than that of Camroop, and is said to contain few hills or woods. Of the third and most remote province, nothing is known, except that it is a small and insignificant tract on the west side of the Dikrong river, about long. 95° 10′ E. In Mahommedan geography, Assam is considered as separated by the Brahmaputra into three grand divisions, called Ootercole, Dukhincole, and Majuli, which by Abul Fazel, in 1582, are described as follows: "The dominions of Assam join to Camroop: he is a very powerful prince, lives in great state; and when he dies his principal attendants, both male and female, are voluntarily buried alive along with his corpse."

From the confines of Bengal, at the Kandar custom house, the valley, as well as the river and mountains, preserve a northern direction to a considerable distance, and incline to the east by north; and the valley throughout its whole length is divided by the Brahmaputra into longitudinal portions, that to the south having generally the greatest breadth. The river Cailasi is alleged to have been formerly the boundary between the British territory and Assam; but now no part of that river passes through the British dominions. This encroachment of the Assamese is said to have taken place sometime between the years 1770 and 1780, when six small districts were taken from the Bijnee Raja then tributary to Bengal. At present, the Assam territory, where it is entered from Bengal, commences on the north of the Brahmaputra at Kandar, and on the south at the Nogurbera hill. On the north, Assam is bounded by the successive mountainous ranges of Bootan, Auka, Duffala, and Miree, and on the south by the Garrow mountains, which rise in proportion to their progress eastward, and change the name of Garrow to that of Naga.

The number and magnitude of the rivers in Assam probably exceed those of any other country in the world of equal extent. They are in general of a sufficient depth at all seasons to admit of a commercial intercourse in shallow boats, and, during the rains, boats of the largest size find sufficient depth of water. The number of rivers, of which the existence has been ascertained, amounts to 61, including the Brahmaputra and its two great branches, the Dehing and the

Looichel; 34 of these flow from the northern and 24 from the southern mountains. Many of these contributary streams are remarkable for their winding course. The Dikrung, although the direct distance is only 25 miles, performs a winding course equal to 100, before it falls into the Brahmaputra. The Dikrung is famous for the quantity and quality of its gold, which metal is also found in other rivers of Assam, more especially near the mountains. The southern rivers are never rapid; the inundation commencing from the northern rivers fills both the Brahmaputra and the southern ones, so that the water has no considerable current until May or June.

The animal and vegetable productions of Assam are nearly the same with those of Bengal, which country it much resembles in its physical appearance and the multitude of its rivers. Transplanted rice forms nearly three-fourths of the whole crops, but a little spring rice is also raised. Mustard seed is the next considerable crop; wheat, barley and millet are but little used; but various sorts of pulse are cultivated. Black pepper, ginger, turmeric, capsicum, onions, and garlic are also raised. Betel leaf is planted in every garden, tobacco is abundant, and opium is raised sufficient for home consumption. Sugar cane thrives, but no sugar is prepared, pomegranates and oranges are plenty, but coco nuts scarce, owing to the remoteness of the country from the sea. Cotton is mostly cultivated by the hill tribes; but four different kinds of silkworms are reared, different silks forming the greater part of the clothing of the natives, and a quantity being also exported. In Assam many buffaloes are employed in the plough, sheep are very scarce, goats not numerous, but ducks and other aquatic birds abundant.

The custom houses towards Bengal are usually farmed out to the best bidder; and the whole trade of the country is in fact monopolized by these individuals, who, agreeably to the terms of the treaty concluded in February, 1793, ought to levy only 10 per cent. on exports and imports, but in reality extort what they choose. Formerly salt was sold by Europeans settled at Goalpara to the amount of 100,000 maunds annually; but the trade being monopolized by the farmers of the customs, that quantity had diminished in 1809 to 35,000 maunds. This may also be in part attributed to a decreased demand, for since the disturbances in Assam, the number of inhabitants has been reduced, and those that remain impoverished. In 1809, the total value of the exports from Bengal to Assam was only 228,000 rupees; of which amount salt was 192,000 rupees, and muslins 10,000, the rest a variety of trifling articles, and a few fire-arms secretly smuggled. The imports were about 151,000 rupees, of which amount lac was 55,000, cotton 35,000, mustard seed 22,000, Muga silk cloth 17,500, and Muga silk 11,350, ivory 6,500, and slaves 2,000 rupees. The balance is principally

paid in gold, which is found in all the small rivers of Assam that flow from the northern and southern boundary, especially from the first. Many other valuable commodities and mineral productions would probably be discovered if the intercourse were on a better footing, but the extremely barbarous state of the country terrifies the timid Bengalese, and the advance of Europeans beyond the frontier is interdicted.

Under the Mogul government the trade with Assam was a source of considerable national profit, and for many years after the British domination commenced individuals profited largely by it, and it might even now be made productive of some emolument. This trade, which on the British side is free to all, on that of Assam is virtually under a strict monopoly, established illegally by the farmers of the customs, who fix an arbitrary price both on their own goods and on those of the Bengalese merchant, who is altogether at their mercy. A counter monopoly of the traffic in salt, on the part of the British government, it is supposed, would tend greatly to correct the evil, and at the same time realize a considerable revenue. It does not appear that any merchants from Assam repair so far as Lassa in Tibet, but a commercial intercourse is carried on between the two countries in the following manner. At a place called Chouna, two months' journey from Lassa, on the confines of the two states, there is a mart established, and on the Assam side there is a similar mart at Gegunshur, distant four miles from Chouna. An annual caravan repairs from Lassa to Chouna, conducted by about 20 persons, conveying silver bullion to the amount of about one lack of rupees, and a considerable quantity of rock salt, for sale to the Assam merchants at Gegunshur, to which place the latter bring rice, which is imported into Tibet from Assam in large quantities; tussera cloth, a kind of coarse silk cloth manufactured by the native women in Assam, from the queen downwards; iron and lac, found in Assam; and otter skins, buffaloe horns, pearls, and coral, first imported from Bengal.

A peish cush or offering is sent annually from the Assam Raja to the Grand or Dalai Lama, but no other public intercourse, with the exception of the commerce above described, appears to subsist between the Tibet and Assam states.

All the royal family of Assam have a right to ascend the throne except such as have on their body some blemish or mark, whether from disease or accident. In order to preclude the dangers of a disputed succession, it was formerly a maxim to mark every youth that was not intended for presumptive heir by a wound on some conspicuous part, such as the nose or ear; his children, if unblemished, have still a right to the throne. The sovereign and nobility of Assam live in thatched huts, with walls of bamboo mat, supported by saul posts, and

built in the fashion of Bengal, with arched ridges and mud floors, each apartment being a separate hut. According to the Assamese constitution there are three great officers of state, named Gohaing, which dignified offices are hereditary in three great families. The word appears to be derived from the ancient language of Assam, and the title is peculiar to the royal family. The Burra Boruya is the fourth great officer, and next to him come six functionaries denominated Phukons. By far the greater part of the land in Assam is granted to persons termed Pykes, each of whom is held bound to work gratuitously four months in the year either for the king or whatever person the royal pleasure substitutes. These people either work for their lord in whatever work they are skilled, or pay him a composition regulated by custom. These Pykes are placed under four ranks of officers, supposed to command 1000, 100, 20, or 10 men, but these numbers are in general only nominal, and the whole are a mere rabble without arms, discipline, or courage. The most important jurisdiction is the province of Camroop, contiguous to Bengal, the greater part of which was wrested from the Mahommedans early in the reign of Aurengzebe. The Rajas are the original petty chiefs of the country, paying a certain tribute, and several of them are Garrows and other unconverted tribes.

The officers under whom the Pykes or serfs of the crown are placed, the Rajas and the farmers of the revenue, have charge of the police. It is alleged that the guilty who can bribe escape with impunity, while the punishments of the convicted poor are atrociously cruel. Capital punishments extend to the whole family of a rebel, parents, sisters, wife and children, and it is probably from these sources that the rafts are supplied, which are frequently seen floating down the Brahmaputra, past Goalpara, covered with human heads. All the domestics are slaves, and they are numerous, every man of rank having several, mostly procured among the necessitous, who mortgage themselves. Some are exported, and about 100 of pure caste are annually sold in Bengal. The girls chiefly are bought by professional prostitutes, and cost from 12 to 15 rupees. A Cooch boy cost 25 rupees; a Kolita 50; slaves of impure tribes are sold to the Garrows. No accurate estimate of the total population can be formed, but it is probably under half a million, three-fourths of the country being known to be desolate and covered with jungle. The principal towns are Jorhaut, the present capital, Gergong, Rungpoor, and Gohati, but they scarcely deserve the name of towns, being a mere collection of hovels, for in this wretched country there are no shops and few markets. There are, however, several remarkable military causeways which intersect the whole country, and must have been constructed with great labour; but it is not known at what period. One of them extends from Cooch Bahar through Rangamatty to the extreme limits of

Assam, and was found in existence when the Mahommedans first penetrated into this remote quarter.

Nothing satisfactory has been ascertained respecting the ancient religion of the Assamese, except that they had a deity named Chung. From the beginning of the 17th century the Brahminical doctrines appear to have been gradually encroaching on the old superstitions, and about the middle of that age effected the conversion of the sovereign; since when the governing party have entirely adopted the language of Bengal, which has become so prevalent, that the original Assamese, spoken so late as the reign of Aurengzebe, is already almost become a dead language. Brahmins, of various degrees of purity, are now the spiritual guides of the court, and about three-fourths of the people; but there remain many impure tribes, who still abandon themselves to the eating of beef and the drinking of strong liquors. In the parts adjacent to Bengal there are many Mahommedans, but they have so degenerated into heathen superstition that they are rejected, even by those of Rungpoor. It does not appear that the Christian religion has ever penetrated into this region. In 1793, when Captain Welsh drove the Mahamari priest and his rabble from the capital, they retired to Byangmara, south from Sodiya, where they still remain.

The Assamese have traditions, and it is said books, in the ancient language, detailing their history before the Mahommedan invasion, but the information collected is as yet too imperfect to be depended upon. They are first noticed by Mogul authorities, in 1638, during the reign of Shah Jehan, when they sailed down the Brahmaputra and invaded Bengal; but were repulsed by that emperor's officers, and eventually lost some of their own frontier provinces. In the reign of Aurengzebe, his general, Meer Jumlah, advanced from Cooch Bahar to attempt the conquest of Assam, on which occasion he met with no obstacles to his advance, except such as were presented by the nature of the county, until he arrived at the capital Gergong. When the season of the rains began, the Assamese came out of their hiding places, and harassed the imperial army, which became very sickly, and the flower of the Afghans, Persians, and Moguls perished. The rest tried to escape along the narrow causeways through the morasses, but few ever reached Bengal; and the Assamese reconquered the western provinces, which had been for some time in the possession of the Moguls. After this, no more expeditions were attempted against Assam, which the Mahommedans of Hindostan have ever since viewed with singular horror, as a region only inhabited by infidels, hobgoblins, and devils.

Hitherto the Assamese had been a warlike and enterprizing people, and their princes worthy of the government; but after their conversion by the Brahmins the nation sunk into the most abject pusillanimity towards foreigners, and into

internal turbulence and confusion. About 1770, the power of the spiritual teachers had acquired such strength, and their insolence had become so intolerable, that the reigning Raja, with the view of curbing their pride, burned a building that had been erected contrary to law, by one of them named Mahamari, who guided a multitude of the lowest and most ignorant of the people. A rebellion which ensued was suppressed by the energy of the Raja, but the insurrection burst forth with increased fury under his son and successor, Gaurinauth, who was driven from the throne by the base adherents of the Mahamari priest, who attempted to fill it with his own nephew. The dethroned Raja, however, having placed himself under the protection of Lord Cornwallis, that nobleman, a short time before his departure for Europe, sent Captain Welsh, in 1793, with 1100 sepoys, who placed Gaurinauth on the throne of his ancestors, and shortly afterwards returned to Bengal.

During the insurrection of the populace under the Mahamari priest, the most horrid excesses were committed, and most of the genuine Assamese men of rank were compelled to fly for refuge to a large island formed by the Brahmaputra. In these disastrous circumstances the only individual who evinced any courage or enterprize, was one of the hereditary counsellors of state, before mentioned, named the Bura Gohaing, who, on Captain Welsh's returning to Bengal, seized on the whole authority of the government, expelled the Mahamari, and rendered the future Rajas of Assam mere pageants under him. On the death of Raja Gaurinath, which he is said to have accelerated, he expelled the lawful heir, but to save appearances, and conciliate the natives, he set up a boy, sprung from a spurious branch of the royal family, whom he kept under the strictest seclusion from public affairs.

Many years ago the Bengal government, in consequence of orders from Europe, established a salt agent at Goalpara to monopolize the Assam salt trade, but after several years' trial, the loss sustained was so great, that the Marquis Cornwallis, who always abhorred petty traffic, ordered it to be suppressed. Mr. Daniel Raush, a respectable Hanoverian, succeeded as the principal merchant, but soon found himself creditor to the Raja, the Bura Gohaing, and to many other chiefs, who had the address to get possession of his property, in spite of his caution and long experience of their bad faith. In 1796 he quitted his factory at Goalpara, entered Assam, and proceeded towards the capital, to endeavour to effect some compromise for his claims amounting to three lacks of rupees; but on the route he was treacherously assassinated by the Raja of Dring's (or Dorong) followers, and had his pinnaces pillaged and his papers destroyed. In 1801, the Marquis Wellesley, compassionating the distress of his widow and destitute family, dispatched Comul Lochun Nundy, a native agent, to the court of

Assam, to recover the arrears; in furtherance of which object he furnished him with letters to the Raja and prime minister, explanatory of his mission, and reminding them, that they were wholly indebted for the re-establishment of their authority to the British succours under Captain Welsh in 1793. The agent, Nundy, proceeded accordingly to Jorhaut, the existing capital, where he found the Raja and his minister ostensibly fully disposed to render him every assistance, but in private obstructing him so effectually, that after being for two years amused with promises and sham trials, he would have returned from that miserable court as empty handed as he went, had he not on a frontier station recovered 10,000 rupees from a custom-house officer, who had less power, or more honesty, than his superiors. Indeed, the agent's description of the general anarchy, the injustice exercised, and the horrid cruelties perpetrated by whoever has the power, excites surprise that all the lower classes who have the means do not migrate to the British territories, which are close at hand,, and contain immense tracts of waste land.

In 1806, Sir George Barlow made another effort to recover something for Mr. Raush's family, who offered to accept 20,000 in lieu of their whole claims, but with equally bad success. The Raja and his minister on this occasion, among other excuses for their want of punctuality, assigned the total anarchy of their country, and solicited the assistance of the British government to subdue the insurgents, and to tranquillize their subjects; an undertaking that would have cost one hundred times the amount claimed. After this evasive reply, the absolute inutility of again addressing the Assam state on the subject appeared nearly established, yet to leave nothing untried, on the 26th of February, 1813, another letter was dispatched, recalling the circumstances to the Raja's, or rather to his minister's, recollection, and expressing the expectation of the British government, that he would effect some equitable settlement. In his reply, received in February, 1814, the Raja acknowledges the receipt of a letter addressed to his brother, the late Raja, and then proceeds to describe the unfortunate condition of his country. From the eastward and northward the people of Nora, Khamti, Dopla, and Mahamari, had assembled and invaded his dominions; while on the Bijnee frontier, a robber, named Manick Ray, had made repeated inroads, laid waste three pergunnahs, and plundered the custom-house of Kandar. The tenour of this reply proved as unsatisfactory as the prior one had been, but as as the case did not warrant a stronger interference than remonstrance, all further proceedings on the subject were suspended.

For many years past the western confines of Assam have been infested by bands of freebooters, principally Burkindauzes from Upper Hindostan, who, availing themselves of the local peculiarities of the Bijnee estate, have been in

the habit of waging a system of incursion and plunder on the Assam villages which lie contiguous to the Bengal frontier. The first regularly organized band of this description consisted of the followers of Gholaum Ali Beg, a Hindostany Mogul, who had been entertained by the Assam Rajas to fight against the Mahamari, the inveterate enemies of the Assamese principality. The Bura Gohaing, soon after his usurpation, dismissed Gholaum Ali Beg and his band, and, as they assert, turned them out of the country without paying up their arrears. On this event, Gholaum Ali took up a position on the confines of Bijnee, beyond the Ayi river, from whence he has ever since made incursions into Assam. His first attack was on the Kandar chokey, or custom-house, in 1805, at the head of 150 men, when he stormed the post, and carried off such a booty, that on twelve of the gang, who were shortly after seized in Mymunsingh, 1600 rupees were found. From this time forward, Gholaum Ali continued to lurk on the confines of Assam and Bijnee, with about 80 followers, not only ravaging the frontier villages of Assam, but making occasional inroads into the interior, plundering boats of valuable merchandize as they passed down the Manas river, which separates Bijnee from Assam.

During this period of time the above adventurer is said to have acquired a kind of sovereignty over 16 villages, on the eastern bank of the Manas, from which he received a large revenue, readily paid by the inhabitants for protection; but he was at length vanquished by another body of freebooters, led by a Hindostany Rajpoot, named Manick Ray, who drove Gholaum Ali into Bootan, and usurped his lucrative post on the frontiers of Bijnee, where he still harbours, doing indescribable mischief to that branch of the Goalpara trade navigated on the Manas, and making nightly plundering excursions into Assam. Both he and his predecessor, Gholaum Ali Beg, have been frequently pursued by the detachment of British sepoys stationed at Jughigopa, but the orders of government being peremptory against passing the Ayi river, all their efforts have been frustrated, and from the Bijnee Raja no coercion need be expected, as he is strongly suspected of sharing the profits of their depredations. In these harassed pergunnahs the tenantry have mostly given up a fixed residence. Many have retired within the British boundary, while others keep their women and children there, and every morning cross the river to cultivate the fields in Assam, but return at night to sleep in safety.

Such is the deplorable condition of this fertile country, where the mass of the people are said to be extremely anxious to throw off the yoke of the usurper, but such on the other hand is his tyranny and their pusillanimity, that his rule is acquiesced in with the most unqualified submission. The rightful heir to the throne is Birjinauth Coomar, the person who, in 1814, was detected by the

magistrate of Rungpoor in an attempt to head a large body of Burkindauzes against the Bura Gohaing, having been encouraged thereto by the general inclination of the country in his favour. It is generally supposed that the Bura Gohaing, knowing that Birjinauth was the legitimate heir, had disqualified him for the sovereignty by slitting, or otherwise disfiguring, one of his ears, which is not improbable, as he had been observed by Mr. Sisson, when acting magistrate of Rungpoor, always to conceal one ear within his turban. If it really be so, and as any bodily blemish is an insurmountable disqualification for the Assam throne, the people of that country must have invited him back with the view of electing one of his children in his stead. Circumstanced as he now is, his fate appears singularly hard, as, according to his own estimation, he is placed within reach of recovering his rights, and yet by the interference of the British government debarred the use of the means, after having involved himself in debt to a large amount in collecting volunteers to fight against the usurper. In 1814, Birjinauth Coomar had no means of subsistence except the precarious bounty of such individuals as pitied his distresses. He was then 40 years of age, and had two sons, the oldest about 14 years. The late dowager Ranny of Assam, who was a pensioner of the British government, at 50 rupees per month, adopted the oldest of the boys, and to him, in 1812, a continuance of the pension was authorized for five years; but the father then subsisted by begging alms from the principal Rajas of Bengal, and is said to have been assisted among others by the Rajas of Burdwan and Cooch Bahar.

Assam in its present condition is so utterly destitute of any thing to attract a conqueror, that its invasion by the Chinese and Gorkhas of Nepaul may almost appear an extravagance; yet in the year 1815 two agents were dispatched on the part of the Nepaul government to the court of Assam, which they quitted after sojourning some time, and returned to their own country, either through the northern part of Bootan, or the southern tract of the Grand Lama's territories.—*(F. Buchanan, Sisson, Public MS. Documents, Wade, Comul Lochun Nundy, Abdul Russool, Gardner, &c. &c. &c.)*

Camroop *(Camarupa, the aspect of desire)*.—This was formerly an extensive Hindoo geographical division, extending from the river Korotoya, where it joined the ancient kingdom of Matsya, to the Dekkorbasini, a river of Assam, which enters the Brahmaputra a short distance to the east of the eastern Kamakhya, said to be 14 days' journey by water above Jorhaut, the modern capital. On the north Camroop extended to the first range of the Bootan hills; the southern boundary was where the Lukhiya river separates from the Brahmaputra, where it adjoined the country called Bangga (Bengal). According to this description, Camroop, besides a large province of Assam (which still retains the name), in-

cluded the whole of the modern divisions of Rungpoor and Rangamatty, a portion of the Mymunsingh district and Silhet, together with Munipoor, Gentiah, and Cachar.

The early history of this region is involved in obscurity, but it has the reputation of having been in early times a sort of Paphian land, the seat of promiscuous pleasures, which the loose manners of its modern inhabitants, as may be seen under the article Rungpoor, tend strongly to justify. Besides a mysterious awe hangs over it, as having been the grand source of the Tantra system of magic, the doctrines of which permit many indulgences to new converts, and enable the Brahmins to share sensual gratifications from which they would otherwise be excluded. The Tantras chiefly inculcate the worship of irascible female spirits, whose hostility is to be appeased by bloody sacrifices, to be eaten afterwards; in consequence of which the Tantras are held in great estimation by the Brahmins of Bengal. Jadoo, or witchcraft, is supposed to be still generally understood by the old women, who are employed by the young to secure the affection of their paramours.

This ancient province was invaded by Mahommed Bukhtyar Khilijee in A. D. 1204, immediately after the conquest of Bengal by the Mahommedans; but he was compelled to retreat after losing nearly the whole of his army. From the prodigious ruins of public works still extant, and the magnificent public roads that had been constructed, it is probable that this remote corner of India in ancient times enjoyed a superior form of government to any that it has since experienced. Between the date last mentioned and the reign of Acber, the Mahommedans of Bengal made many efforts to accomplish the subjugation of Camroop, but were invariably frustrated. The mode of defence adopted by the princes of the country when attacked, was to retire with their families and effects into the jungles, until the violence of the rains, the inundation of the country, and the pestilential effects of an unhealthy climate, compelled the invaders to capitulate, or to attempt a destructive retreat. At length about 1603, towards the conclusion of the reign of Acber, the Moguls took permanent possession of the western portion of Camroop, which they partioned into four divisions, viz. Ootrecul, Dukhincul, Bengal Bhumi, and Camroop Proper.—*(F. Buchanan, Wade, Stewart, &c.)*

KANDAR.—A frontier town in the province of Assam, situated on the north bank of the Brahmaputra, opposite to Goalpara. Lat. 26° 10′ N. long. 90° 40′ E. At this place there is a custom-house where duties are collected on goods entering Assam.

NOGHURBERA.—A frontier town and custom-house in Assam, situated on the south bank of the Brahmaputra, 26 miles E. from Goalpara. Lat. 26° 4′ N. long. 91° 3′ E.

Gohati.—This was the capital of the ancient Hindoo geographical division named Camroop, which included great part of Assam, but it is now in a very miserable condition. Lat. 26° 9′ N. long. 91° 48′ E. 70 miles E. from Goalpara in Bengal.

Rungpoor *(Rangapura).*—This town, situated on the Dikho river, is frequently called the capital of Assam, and it appears to have been once a place of consequence, but latterly it has been only the military station to Ghergong, from which it is distant about 30 miles north. The Rungpoor territorial division is 12 miles in length by 10 in breadth, and in 1793 contained a considerable number of villages and hamlets. To the west of Rungpoor is a bridge, built in the reign of Rudra Singh by workmen from Bengal, which may be deemed the western gate of the military fortress of Rungpoor, which is accessible from the westward only through this post, as the river here is seldom fordable. On the south it is protected by an immense causeway, or line of fortification, which extends from Namdaugh to the Dikho.—*(Wade, &c. &c.)*

Ghergong *(Ghirigrama).*—This place stands on the Dikho, which falls into the Brahmaputra on the south side, and was for many years the capital of Assam; but since the insurrection of the Mahamari priest and his rabble, the city, palaces, and fort, have continued a heap of ruins. In maps this place is also named Gergong, Gurgown, and Kirganu.—*(Wade, Rennell, &c.)*

Jorhaut.—This place stands on both sides of the Dikho river, which, according to Lieutenant Wood, of the Bengal Engineers, joins the Brahmaputra in lat. 26° 48′ N. long. 94° 6′ E. Jorhaut is the present capital of the province, as, since disturbances which broke out during the reign of Raja Gaurinauth, the royal residence has been removed to this place, about 20 miles west from Rungpoor, but no brick buildings have as yet been erected.

Majuli.—A large island in Assam, formed by the Brahmaputra, which is said at Tikhli Potarmukh (about 95° E.) to separate into two branches, which afterwards re-unite. According to native reports, it may be estimated at 130 miles in length, by from 10 to 15 in breadth. This insulated district is intersected by channels of communication between the two branches, which in reality convert it into a cluster of distinct islands. It is said that the land of Majuli island has been in a great measure alienated by the government, to temples, and to men considered holy.—*(F. Buchanan, Wade, &c.)*

STATES ADJACENT TO ASSAM.

BIJNEE (BIJNI).

The possessions of the Bijnee Raja are situated on both sides of the Brahmaputra, and consist partly of independent territory, and partly of lands within the limits of the British jurisdiction. The Ayi river, which appears to be the Barally of the Bengal Atlas, is asserted by the Bijnee chief to be the line of separation between that part of his estate subject to the British government and the portion which is subordinate to Bootan. His territories to the west of the Ayi river comprise two divisions, viz. Bijnee or Khuntaghaut, which is situated to the north of the Brahmaputra, and Howeraghaut, which lies to the south of that river, and borders on the Garrows. To the east Bijnee adjoins the province of Camroop in Assam. The common language is that of Bengal.

Bijnee or Khuntaghaut, is a very extensive, beautiful, and were it cultivated would be a very valuable estate. Much of the level country is inundated, but there is also a great extent of land fit for the cultivation of transplanted rice. A considerable number of the villages are consequently permanent, and have plantations of betel nut and sugar cane; but of the inhabitants many are migratory, and on the least dispute retire to the conterminous countries of Bootan and Assam. On the whole, however, more settlers arrive from these countries than go them, so that the population of Bijnee is augmenting. Howeraghaut, the other division to the south of the Brahmaputra, is a still more valuable estate. Very little of it is flooded, and it contains a great deal of low marsh land finely watered, and fit for the cultivation of transplanted rice, while there is also a large extent of excellent soil suited for the production of summer rice, wheat, barley, mustard, pulse, betel, sugar cane, and mulberry trees. It does not appear, however, that any silk worms are reared, and the number of betel gardens is inconsiderable. The villages are stationary, and much neater than is usual in Bengal. Each house is surrounded by some small fields neatly enclosed with dry reeds and quickset hedges, producing tobacco and sugar cane, with alternate crops of rice and mustard seed. Near the hills, where the streams are copious and perennial, some of the land gives annually two crops of trans-

planted rice. Since the Assam government declined to its present anarchical condition, many natives of that country have withdrawn to Howeraghaut, and many more, although they till lands in Assam, have brought their families to the British side of the river, where they rent as much ground as suffices for a house and garden. In this asylum the women and children are deposited, while the men risk themselves and cattle in the Assam dominions, ready for a retreat in case of annoyance.

In consequence of their remote situation, and the general wildness of the country, the history of the Estates in this quarter was long but imperfectly known, even to the public functionaries at Rungpoor, and so long as the Bijnee Raja paid the customary tribute, no inquiry was made as to the state of the country, or even to ascertain the original nature of his connection with the Mogul Emperor, to whose authority the British government had succeeded. The notion so long prevalent, that the fort of Bijnee with a considerable tract of the circumjacent country lies beyond the Bengal boundary, is quite erroneous, and the Bijnee Raja has an evident interest in curtailing the extent of the British influence. In the early surveys, Bijnee and Bidyagong, although entirely distinct, were confounded together under the name of Bootan Bijnee, and the Bijnee Estates were carried as far as the frontiers of Cooch Bahar. In 1785, the collector of Rungpoor was instructed to settle with the Rajas of Bijnee and Bidyagong for a certain tribute in money, instead of the customary present of elephants, on which a loss was annually sustained, and in consequence a commutation for 2000 rupees was arranged. In 1790, a succeeding and over zealous collector prevailed on the Raja to augment his tribute to 3000 rupees, but the increase was rejected by the Bengal government, which ordered the additional 1000 rupees to be restored to the Raja, who was entitled, if he chose, to resume the payment in elephants.

The peculiar circumstances of Bijnee appear to have been first brought to the notice of government about A. D. 1791, in which year, Mr. Douglas, the commissioner in Cooch Bahar, reported that Hurindra Narrain, the zemindar of Bijnee, had been assassinated, and that he had directed the Naib of Rangamatty, in conjunction with the late zemindar's dewan, to take temporary charge of the property. Before an answer could arrive, the commissioner was informed by the Deb Raja of Bootan, that he had appointed Mahindra Narrain (related to the defunct) to the vacant throne, the friendship subsisting between him (the Deb Raja) and the Honourable East India Company, rendering his appointment quite the same as if it had been made in Calcutta. He was soon apprized, however, that so precipitate and informal a proceeding could on no account be sanctioned, but in the mean time, Mahindra Narrain having got a party of Boo-

tanners from one of the Deb Raja's governors, entered Bijnee and there committed a great variety of outrages. At this time, the only connexion that subsisted between Bootan and Bijnee, consisted of a sort of exchange of the productions of the two countries, which the Bootan functionaries were pleased to describe as the payment of a tribute, the advantage being considerably in their favour, as will appear by the following list.

Articles annually presented by the Deb Raja to the zemindar of Bijnee—eight Tanyan horses valued at 820 rupees; Bootan salt valued at 40 rupees: total 860 rupees.

Articles presented annually by the Bijnee zemindar to the Bootan Raja—Mankee cloth to the value of 480 rupees; Chicky ditto, 100; cotton 30 maunds, 100; thread, 180; dried fish, 520; oil, 200; cash, 60; a silver ewer, 50; a silver betel box, 50; and a silver plate, 50 rupees: total 1890 rupees.

The result of the investigation was, that the Bengal government determined that the right of investiture to the zemindary belonged to them, and that the interference of the Bootanners was altogether unwarranted; but as the candidate brought forward by the Deb Raja appeared to have the best founded pretensions, his choice was confirmed, and his protegé nominated to the succession.

The Bijnee Raja continues to hold lands of Bootan, where he possesses much more authority than in the two pergunnahs before mentioned, within the limits of Bengal. Although he has not been entrusted with the power of life and death, there being an appeal to the Deb Raja, yet the Bijnee chief has the whole charge of the police, and decides in all ordinary cases. He may seize any person accused of a crime, take the evidence, and report the case to the Subah of Cherang, who it is alleged is always guided by his opinion, when the accused is not able to pay for a reversal of the judgement. Bijnee, where the Raja resides, and from whence he derives his title, is said to be a kind of neutral ground, so that although he has a guard of Bootanners, and also some sepoys, whom he probably represents as belonging to the English, the officers of neither government interfere at Bijnee, where he is said to harbour many suspicious characters, and even to participate in their plunder.

As matters now stand, the residence of the Raja beyond the controul of the British government is a very serious inconvenience, and there is strong reason to suspect that his servants often avail themselves of the advantage the distinction gives them, by taking any person obnoxious to the Bijnee interest across the river Ayi, where they can with little restraint inflict death or torture. Under these circumstances it is very desirable that the Raja be compelled to hold a distinct court for the distribution of justice, within that portion of his estate subordinate to Bengal, and that he be prohibited from carrying the peasantry of

that tract, on any pretext whatever, beyond the British boundaries, a regular survey of which would greatly tend to obviate all future disputes. After this improvement, the Raja ought to be informed that the government would never increase the existing demands against his estate, but that on the other hand he was clearly to understand that he possessed no civil or criminal jurisdiction over that portion of his estate within the limits of Bengal.

The Bijnee Raja formerly paid his tribute in elephants, but as few survived, and were seldom of a good size, a value was put on the number, and the amount taken in money. The Bootan tribute is principally paid in dried fish. One half of his rents is paid in coarse cotton cloth woven by the women of the tenantry, on which the Raja suffers a considerable loss. His affairs, as may be supposed, are extremely ill managed, and his property plundered by needy retainers from the south and west, who harass the cultivators by unjust exactions, and ruin commerce by their iniquitous monopolies. The rules for the abolition of the sayer duties, promulgated during the government of Lord Cornwallis, in consequence of its having been recorded as merely tributary, have never been extended to this estate, and the Raja, as an independent prince carries on a considerable traffic with the Garrows. In 1809, the two divisions of Bijnee Proper and Howeraghaut were estimated to contain 32,400 ploughs, each of which ought on an average to have paid the Raja five rupees per annum, besides customs, duties, forests, fishings, pastures, and all manner of illicit and irregular exactions, yet his poverty was such that he was accustomed once in three years to raise some additional money by absolute begging, which, however, conveys no degrading idea to a Hindoo. Raja Bolit Narrain reigned in 1809, and was reckoned the seventh from the founder of the family, which is one of the highest of the Cooch tribe.—*(Sisson, F. Buchanan, Wade, Turner, &c. &c.)*

BIJNEE.—The fort or castle of Bijnee is defended by a brick wall, and is 320 cubits long by 160 wide, and of the form of a parallelogram. Lat. 26° 29′ N. long. 89° 47′ E. 25 miles N. by E. of Goalpara. On the outside of the wall is a ditch and strong hedge of the prickly bamboo, and in each face there is a gate. The area is divided into an outer and inner apartment, in which the females of the Raja dwell. There are also a few small temples of brick for the household gods, and about 100 thatched huts, some of which are supported by wooden posts and beams.—*(F. Buchanan, &c.)*

DOPHLAS.—This tribe occupy the hilly country to the north of Rungpoor, and far east to where the Brahmaputra is supposed to change the direction of its course, and to run nearly north and south. In 1814, the Boora Gohaing, or Regent of Assam, in his correspondence with the Bengal presidency, attributed

the desolation of a considerable portion of the province to the incursions of this tribe.

KHAMTI.—This small district is situated nearly due south from Jorhaut, the modern capital of Assam, and is bounded on the south by Munipoor. It is described as a plain country, but much overgrown with jungle, and recently rendered subject to Assam.

THE GARROWS.

This tribe formerly occupied an extensive tract of country, between the 25th and 26th degrees of north latitude; bounded on the north by the course of the Brahmaputra, on the south by the districts of Silhet and Mymunsingh, to the east by Assam and Gentiah, and on the west by the great Brahmaputra. Such were the ancient dimensions, which, besides the country still retained by the independent Garrows, comprehended the territorial divisions in modern maps named Howeraghaut, Measpara (or Mechpara), Caloomaloopara, Currybarry, Gonasser, Susung, and Sheerpoor in Mymunsingh. At present, the tract occupied by the Independent Garrows cannot be estimated at more than 130 miles in length by 30 in breadth, and nowhere touches the Brahmaputra. Seen from the confines, the whole appears to be a confused assemblage of hills, from 100 to 3000 feet high, watered by numerous small streams, and containing scarcely any level land, the hills being everywhere immediately contiguous to each other. Towards the centre, it is said (for it has never been penetrated by Europeans), there are immense masses of naked rock, and large spaces destitute of vegetation; but in general, the hills, although steep, consist of a deep rich soil, suitable for the hoe cultivation. The climate being very humid, such a soil produces a most luxuriant vegetation, and, where undisturbed by agriculture, the mountains are covered with noble forests, containing an infinite variety of curious and ornamental plants.

Besides the space above mentioned, the Garrows seem formerly to have occupied much of the adjacent low country, and still retain some part as the subjects of neighbouring powers, most of the Rajas tributary to Assam on the south side of the Brahmaputra being of the Garrow tribe. On the British frontier, the several large estates, adjoining the Brahmaputra to the east, have never under any government undergone a regular survey, nor have their internal resources until very recently been the subject of official scrutiny. During the Mogul government, some of them were made liable to a provision of elephants, some to certain assignments towards defraying the expenses of the Dacca artillery park, and others to the maintenance of a few petty garrisons, but the

internal administration was left almost entirely to the hereditary chiefs found in possession of the principalities, who were treated rather as tributaries than subjects. This arrangement probably originated partly from the wild and uncultivated state of the country, which did not admit of a regular assessment, and partly from an adherence to a favourite maxim of Mogul policy, that of conciliating the good will of chiefs possessing local influence on their distant frontiers.

Whatever share of independence the Garrows may have retained during the reign of the Moguls, whose cavalry could not penetrate these impervious forests, they soon lost when the adjacent zemindars of Bengal could call to their assistance the terrors of British musquetry, against which the bows, swords, and spears of the Garrows could oppose but a feeble resistance. In 1775, the Chowdries of Measpara and Currybarry, under pretence of incursions made by the Garrows, collected a considerable body of armed men, and invaded the hills, where they are said to have continued two or three years, during which period vast numbers of their followers fell victims to the unhealthiness of the climate. They eventually, however, succeeded in subduing several tribes, and it is reported, that on this occasion, the hill chief Rungta first became subject to the authority of Currybarry. In 1794, Currybarry, Caloomaloopara, and Measpara, were considered by the commissioner in Cooch Bahar to be three istimrary mahals, the revenue payments of which to the Mogul government were fixed at a low rate, on condition of their opposing the Garrow mountaineers, for it appears these people were then in the habit of making annual plundering incursions, similar to those committed in the south-west frontier by the Maharattas. The Chowdries of these estates had military rank conferred on them, and paid revenue for duties levied, but not for land; neither did the tenants pay any rent, except for a few tracts within the inundation of the Brahmaputra, holding their lands by military tenure. These feudal arrangements enabled the chiefs to organize such a force, that in 1789, Ram Ram, the Chowdry of Measpara, attacked and defeated Mr. Baillie, of Goalpara. In process of time, when their connexion with the Mogul empire became more matured, they began to pay a trifling revenue in cotton, the staple article of the Garrow hills; every load brought to market by these mountaineers being accompanied by a small bundle named the bucha, or young load, for the zemindar's share. The main load was carried on the back in a long basket slung round the forehead, while the young load was carried in one hand, and the cumburee or long sword in the other.

In 1798, the repeated acts of contumacy on the part of the Currybarry zemindar, induced government to detach a party against him, under the command of Captain Darrah, who captured the fortified residence of the Currybarry chowdry, in consequence of which, he immediately paid up his arrears. This was

the first time that a British regular force had been sent into Currybarry. The affairs of the zemindar falling subsequently into disorder, the estate was brought to sale, and the purchaser ruined by his acquisition, not being able to resell an estate the extent of which was undefined, and the possessor subjected to continual alarms of conflagration and massacre, from the struggles of the western Garrows to shake off a yoke which they had long borne with impatience. Rungta, one of their principal chiefs, died many years ago, and was succeeded by his son Agund, who still exists, and is said to possess great wealth in slaves, brass pots, and human sculls. This chief attended the marriage of the zemindar of Currybarry's son, when a palanquin was presented to him, which, having first deprived it of the poles as useless, he entered, and was borne away over the hills on the heads of his slaves. His family establishment is said to be so numerous as to require five dhenkies (machines to clean rice) to be constantly kept at work. Agund's influence prevails over that portion of the Garrow mountains which lie contiguous to Currybarry and Mymunsingh, and under him are Gheerees and Bhoomeas (local chiefs), who exercise authority over the particular villages in which they reside.

The Garrows have no other means of disposing of their cotton, the staple produce of the country, than by carrying it to the Bengal markets, which they continue to do notwithstanding the constant succession of fraud, falsehood, and extortion, which they there experience. The trade with Rungpoor is entirely carried on at the frontier marts, to which in ordinary times the Garrows repair once a week during the dry season, more especially in the months of December, January, and February. When the Garrow arrives at the market the zemindar commences by taking part of the cotton as his share, the remainder is exchanged for salt, cattle, hogs, goats, dogs, cats, fowls, ducks, fish dry and fresh, tortoises, rice, and extract of sugar cane, for eating; tobacco, and betel nut, for chewing; some hoes, spinning wheels, brass ware, Monohari ornaments, and also some silk, erendi, and cotton cloths. In 1809, there were 47,000 maunds of cotton brought into the Rungpoor district by the Garrows, but of this 10,000 maunds came from Currybarry, and 700 from the Garrows of Assam. It is uncertain what quantity goes to the southern markets, but were the Garrows sure of a reasonable recompense, the quantity might be greatly augmented. By a reasonable exchange is meant their receiving a maund of good salt for two maunds of cotton, whereas what they now receive is adulterated with a mixture of earth and addition of moisture. The value of the cotton, however, far exceeds the amount of all the other goods, and a large balance is paid in rupees, which is the only coin the Garrows will accept. The best eagle wood is found among the Garrows, but at present little is procured.

The presence of an armed establishment is indispensable, to keep the peace while the traffic is going on, and to give confidence to the sly but timid Bengalese chapman. It was formerly the custom to keep a large body of matchlockmen with matches ready lighted, who paraded round the market during the sale, and discharged a matchlock at short intervals to remind the savages that they were on the alert. Without this coercion, the Garrows, on the least dispute between one of their party and a merchant, would rise in arms and massacre all within their reach. Notwithstanding these precautions, the Garrows continued to perpetrate such atrocities, that in 1815, all commercial intercourse with them was interdicted, and parties of police peons stationed at the different marts in the vicinity of the Garrow mountains to enforce the prohibition.

With respect to the term Garrow, that people assert that it is a Bengalese denomination, nor does it appear that either nation have any general name for the congeries of elevations which we call the Garrow Mountains, nor for their inhabitants collectively, each tribe or clan having a name peculiar to itself. The northern Garrows are a short strong limbed active people, with strongly marked Chinese countenances, and in general harsh features, but some of their chiefs are rather handsome, and in manners and vivacity, are said greatly to excel the adjacent Bengalese zemindars. A Garrow woman can carry over the hills as great a load as a Bengalese man can carry on the plains, and a Garrow man one-third more. For their own eating the Garrows rear cattle, goats, swine, dogs, cats, fowls, and ducks, and purchase from the inhabitants of the low countries all these animals, besides tortoises and fish fresh and dried. Among the hills they procure deer, wild hogs, frogs, and snakes, all of which they eat, rejecting no food but milk, which they utterly abhor and abominate in any shape whatever, calling it by way of execration diseased matter. They are very partial to puppies, and the mode of cooking them is worthy of notice, as furnishing an example of their diabolical cruelty. They first incite the dog to eat as much rice as he can swallow, after which they tie his four legs together, and throw him alive on the fire. When they consider the body sufficiently roasted, they take it out, rip up the belly, and divide the rice in equal shares among the party assembled. The whole of this process has been repeatedly witnessed by the Bengalese traders at the cotton marts.

One more instance of their culinary preparations will probably suffice. When a quarrel arises between two Garrows, the weaker party flies to a distant hill to elude the vengeance of his antagonist; but both parties immediately plant a tree bearing a sour fruit called chatakor, and make a solemn vow that they will avail themselves of the earliest opportunity that presents itself of eating their adversaries head with the juice of its fruit. A generation frequently passes

away without either party being able to execute the measure in contemplation, in which case the feud descends as an heir loom to the children. The party that eventually succeeds, having cut off the head of his slain adversary, summons all his friends, and boils the head along with the fruit of the tree, eats of the soup himself, and distributes the rest among his friends; the tree is then cut down, the feud being ended.

A process somewhat different is followed when they succeed in massacring any Bengalese landholder. On these occasions great numbers of neighbours and relations are collected round the reeking heads brought back as trophies, which being filled with liquor and food, the Garrows dance round them singing songs of triumph. After thus rejoicing, the heads are buried for the purpose of rotting off the flesh, and when arrived at a proper stage of putrefaction are dug up, cleansed of their filth, sung and danced round as before, and then suspended in the houses of the perpetrators of the massacre. It is a mistaken notion that it is a mere abstract fondness for human sculls that instigates the mountaineers to these atrocities; were that the motive, the sculls of persons dying a natural death would likewise be in demand, which is not the case. It may consequently be admitted, that it is the mode of acquisition by battle, surprize, or ambuscade, that stamps in the opinion of the Garrows the value of a Bengalese scull, which is besides esteemed in proportion to the rank of its former possessor. In 1815, the scull of a Hindoo factor, who during his life time had purchased the zemindary of Caloomaloopara, was valued at 1000 rupees; and that of Indra Talookdar, agent to the Currybarry zemindar, at 500 rupees, while the price of a common peasant's was only 10 or 12 rupees of deficient weight. To this custom of hoarding sculls, and of making them the circulating medium in large payments, is to be attributed the extreme care with which the Garrows burn to powder the entire bodies of their own people, lest by any accident the cranium of a Garrow should be passed off as that of a Bengalese.

Their domestic feuds would be immortal, if there were not in most tribes a council of chiefs and head men, who endeavour to reconcile all those of the clan who have disputes, for it is said, they have no right to inflict any punishment unless a man be detected in uttering a falsehood before them, in which case he would instantly be put to death. The havoc such a regulation would occasion, were it extended to their Bengalese neighbours, will be duly appreciated by the European functionaries who administer justice in that land of mendacity. Among the Garrows, dishonesty and stealing are not frequent, but murder is a crime of ordinary occurrence, a Garrow man never being seen without his sword. With this he cuts his way through forests and carves his meat, and so fond are they of the weapon, or aware of its utility for defence, that they never part with it,

even when loaded with the heaviest burthens. Their habits of intoxication also occasion frequent crimes. Poor persons get drunk once a month; the chiefs once every two or three days, on which occurrences they squabble, fight, and assassinate.

With respect to religion, the unconverted Garrows of the hills believe in the transmigration of souls as a state of reward and punishment. Saljung is their supreme god, and has a wife named Manim, but they have no images or temples. In front of each house a dry bamboo with its branches adhering is fixed in the ground, before which, after having adorned it with tufts of cotton thread and flowers, they make their offerings. In science they have not advanced so far as to write their own language; but a few have learned to write the Bengalese; and although so much cotton is produced in their country, it is only recently they have begun to practise the art of weaving it.

The particulars above detailed have reference principally to the northern Garrows, between whom and the southern there appears to be no essential difference, except that the latter seem to have undergone a partial conversion to the Brahminical doctrines. The southern Garrows are stout, well shaped men, hardy, and able to do much work. They have a surly look, a flat Caffry nose, small eyes, wrinkled forehead, and overhanging eyebrows, with a large mouth, thick lips, and round face. Their colour is of a light, or deep brown. The women are extremely ugly, short and squat in their stature, with masculine features and almost masculine strength. In their ears are fixed a number of brass rings, sometimes as many as thirty, increasing in diameter from three to six inches. The females work at all laborious occupations. Their food is the same as that of the northern, but their houses appear of a superior description. These are named chaungs, and are raised on piles three or four feet from the ground, being in length from 30 to 150 feet, by from 10 to 40 in breadth. The props of the house consist of large saul timbers, over which other large timbers are placed horizontally, and the roofs are finished with bamboos, mats, and strong grass. The latter are uncommonly well executed, especially in the houses of the Bhoomeas, or chief men. The house consists of two apartments—one floored and raised on piles; the other, for their cattle, without a floor at one end. The chiefs wear silk turbans, but their apparel is generally covered with bugs.

These Garrows are said to be of a mild temper and gay disposition, and very fond of dances. In regulating these, twenty or thirty men stand behind one another, holding by the sides of their belts, and then go round in a circle, hopping on one foot, after which they hop on the other. The women dance in rows and hop in the like manner. During their festivals they eat and drink to such excess, that they require a day or two to get properly sober. Marriage is gene-

rally settled by the parties themselves, but sometimes by their parents. If the parents do not readily accede to the wishes of their child, they are well beaten by the friends of the other party, and even by persons unconnected with either, until they acquiesce in the match. Among this people the youngest daughter is always the heiress; and the females generally, although they are obliged to work hard, have great privileges, and in their debates have as much to say as the men. If her husband die the wife marries one of his brothers, and if they all die she marries their father. The dead are kept four days and then burned. If the deceased be a highland chief of common rank, the head of one of his slaves should be burned with him; but if he be a chief of great dignity, a large body of his slaves sally out from the hills and seize a Hindoo, whose head they cut off and burn along with the body or their chieftain. The customs of the Hajin tribe, who reside at the foot of the Garrow hills, partake more of the Hindoo, as they will not kill a cow, but they worship the tiger.

Such are the people whom a strange concurrence of circumstances have brought in contact with the British nation, and where the two extremes of civilization in this manner meet, the weakest must eventually succumb. As yet, however, they are an independent people, even the British, as successors to the Moguls, having no claim on their lands, far less any zemindar under that government. The country from which they have been driven by the Bengalese of Caloomaloopara and Mechpara continues waste, and will probably remain so, until the grievances of the Garrows are redressed, and their incursions restrained. In 1815, Mr. Sisson recommended that an intelligent native of rank, with one or more deputies, should be appointed to the superintendance of the whole range of Garrow hills, and to give efficiency to his office that a small corps, consisting exclusively of Nuches, Cooches, Hajins, and Rajbungsies, and other aboriginal tribes, should be placed under him.—*(Sisson, F. Buchanan, Elliot, &c. &c.)*

CURRYBARRY *(Carivati)*.—This large and jungly zemindary is composed of lands situated on the east side of the Brahmaputra, originally dismembered from the Garrow territories, and it is still almost surrounded by the hills and jungles inhabited by that people, into the defiles of which no regular troops can penetrate. Including the estate of Mechpara, this tract of country stretches from north to south over a tract nearly 67 miles in length, by about 23 in breadth. Within the last ten years it has been greatly infested by the incursions of the Garrows, whose aggressions there is strong reason to believe were first occasioned by the frauds and exactions practised on them by the zemindar; the rules for the resumption of the sayer, or variable imposts, not having been originally extended to this territory. In 1813, an arrangement was effected for the abolition of these

duties, in order to prevent a repetition of the extortions practised on the Garrows. According to the accounts produced for the adjustment of this claim, the zemindar's net receipts on account of Sayer amounted to 3627 rupees per annum, while the whole land-rent paid to government for the pergunnah, amounted to only 3062 rupees; consequently, after relinquishing the whole of the revenue accruing to government, a balance of 565 rupees remained annually payable to the proprietor out of the public treasury. In 1812, the Bengal government endeavoured to purchase this estate from the proprietor, but although nearly in a state of nature he asked the enormous sum of 120,000 rupees. In a tract of such dimensions and so remotely situated, the difficulty and expense of supporting a police establishment are so great, that were it not opposed by political considerations it would be better to relinquish the sovereignty.—*(Public MS. Documents, &c. &c.)*

GENTIAH *(Jaintiya)*.—According to native authorities this petty state occupies the country bordering on Assam on the north; the Bengal district of Silhet on the south; and extending as far west as Cajoli, which is about 70 British miles east from Goalpara, or about 91° 50′ E. from Greenwich; but the geography of this portion of Asia is as yet but very imperfectly ascertained. The Raja is a Garrow, who has been in some degree converted to the doctrines of the Brahmins. Near to the town of Gentiah, where the Raja resides, which in the maps is placed 21 miles N. N. E. from Silhet, an action was fought in 1774 by a detachment of the Company's troops and the forces of a native chief.—*(F. Buchanan, &c. &c.)*

CACHAR.—West from Khamti, and bounded by Assam on the north, is the territory of the Cachar Raja, which is said to be of considerable extent and very mountainous. To the west it borders on the Bengal district of Silhet, with which its chief and his subjects have frequent intercourse. A communication exists by water through Assam to the centre of both Cachar and Gentiah, although usually deemed inaccessible even by land. Formerly the commerce between Bengal and Cachar was carried on by land from Silhet; the Assamese being so jealous of their Bengal neighbours, that no access whatever was allowed through the Brahmaputra. The Cacharies are a numerous tribe, who are scattered over this portion of Asia, although the name is usually limited to the petty state of Cachar, which, although naturally fertile, is much overgrown with jungle, and but thinly peopled. The inhabitants have been partially converted by the Brahmins, and the Raja claims to be a Khetri of the Suryabansi (children of the sun) race, yet he occasionally sends gayals to be sacrificed on certain hills in his country, which is not strictly consistent with the Brahminical tenets.

In 1774, Oundaboo, the general of Shembuan, the reigning Birman monarch,

unincumbered with baggage or artillery, marched against Chawal, the Raja of Cachar. In his advance he overcame the prince of a country called Muggaloo, and advanced within three days' march of Cospoor, the chief town of Cachar. Here he was opposed by Chawal, leagued with the Gossain Raja, and his troops being attacked by the hill fever (a disease fatally known to the British army), his detachment was dispersed, cut off in detail by the natives, or perished by disease. A second expedition from Ava, under another general, named Kameouza, was more successful, as he arrived at Inchamutty, within two days' march of Cospoor, which so intimidated the Raja, that, besides the payment of a sum of money, he engaged to send a maiden of the royal blood to his Birman majesty, and also a tree with the roots bound in its native clay, as an unequivocal mark of subjugation. Whether or not the Cacharies have since been able to throw off the Birman yoke is unknown; but certainly in the correspondence which has recently taken place, there is no allusion to any such state of vassalage as the above narrative implies.

In June, 1809, a letter was received by the Governor-General from Raja Kishore Chund Narrain of Cachar, stating that he had commenced a journey with the view of performing various religious pilgrimages to the holy places within the British dominions, and requesting that a guard of 25 sepoys might be stationed in his country during his absence, to prevent disturbance and protect it from invasion, which salutary objects he asserted would be attained by their mere appearance. His application, however, was not complied with; in consequence of which, in 1811, a second letter was received, soliciting most earnestly to be taken under the protection of the British government, on the condition of his paying whatever expense might be incurred on account of the troops employed for the defence of his country, and submitting other points for the consideration of the Bengal government. In reply to his application, the Raja was informed that, consistently with the principles which regulated the British government, his overture could not be accepted, but that he would experience every office of friendship due to a friendly neighbour. Under the influence of this dispotion, orders were issued to the magistrate of Silhet, directing him to manifest every practicable degree of attention to such requests as the Cachar Raja, in consequence of the contiguity of his territory, might eventually have occasion to make. In the mean time permission was granted him to purchase 50 firelocks, and a guard of 25 sepoys to conduct him back to Cospoor his capital.

The Raja, in his petition above alluded to, stated, that during the administration of the Marquis Wellesley, a Mogul named Oka Mahommed attempted to seize his country; but that by the assistance of the British government, the Mogul's

schemes had been frustrated. He then proceeds to set forth that this interference had excited the jealousy of the chiefs adjacent to Cachar, who had ever since evinced a spirit of hostility against his principality; but no mention whatever is made of the Birmans until 1817, when a report prevailed on the Silhet frontier that they had assembled an army in that remote quarter with the view of invading Bengal. On inquiry, however, it was discovered that the rumour had originated from a quarrel which had arisen between the Rajas of Munipoor and Cachar, the former having assembled his forces and taken possession of the latter's territories.—*(Public MS. Documents, Symes, &c.)*

Cospoor *(Caspura)*.—This is the capital of the Cachar principality, and is situated within a short distance of the Silhet frontier. In 1763, Mr. Verelst, afterwards governor-general, undertook a journey eastward from Bengal, and advanced as far as this place, which has never since, to the disgrace of British enterprize, been visited, or the tract from hence towards China explored.

Munipoor *(or Cassay)*.—This province is bounded on the north by Cachar; on the south by Arracan, and the rude tribes bordering on that country; on the west it has the Bengal districts of Tiperah and Silhet; and on the east it is separated from the original Birman territories by the river Keenduem, which, taking a south-eastern course, unites its waters with those of the Irawaddy, a short way above the town of Sembewghewm. At present this territory nowhere touches on Assam, but the kings of the latter country have had many alliances with the Munipoor Rajas and frequent intermarriages. For some years past, however, all intercourse has been prohibited; trade in consequence ceased, and the roads are now choked up with jungle. The capital city is Munipoor, and by the inhabitants of Bengal the Cassayers are called Muggaloos, an appellation with which they themselves disclaim all acquaintance; but by Europeans it has been turned into Meckley, and applied to the country. Katihe is the name given to this people by the Birmans, which has been taken for the name of the country, and corrupted into Cassay. By the Bengalese the country to the east of Munipoor is named Hairombo. The kaeu tree, which grows to a prodigious magnitude, both in respect to height and circumference, is a native of this country. It would be a valuable acquisition were it naturalized in Bengal, as its wood is hard, durable, and well adapted for many useful purposes.

Although situated so far to the east, the Cassayers have a softness of countenance more resembling the natives of Hindostan than the Birmans, with whom they have very little affinity, either in manners or appearance. Many natives of Cassay, taken prisoners in the wars, are now settled in the neighbourhood of the Birman capital, Ummerapoor, where their superior skill and industry in different

branches of handicraft work procure them a comfortable subsistence. The gunsmiths of the Birman empire are all Cassayers, but their guns are very defective. They are also much better horsemen than the natives of Ava, and on that account are the only cavalry employed in the Birman armies, and very much resemble those met with in Assam. Like all Orientals they ride with short stirrups and a loose rein; their saddle is hard and high, and two large circular flaps of hard leather hang down on each side, which are painted or gilded according to the quality of the rider. The music of the Cassayers is remarkably pleasant, and consonant to the English taste, in which the time varies suddenly from swift to slow. They are of the Brahminical persuasion, and in fact have a much greater resemblance to a regular Hindoo tribe than to the harsh and brutal followers of Buddha. Their priests are famous in Bengal for their knowledge of the black art, and their country may be considered as the extreme limit of the Brahminical Hindoo sect to the eastward, as from thence the prevalence of the Buddhist doctrines is universal.

In the year 1754, when Alompra, the victorious Birman monarch, left the city of Ava to relieve Prome, he detached a body of troops across the Keenduem river, to chastise the Cassayers, who had hitherto enjoyed only a temporary independence. When the contests of the Birman and Pegue states left them no leisure to enforce obedience, they were always ready to revolt, and quickly reduced to submission. The Raja of Cassay, residing at Munipoor, sued for peace, which was concluded on advantageous terms for the Birmans; and, as is the custom, a young man and a young woman of the Raja's kindred were delivered as hostages. In 1757, Alompra again attacked the Cassayers and ravaged their possessions; but was prevented from completing the conquest by the revolt of the Peguers. In 1765, Shembuan, the son of Alompra, invaded the Cassay country, and obtained considerable booty, but appears to have intended nothing beyond a predatory incursion. In 1774, he sent a formidable force against the Cassayers, which, after a long and obstinate battle, took Munipoor the capital, the Raja having withdrawn to the Corrun hills, five days' journey north-west of that place. From the above period the Cassay country has remained subject to the Birmans.

In 1814, Mr. Smith, a botonist from Bengal, pushed his botanical researches a considerable way into this remote country, where his progress was stopped by an invasion of the Birmans, who expelled the reigning Raja, and placed his younger brother on the throne, after having married him to one of the King of Ava's daughters.—*(Symes, F. Buchanan, Colebrooke, &c.)*

MUNIPOOR *(Manipura, the town of jewels)*.—The capital of the Cassay or

Munipoor province, situated in lat. 24° 20′ N. long. 94° 30′ E. The tract in which this town is situated is also occasionally named the Muggaloo or Meckley country, and is the nearest communication between the north-east corner of Bengal, and the N. W. quarter of the Birman dominions; but the whole route has never yet been traversed by any European. An intercourse also subsists between Munipoor and Assam, as in 1794, the British detachment sent to Gergong, the then capital of Assam, saw there a body of cavalry which had arrived from Munipoor. This town was captured by the Birmans in 1774, and has ever since, with the district attached, remained tributary to that people.—(*Wade, Symes, &c.*)

AVA AND THE BIRMAN EMPIRE.

This extensive region is situated in the south-eastern extremity of Asia, usually distinguished by the name of India beyond the Ganges, and betwixt the 9th and 26th degrees of north latitude. The modern Ava empire comprehends many large provinces that formed no part of the original Birman dominions, but which will be found described under their respective heads. To the north it is bounded by Assam and Tibet; to the south by the Indian Ocean and the Siamese territories; to the north-east it has China, and to the east the unexplored countries of Laos, Lactho, and Cambodia. On the west it is separated by the Bengal districts of Tiperah and Chittagong, by a ridge of mountains, and the river Nauf.

Where not confined by the sea, the frontiers of this empire are in a perpetual state of fluctuation, but it appears to include a space betwixt the 9th and 26th degrees of north latitude, and the 92d and 104th of east longitude; about 1050 geographical miles in length, and 600 in breadth. It is probable the boundaries extend still further to the north, but the breadth varies considerably. Taken in its most extensive sense, that is including countries subject to their influence, the Birman dominions may contain 194,000 square miles, forming altogether the most extensive native government, subject to one authority, at present existing in India. Ava Proper is centrally situated, and surrounded by the conquered provinces, the principal of which are Arracan, Pegue, Martaban, Tenasserim, Junkseylon, Mergui, Tavoy, Yunshan, Lowashan, and Cassay. From the river Nauf on the frontiers of Chittagong there are several good harbours; and from Tavoy to the southward of the Mergui Archipelago, are several others. The principal rivers are the Irawaddy, the Keenduem, the Lokiang, and the Pegu river. Between the Pegu and Martaban rivers there is a lake, from which two rivers proceed; the one runs north to old Ava, where it joins the Myoungya, or Little Ava river, which comes from mountains on the frontiers of China, the other river runs south from the lake to the sea.

Judging from the appearance and vigour of the natives, the climate must be very healthy. The seasons are regular, and the extremes of heat and cold seldom experienced; the duration of the intense heat, which precedes the commencement of the rains being so short, that it incommodes but very little.

Exclusive of the Delta formed by the mouths of the Irawaddy, there is very little low land in the Birman dominions. The teak does not grow in this Delta, but in the hilly and mountainous districts to the northward and eastward of Rangoon. Even at a short distance from Syriam, the country is dry and hilly. The soil of the southern provinces is remarkably fertile, and produces as abundant crops of rice as are to be found in the finest parts of Bengal. Further northward the country becomes irregular and mountainous; but the plains and vallies, particularly near the river, are exceedingly fruitful. They yield good wheat, and the various kinds of small grain and legumes that grow in Hindostan. Sugar canes, tobacco of a superior quality, indigo, cotton, and the different tropical fruits are all indigenous. In a district named Palongmiou, to the north-east of Ummerapoor, the tea leaf grows, but it is very inferior to the article produced in China, and is seldom used but as a pickle. Besides the teak tree, which grows in many parts of Ava, both to the north of Ummerapoor, and in the southern country, there is almost every description of timber that is known in India. Fir is produced in the mountainous part of the country, from which the natives extract the turpentine; but they consider the wood of little value on account of its softness. If it were conveyed to Rangoon, it might prove a beneficial material for the navigation of India. The teak tree, although it will grow on the plains, is a native of the mountains. The forests in this part of Asia, like the woody and uncultivated parts of India are extremely pestiferous. The wood cutters are a particular class of men, born and bred in the hills, but even they are said to be very short lived.

The kingdom of Ava abounds in minerals. Six days' journey from Bamoo, near the frontiers of China, there are mines of gold and silver called Badouem: there are also mines of gold, silver, rubies, and sapphires, at present open on a mountain near the Keenduem, called Woobolootan; but the most valuable are in the vicinity of the capital, nearly opposite to Keoummevum. Precious stones are found in several other parts of the empire. The inferior minerals, such as iron, tin, lead, antimony, arsenic, sulphur, &c. are met with in great abundance. Amber, of a consistence unusually pellucid and pure, is dug up in large quantities near the river; gold is likewise discovered in the sandy beds of streams descending from the mountains. Between the Keenduem and the Irawaddy, to the northward, there is a small river, called the Shoe Lien Kioup, or the stream of golden sand. Diamonds and emeralds are not produced in the Ava empire; but it has amethysts, garnets, very beautiful chrysolites, jasper, and marble. The quarries of the latter are only a few miles from Ummerapoor. In quality it is equal to the finest marble of Italy, and admits of a polish that renders it almost transparent. This article is monopolized by the government, it being

held sacred, because the images of Gaudma are chiefly composed of this material. The Birman empire also contains the celebrated wells which yield the petroleum oil, an article of universal use throughout the provinces, and realizing a large revenue to the government, it being one of the numerous royal monopolies.

A considerable trade is carried on between Ummerapoor, the capital, and Yunan in China. The principal export from Ava is cotton, of which there is said to be two kinds; one of a brown colour for nankeen, and the other white like the cotton of India: this commodity is transported up the Irawaddy in large boats as far as Bamoo, where it is bartered at the common jee or mart with the Chinese merchants, and conveyed by the latter into the Chinese dominions. Amber, ivory, and precious stones, betel nut, bird and the edible nests, brought from the eastern islands, are also articles of commerce; in return the Birmans procure raw and wrought silks, velvets, gold leaf, preserves, paper, and some utensils of hardware. The commerce between the northern and southern quarters of the empire is greatly facilitated by the river Irawaddy, on which several thousand boats are annually employed in transporting rice from the lower provinces, to supply the capital and the northern districts, as also salt and gnapee (pickled sprats). Articles of foreign importation are mostly conveyed up the Irawaddy; a few are introduced by the way of Arracan, and carried over the mountains on men's heads. European broad cloth, a small quantity of hardware, coarse Bengal muslins, Cossimbazar silk handkerchiefs, chinaware, and glass, are the principal commodities. Coco nuts brought from the Nicobars are looked upon as a great delicacy, and bear a high price. Merchants carry down, silver, lac, precious stones, and some other articles, but not to any great amount.

In 1795, the quantity of teak and other timber imported to Madras and Calcutta from the Birman dominions, required a return amounting to the value of £200,000 sterling, as that timber cannot be conveyed from the Malabar to the Coromandel coast, unless at so great an expense as to preclude the attempt. The teak trade is a source of direct revenue to the royal family, as all the timber in the country belongs to the king, or to such of his sons as he has appointed to principalities, they consequently feel sensibly any stoppage or diminution of the exportation. In 1812, the price of Shinbin teak planks, which a few years before was only 14 and 16 rupees per pair, had risen to 48 and 52 rupees, and at that extravagant rate could only be procured in small quantities. This rise was in some degree to be ascribed to the disturbed condition of the country, but principally to a monopoly granted by the king to a particular company. The imports to Ava from the British dominions consist chiefly of coarse piece goods, glass, hardware, and broad cloth; the returns are almost wholly in timber. A

small trade is carried on with Prince of Wales Island. The maritime ports of this empire are commodious for shipping, and better situated for Indian commerce than those of any other power. Great Britain possesses the western side of the Bay of Bengal, and the government of Ava (with the exception of Chittagong) the eastern. The harbour of Negrais is particularly commodious. Besides the export trade, about 3000 tons of shipping, in peaceable times, are usually built in Ava, and sent for sale to different quarters of India. In 1809, an extensive commerce was carried on between the Birman country and the French isles of Mauritius and Bourbon, the latter receiving from the former both merchandize and articles of necessity, the produce of the land; but in 1810, in consequence of the strict blockade, this intercourse had nearly ceased, while that with the British dominions continued the most lucrative branch of the Birman revenue.

The Birmans, like the Chinese, have no coin, silver in bullion, and lead, being the current monies of the country. What foreigners call a tackal, properly kiat, is the most general piece of silver in circulation. It weighs 10 pennyweights, 10 grains, and three-fourths. The inferior currency is lead, and all common articles, such as fish, flesh, rice, greens, &c. are sold for so many weights of lead, which being a royal monopoly, is raised in the markets far above its intrinsic value. The average price of rice at the capital is about 2s. 8d. for 84 pounds; at Rangoon and Martaban about 250 pounds for 2s. 8d. It is necessary for every merchant to have a banker to manage his money transactions, who is responsible for the quality of the metal; and by the Birman commercial regulations the exportation of females and silver is expressly prohibited.

The Indian nations east of the Ganges have always been more cautious in their intercourse with foreign states than those of the west. The courts of Ava and Pekin resemble each other in many respects, but in none more than in their vanity and pride, which often manifests itself in a most ludicrous manner. Like the sovereign of China, his majesty of Ava acknowledges no equal. Boa, or emperor, is a title which the present sovereign of the Birmans has assumed; the sovereign of China is termed Oudee Boa, or Emperor of Oudee or China. Although deficient in every thing that can render a state formidable, its sovereign and his functionaries are quite inflated with the idea of their own importance, and present the spectacle of a court at once feeble and arrogant. In 1810, one of the ministers informed the British envoy (Captain Canning), on hearing of the revolutionary war in Europe, that if application had been originally made in a proper manner, his Birman Majesty would have sent an army, and put the British nation in possession of the whole continent of France. Among other absurdities of the same period, a draught of a letter to the Governor General, composed by the Ava ministers, declared the king of England to be a vassal of

the Birman monarch; but this was too much even for the despotic Minderajee Praw, who ordered it to be expunged.

The principal state officers are the following: four woongees, or chief ministers of state (woon signifies a burthen); four woondocks, or assistant ministers; four attawoons, or ministers of the interior; four secretaries, or seredogees; four nachangees, to take notes and report; four sandegans who regulate ceremonials; and nine sandozains, whose business is to read petitions. In the Birman dominions there are no hereditary dignities or employments; all honours and offices, on the demise of the possessors reverting to the crown. The tsalve or chain is the badge of nobility. They are from 3 to 12, which is the highest; the king alone wearing 24; and almost every article of use as well as of ornament indicates the rank of the owner. The most minute attention also is paid to external forms, the smallest dereliction from them being noticed even by the common people.

Many of the higher classes of Birmans are of pleasing and affable manners, but crafty and extremely rapacious, for although they receive no pay from the king, they are obliged to present him with large offerings, in order to preserve their appointments; to effect which, in addition to the usual sources of robbery and extortion, they are obliged to have recourse to speculations in trade and to almost universal monopoly. In 1812, the viceroy of Pegu monopolized the supply of coffins. As may be supposed from the nature of the government, great vicissitudes of fortune are experienced. In 1810, the viceroy of Pegu, who had been recently elevated by the king to an equality with himself, was deprived of all his dignities, and ordered up to court with a chain round his neck. That opium had been smoaked and spirits drank by the troops, and, that being too lenient, he had taken off few or no heads since his arrival at Rangoon, were the charges against him. A very short time before, this mild person, now accused of too much lenity, had ordered twelve men, women, and children, who had deserted from him to an obnoxious rival, to have their bellies ripped up; the execution of which sentence was only prevented by the urgent entreaties of the British envoy.

It is difficult to form any correct judgment regarding the population of the Birman dominions. When Colonel Symes visited them in 1795, they were said to contain 8000 cities, towns, and villages, without including Arracan. Few of the inhabitants dwell in solitary habitations; they mostly form themselves into small societies, and their dwellings thus collected compose their ruas or villages. Colonel Symes estimated the total number at 17,000,000 including Arracan, while Captain Cox who succeeded him as ambassador does not go beyond 8,000,000; but from subsequent information collected by Captain Canning, there is reason

to believe, that even this last number greatly exceeds the truth. In 1809, the country appeared half depopulated, and the banks of the great river uncultivated and nearly uninhabited, owing to the misery occasioned by the oppressive mode of recruiting the Birman armies. Sahwallee, Meady, Loonghee, and many other formerly large and flourishing towns, were reduced to the condition of wretched villages, while the numerous villages that had lined both banks of the Irawaddy from Keonplalaum to the capital, had nearly all disappeared. Clusters of pagodas and palmira trees still remained to point out their former sites; but the numerous fleets of boats, which before announced the vicinity of the capital, had dwindled down to a solitary fishing dinghy. Children of various ages were repeatedly brought to Captain Canning, whose fathers had been driven to the wars, and whom their mothers entreated him to accept, in hopes of procuring for their wretched offspring that sustenance which they were unable to get for themselves. Many of the unfortunate villagers were dragged from their houses and publicly sold, if unable to pay the exorbitant requisitions of the government. To avoid famine and disease in a camp, or the still worse miseries of slavery, many had recourse to open rebellion, and rendered the river impassable for unarmed boats. According to the information collected by Captain Canning in 1810, the number of registered houses did not exceed 400,000, which would give a population of less than three millions; yet the Birman dominions possess many natural advantages, and under a tolerable government are capable of being carried to a high state of prosperity.

One-tenth of all produce is exacted as the authorized due of the government, and one-tenth is the amount of the king's duty on all foreign goods imported into his dominions. The revenue arising from customs on imports are mostly taken in kind: a small part is converted into cash; the rest is distributed and received in lieu of salaries to the various departments of the court. Money, except on pressing occasions, is never disbursed from the royal coffers. To one man the fees of an office are allowed; to another, a station where certain imposts are collected; a third has land in proportion to the importance of his employment. They are all called slaves of the king, and in their turn their vassals are denominated slaves to them. The condition of these grants includes services during war, as well as the civil duties of office. In 1812, with the view of improving the revenues, a general permission was granted to Birmans of all descriptions to drink spirits, use opium, and gamble; practices which had before been punished with the utmost severity, even to death. Although it seems almost impossible, under such a system, to ascertain in any standard currency the amount of the royal revenue, yet the riches of the Birman sovereign are said to be immense, which is rendered probable by the circumstance, that a very

small portion of what enters his exchequer ever again returns into circulation, the hoarding of money being a favourite maxim of oriental state policy.

The Birmans may be described as a nation of soldiers, every man in the kingdom being liable to be called on for his military services. The king has no standing army except a few undisciplined native Christians and renegadoes from all countries and religions, who act as artillery; a very small body of cavalry, and perhaps 2000 undisciplined, ill armed, naked infantry. The armies are composed of levies raised on the spur of the occasion by the princes, chobwahs, and great lords, holding their lands by military tenure. The utmost of all descriptions probably never exceeded 60,000 men. The infantry are armed with muskets and sabres, the cavalry with a spear, all the latter are natives of Cassay. The breed of horses in Ava is small, but very active; and, contrary to the practice of other eastern countries, they castrate their horses. But the most respectable part of the Birman military force is their war boats. Every town of note in the vicinity of the river is obliged to furnish a certain number of men, and one or more war boats, in proportion to the magnitude of the place. Formerly at a very short notice the king could collect 500 of these boats. They carry from 40 to 50 rowers, and there are usually 30 soldiers armed with muskets on board, together with a piece of ordnance on the prow. The rower is also provided with a sword and lance, which are placed by his side whilst he plies the oar. The musket was first introduced into the Pegu and Ava countries by the Portugueze, and are of the worst quality.

The principal provinces of the Birman empire have been already specified, but they now hang very loosely together. The names of the most remarkable towns are Ummerapoor, the capital; Ava, the ancient capital; Monchaboo, the birthplace of Alompra; Pegu, Rangoon, Syriam, Prome, Negrais, Persaim, and Chagaing. Almost all the towns, and even villages, of the Birman country are surrounded by a stockade, which kind of defence the Birmans are very dextrous at erecting. The general disposition of the inhabitants is strikingly contrasted with that of the natives of Bengal, from which they are only separated by a narrow range of mountains. The Birmans are a lively inquisitive race, active, irascible, and impatient. All the children of Europeans born in the country are considered as the king's subjects, and prohibited from ever leaving it; consequently, are doomed to a life of immorality and degradation. The females of Ava are not concealed from the sight of men; but, on the contrary, are suffered to have free intercourse as in Europe: in other respects, however, there are many degrading distinctions, and the Birman treatment of females generally is destitute both of delicacy and humanity. The practice of selling their women to strangers is not considered as shameful, nor is the female dishonoured. They

are seldom unfaithful, and often essentially useful to their foreign masters, who are not allowed to carry their temporary wives along with them. Infidelity is not a characteristic of Birman wives, who in general have too much employment to find leisure for corruption.

In their features the Birmans bear a nearer resemblance to the Chinese than to the natives of Hindostan. The women, especially in the northern parts of the empire, are fairer than the Hindoo females, but are not so delicately formed. The men are not tall in stature, but they are active and athletic, and have a very youthful appearance, from the custom of plucking the beard instead of using the razor. Both men and women colour their teeth, their eye lashes, and the edges of their eye lids with black. Marriages are not contracted until the parties reach the age of puberty. The contract is purely civil, the ecclesiastical jurisdiction have nothing to do with it. The law prohibits polygamy, and recognizes only one wife, but concubinage is admitted to an unlimited extent. When a man dies intestate, three-fourths of his property go to his children born in wedlock, and one-fourth to his widow. The Birmans burn their dead. In their food, compared with the Hindostanies, the Birmans are gross and uncleanly. Although their religion forbids the slaughter of animals in general, yet they apply the interdiction only to those that are domesticated. All game is eagerly sought after, and in many places publicly sold. Reptiles, such as lizards, guanos, and snakes, constitute a part of the subsistence of the lower classes. To strangers they grant the most liberal indulgence, and if they chance to shoot at and kill a fat bullock, it is ascribed to accident. Among the Birmans the sitting posture is the most respectful, but strangers are apt to attribute to insolence, what, in their view, is a mark of deference. The Birman houses are in general raised three or four feet from the ground, on wooden posts or bamboos and mats, and but indifferently thatched. Gilding is forbidden to all Birmans, liberty even to lacker and paint the pillars of their houses is granted to few.

In this empire every thing belonging to the king has the word shoe or gold prefixed to it; even his majesty's person is never mentioned, but in conjunction with that precious metal. When a subject means to affirm that the king has heard any thing, he says, "it has reached the golden ears;" he who has obtained admittance to the royal presence has been at the "golden feet." The perfume of otr of roses is described as being grateful to the "golden nose." Gold among the Birmans is the type of excellence, yet, although highly valued, it is not used for coin in the country. It is employed sometimes in ornaments for the women, and in utensils and ear-rings for the men; but much the greatest quantity is employed in gilding their temples, in which decoration vast sums are continually

lavished. The Birman sovereign is sole proprietor of all the elephants in his dominions, and the privilege to ride on, or keep, one of these animals, is an honour only granted to men of the first rank. In Hindostan female elephants are prized beyond males, on account of their being more tractable; but in Ava it is the reverse, females being never used on state occasions, and seldom for ordinary riding. The henza, the symbol of the Birman nation, as the eagle was of the Roman empire, is a species of wild fowl called in India the Brahminy goose. It is a remarkable circumstance, that there should not be such an animal as a jackal in the Ava dominions.

The Birmans of high rank have their barges drawn by war boats, it being thought inconsistent with their dignity for great men to be in the same boat with common watermen. It is customary also, for a person of distinction journeying on the water, to have houses built for his accommodation at the places where he means to stop. The materials of these houses are easily procured, and the structure is so simple, that a spacious and commodious dwelling, suitable to the climate, may be erected in little more than four hours. Bamboos, grass for thatching, and the ground rattan, are all the materials requisite; not a nail is used in the edifice, and if the whole were to fall, it would scarcely crush a lap dog. Notwithstanding the well formed arches of brick that are still to be seen in many of the ancient temples, yet Birman workmen can no longer turn them; which shows how easily an art once well known may be lost. Masonry, in the latter ages has not been much attended to; wooden buildings have superseded the more solid structures of brick and mortar.

The Pali language constitutes at the present day the sacred text of Ava, Pegu, and Siam; and the Birman dialect has borrowed the Sanscrit alphabet, in which it is constantly written. But, notwithstanding this appearance of intimacy, the Missionaries, in a specimen of the Lord's Prayer in the Birman, could scarcely discover three genuine Sanscrit words. Many syllables, however, according with those of the Chinese colloquial dialect are to be found, and the language adopts two of the four Chinese tones. The Sanscrit language is here found arrested in its progress eastward, and constrained to lend its alphabet to do little more than clothe and express another system, said, by those who have studied it most closely, to be of monosyllabic origin, and retaining tones completely foreign to the Sanscrit system. The character in common use throughout Ava and Pegu is a round Nagari, derived from the square Pali, or religious text. It is formed of circles and segments of circles variously disposed, and is written from left to right. The common books are composed of the palmira leaf, on which the letters are engraved with stiles. The inhabitants of Ava constantly

write the name Barma, although, from affecting an indistinct pronunciation, they often term themselves Byamma, Bomma, and Myamma, which are only vocal corruptions of the written name.

The laws of the Birmans, like their religion, are Hindoo; in fact there is no separating their laws from their religion. Their code they name Derma Sath or Sastra, which is one of the commentaries on Menu. Their system of jurisprudence, like that of the Chinese, provides specifically for almost every species of crime that can be committed, and adds a copious chapter of precedents to guide the unexperienced, in cases where there is any doubt or difficult. Trial by ordeal and imprecation are among the absurd passages in the book, which on the subject of females is to an European offensively indecent. It is a singular fact, that the first version of Sir William Jones's translation of the Institutes of Hindoo law should be made into the Birman language. It was completed for the Ava sovereign by an Armenian in 1795.

The Birmans are not shackled by any prejudices of caste, restricted to hereditary occupations, or forbidden from participating with strangers in every social bond, like the Hindoos of the Brahminical persuasion. By Colonel Symes their laws are described as being wise, and pregnant with sound morality; but subsequent information has proved that he drew too favourable a picture of the Birman nation. A knowledge of letters, however, is very generally diffused, and many can both read and write the vulgar tongue, but few understand the scientific, or more sacred volumes. Their knowledge of geography may be inferred from the following case, put by one of the chief ministers to Captain Canning in 1812, during a political discussion:—"Supposing a Birman ship, during her voyage to China, should happen to be dismasted off the Mauritius, would she be allowed by the British blockading squadron to enter that port." All kioums or monasteries are seminaries for the education of youth, to which the surrounding inhabitants send their children, where they are educated gratis by the Rhahaans or monks, who never buy, sell, or accept money. The Birmans are extremely fond both of poetry and music, and possess epic as well as religious poems of high celebrity. They are also accustomed to recite in verse the exploits of their kings and generals. In the royal library, the books are ranged with great regularity, the contents of each chest being written in letters of gold on the lid. It is said to contain more books on divinity than on any other subject; but there are separate works on history, music, medicine, painting, and romance. If all the chests were as well filled as those submitted to the inspection of Colonel Symes, it is probable his Birman Majesty possesses a more numerous library than any other Asiatic sovereign.

The Birman year is divided into 12 months of 29 and 30 days alternately,

which they rectify by an intercalation every third year. They reckon the month from the beginning to the full of the moon, after which they recede by retrogressive enumeration until the month is finished. The week is divided into seven days as in Hindostan. The Christian year, 1795, corresponds with the Birman year 1157, and the Mahommedan year 1209.

Buddha (of whom the Birmans are sectaries, as the Hindoos are of Brahma) is admitted by the Hindoos of all descriptions to be the 9th Avatar, or descent of the deity in the character of preserver; but the religion of the Buddhists differs greatly from that of the Brahmins, the gods of the Brahmins being in a state of constant activity, pervading and animating all nature, while those of the Buddhists remain quiescent, and do not concern themselves about human affairs. The latter teach that from time to time, men of surpassing piety and self denial have appeared on the earth, and from their singular worth have, after death, been transferred to a state of supreme bliss, or absence of pain. These saints, after reforming the world during their life time, and by their superior sanctity acquiring the power of performing miracles, are imagined after death to possess a command over the living, and it is they who are the direct objects of worship with the Buddhists. Buddha, during his incarnation, reformed the doctrines of the Vedas, and severely censured the sacrifices of cattle, or depriving any thing of life. His place of birth and residence is supposed to have been Gaya in Bahar. Gautama, or Gautom, according to the Hindoos of India, or Gaudma among the inhabitants of the more eastern parts, is said to have been a saint or philosopher, and is believed by the Birmans to have flourished 2300 years ago. He taught in the Indian schools the heterodox religion and philosophy of Buddha. The image that represents Buddha is called Gaudma or Gautom, which is a commonly received appellation for Buddha himself. This image is the primary object of worship in all countries (except Assam and Cassay) situated between Bengal and China. The sectaries of Buddha contend with those of Brahma for antiquity, and are certainly in the aggregate more numerous. The Cingalese in Ceylon are Buddhists of the purest source, and the Birmans acknowledge to have received their religion from that island, which they name Zehoo. The Rhahaans (Birman monks) say it was first brought from Zehoo to Arracan, and thence was introduced into Ava, and probably into China. The bonzes of the latter country, like the Rhahaans of Ava, wear yellow as the sacerdotal colour, and in many of their customs and ceremonies have a striking similitude. Sir William Jones determines the period when Buddha appeared on earth to have been 1014 years before the birth of our Saviour.

The Birmans believe in the metempsychosis, and that, having undergone a certain number of migrations, their souls will, at last, either be received into

their Olympus, on the mountain Meru, or be sent to suffer torments in a place of divine punishment. Notwithstanding the Birmans are members of the sect of Buddha, and not disciples of Brahma, they nevertheless reverence the Brahmins, and acknowledge their superiority in science over their own priests. The king and all the chief officers, have always in their houses some of these domestic sages, who supply them with astrological advice. The natives of Ava do not inflict on themselves disgusting tortures after the manner of the Brahminical Hindoos, but they deem it meritorious to mortify the flesh by the voluntary penance of abstemiousness and self denial. Like the other sectaries of Buddha, they are much attached to their lares or household gods. A Birman family is never without an idol in some corner of the house, made of wood, alabaster, or silver; besides which, the country abounds with praws, or temples, in a ruinous state, yet new ones are daily erecting. For this the Birmans assign as a reason, that, though to mend a decayed temple be an act of piety, yet it is not so meritorious as to erect a new one. Those whose finances do not permit them to construct a new one, content themselves with the minor good deed of repairing an old one.

The kioums, or convents of the Rhahaans, are different in their structure from common houses, and much resemble the architecture of the Chinese. They are entirely made of wood, comprehending in the inside one large hall, open on all sides. There are no apartments for the private recreations of the Rhahaans, publicity being the prevailing system among the Birmans, who admit of no secrets either in church or state. Yellow is the only colour worn by the priesthood. They have a long loose cloak, which they wrap round them so as to cover most part of their body. The profess celibacy, and abstain from every sensual indulgence. The juniors are restricted from wandering about licentiously, the head of every convent having a discretionary power to grant or refuse permission to go abroad. The Rhahaans or priests never dress their own victuals, holding it an abuse to perform any of the common offices of life which may divert them from the contemplation of the divine essence. They receive the contributions of the laity ready dressed, and prefer cold food to hot. At the dawn of day they begin to perambulate the town to collect supplies for the day, each convent sending forth a certain number of its members, who walk at a quick pace through the streets, and support with the right arm a blue lackered box, in which the donations are deposited. These usually consist of boiled rice mixed with oil, dried and pickled fish, sweetmeats, fruit, &c. During their walk they never cast their eyes to the right or to the left, but keep them fixed on the ground. They do not stop to solicit, and seldom even to look at the donors, and they eat but once a day, at the hour of noon. A much larger quantity of

provisions is commonly procured than suffices for the members of the convent; the surplus is disposed of as charitably as it was given, to the needy stranger, or the poor scholars, who daily attend to be instructed in letters, and taught their moral and religious duties. In the various commotions of the empire, the Rhahaans have never taken any active part, or publicly interfered in politics, or engaged in war; and the Birmans and Peguers, professing the same religion, whoever were conquerors, equally respected the ministers of their faith. Like all eastern nations, the Birmans are fond of processions; such as a funeral, accompanied by a pompous public burning, or the ceremony of admitting youths into the convents of Rhahaans, where the age of induction is from eight to twelve years. There were formerly nunneries of virgin priestesses, who, like the Rhahaans, wore yellow garments, cut off their hair, and devoted themselves to chastity and religion; but these societies were long ago abolished, as being injurious to the population of the state. At present there are a few old women who shave their heads, wear a white dress, follow funerals, and carry water to convents. These venerable dames have a certain portion of respect paid to them.

We have hitherto omitted to notice a very important personage, half sacred, half profane, who, being the second dignitary in the kingdom, has a regular cabinet composed of a woonghee, or prime minister; a woondock, or secretary of state; a soughee, or inferior secretary; a nakeen, or transmitter of intelligence; besides other subordinate ministers and functionaries, some of whom manage the estates which he possesses in various parts of the country. This individual is the white elephant, to whom presents of muslins, chintzes, and silks are regularly made by all foreign ambassadors, the order of precedence in Ava being as follows:—1st. The king; 2d. The white elephant; and 3d. The queen. The residence of the white elephant is contiguous to the royal palace, with which it is connected by a long open gallery supported by numerous wooden pillars, at the further end of which a curtain of black velvet, embossed with gold, conceals the august animal from the eyes of the vulgar, and before this curtain the offerings intended for him are displayed. His dwelling is a lofty hall covered with splendid gilding both inside and out, and supported by 64 pillars, half of which are elegantly gilt. To two of these his fore feet are fixed by silver chains, while his hind ones are secured by links of a baser material. His bed consists of a thick mattress covered with blue cloth, over which another of softer composition is spread, covered with crimson silk. His trappings are very magnificent, being gold studded with large diamonds, pearls, sapphires, rubies, and other precious stones. His betel box, spitting pot, ancle rings, and the vessel out of which he feeds, are likewise all of gold inlaid with precious

stones, and his attendants and guard amount to one thousand persons. The white elephant thus fed, dressed, and attended, appears to be a diseased animal, whose colour had been effected by a species of leprosy. The one shewn to Captain Canning, in 1810, was of small size, of a sandy colour, and apparently unconscious of his own importance, although his votaries at a distance were humbly bowing their heads nearly to the ground. By the Birmans, a white elephant is supposed to contain a human soul in the last stage of many millions of transmigrations, at the conclusion of which he is absorbed into the essence of the deity and annihilated; according the Birman faith, the highest state of beatitude.

From the testimony of the Portugueze historians, it appears, that, in the middle of the 16th century, four powerful states occupied the regions that lie between the south-eastern provinces of British India, Yunan in China, and the eastern sea. Their territories extended from Cassay and Assam on the north-west, and as far south as Junkseylon. These nations were known to Europeans by the names of Arracan, Ava, Pegu, and Siam. Ava, the name of the ancient capital of the Birmans, has usually been accepted as the name of the country at large, which is Myamma, and named by the Chinese Zomien. The Portugueze authors say that the Birmans, though formerly subject to the Kings of Pegu, became afterwards masters of Ava, and caused a revolution at Pegu, about the middle of the 16th century. The Portugueze assisted the Birmans in their wars against the Peguers, and continued to exercise an influence in the Birman and Pegu countries, and still greater in Arracan, so long as they maintained an ascendancy in the east over the other European nations. During the reign of Louis XIV. several splendid attempts were made to propagate the doctrines of the church of Rome, and advance the interest of the French nation in the kingdom of Siam; but little is related of Ava or Pegu.

The supremacy of the Birmans over the Peguers continued throughout the 17th, and during the first 40 years of the 18th century; when the Peguers in the provinces of Dalla, Martaban, Tongho, and Prome, revolted; a civil war ensued which was prosecuted by both sides with the most savage ferocity. About the years 1750 and 1751, the Peguers, by the aid of arms procured from Europeans trading to their ports, and with the assistance of some renegade Dutch and native Portugueze, gained several victories over the Birmans. In 1752, they invested Ava, the capital, which surrendered at discretion. Dweepdee, the last of a long line of Birman kings, was made prisoner, with all his family, except two sons, who effected their escape to the Siamese. Bonna Della, or Beinga Della, the Pegu sovereign, when he had completed the conquest of Ava, returned to his own country.

A man now arose to rescue his country from this state of degradation.—Alompra (the founder of the present dynasty), a man of low extraction, then known by the name of the Huntsman, was continued by the conqueror in the chiefship of Monchaboo, at that time an inconsiderable village. His troops at first consisted of only 100 picked men, with which he defeated the Peguers in several small engagements, and his forces increasing he suddenly advanced and obtained possession of Ava about the autumn of 1753. From this date, after a series of hard fought actions, he first expelled the Peguers from the northern provinces, then pursued them into their own territories, where, after a protracted siege, or rather blockade, he took their capital, which he abandonded to indiscriminate plunder and massacre. He next invaded Siam, and would have also effected the conquest of that empire, if he had not been prevented by a mortal disease while besieging the metropolis, which arrested his career on the 15th of May, 1760, in the 50th year of his age, after a short and successful reign of only eight years. In these wars the French favoured the Peguers, while the English inclined to the Birmans.

Alompra was succeeded by his eldest son Namdojee Praw, under whom the limits of the empire were extended, but his reign was short, as his death took place in 1764. His brother Shembuan then assumed the reins of government, and was very successful in all his martial undertakings, especially against the Siamese, whose capital he took in 1766, but was unable to retain permanent possession of so distant a country. In A. D. 1767, or 1131 of the Birman era, the Chinese sent an army of 50,000 men from the western frontier of Yunan, which advanced as far into the country as the village of Chiboo, where they were hemmed in by the Birmans. The Tartar cavalry, on whose vigour and activity the Chinese army depended for supplies, could no longer venture out either to procure provisions or to protect convoys. Under these circumstances their army was attacked and wholly destroyed, except about 2500, whom the Birmans sent in fetters to the capital, where they were compelled to ply their trades according to the royal pleasure. They were also encouraged to marry Birman wives, as are all strangers, and to consider themselves as Birmans. This custom is singular among the civilized countries of the east, and peculiarly remarkable in a people who derive their tenets from a Hindoo source. It is well known, that in China even the public prostitutes are strictly prohibited from all intercourse with any other than a Chinese; nor is any foreign woman permitted to enter the territories, or visit the ports of that jealous nation. Hindoo women of good caste are equally inaccessible, and admission into a respectable tribe is not attainable by money.

The remaining years of Shembuan were occupied in subduing the revolts of

the Peguers, harassing the Siamese, and effecting the conquest of Munipoor or Cassay, which last event took place in the year 1774. He died two years afterwards, and was succeeded by his son Chenguza, aged 18, who, proving a debauched blood-thirsty monster, was dethroned and put to death by his uncle Minderajee Praw, in 1782, after a short, but (as refers to foreign wars) tranquil reign of six years. Minderajee Praw was the fourth son of the great Alompra, the founder of the dynasty. One of his first acts was to drown his nephew Momien, (the son of Namdojee Praw, the second sovereign,) by fixing him betwixt two jars, which were sunk in the stream, conformably to the Birman mode of executing members of the royal family. When he ascended the throne he was 43 years of age, and had two sons already grown up to man's estate. He had enjoyed the throne but a short time, when he had nearly been deprived both of life and diadem by a desperado named Magoung, who, with a gang of about 100 confederates, attacked him and his guards in his own palace, where they all perished. During his days of leisure, this monarch directed much of his attention to astronomical studies, and became a thorough believer in judicial astrology. Brahmins, who, although inferior in sanctity to the Rhahaans, are nevertheless held in high respect by the Birmans, had long been accustomed to migrate from Cassay and Arracan to Ava. Minderajee Praw appointed a certain number of them his domestic chaplains, and, prompted by their persuasions, he determined to withdraw the seat of government from Ava and found a new metropolis, which he did at Ummerapoor.

In the year 1783, corresponding with the Birman year 1145, he sent a fleet of boats against Arracan, which was conquered after a slight resistance, and Mahasumda, the Raja, and his family made prisoners. The surrender of Cheduba, Ramree, and the Broken Isles, followed the conquest of Arracan, and although the Birmans could not preserve the possession of the interior of Siam, they retained the dominion over the sea coast as far as Mergui. In the year 1785, they attacked the island of Junkseylon with a fleet of boats and an army, but although at first successful were ultimately compelled to retreat with considerable loss. The Birman sovereign, whose pride was deeply mortified by this, resolved to repair the disgrace, and, in 1786, invaded Siam with an army of 30,000 men, but was totally defeated near the frontier by Pietick Singh, the King of Siam, his useless cannon taken, and himself with great difficulty escaping captivity. The Birmans ascribe their defeat in this action to the incumbrance of their cannon, which were old ship guns mounted on old carriages. In 1790, the Siamese obtained possession of Tavay by treachery, which the Birmans, in 1791, regained by the same expedient, and that year compelled the Siamese to raise the siege of Mergui. In 1793, peace was concluded with the Siamese,

who ceded to the Birmans the western maritime towns as far south as Mergui, thus yielding to them the entire possession of the coast of Tenasserim and the two important seaports of Mergui and Tavay.

In 1795, his Birman majesty learning that three distinguished robbers from the Birman dominions had taken refuge in the Bengal district of Chittagong, without communicating his intentions, or in any shape demanding the fugitives, thought proper to order a body of 5000 men under an officer of rank, to enter the Company's territories, with positive injunctions to the commander not to return unless he brought with him the delinquents, dead or alive; and further to support this detachment, an army of 20,000 men was held in readiness at Arracan. In consequence of this irruption, a strong detachment was sent from Calcutta, a battalion of Europeans by water, and the Native Infantry by land, under the command of General Erskine. Sree Nunda Kiozo, the Birman chief, to whom the task of reclaiming the fugitives had been assigned, after his army had crossed the river and encamped on the opposite bank, dictated a letter to the British judge and magistrate of Chittagong, acquainting him with the reasons of the inroad, and that the capture of the delinquents was his sole object, without harbouring any design of hostilities against the English. At the same time he declared in a peremptory style, that until they were given up he would not depart from the Company's territories; and, as a confirmation of the menace, fortified his camp with stockades. These matters being reported at Calcutta, the magistrate of Chittagong was ordered to apprehend the refugees, and keep them in safe custody until furnished with further instructions.

On the approach of General Erskine, Sree Nunda Kiozo sent a flag of truce, proposing terms of accommodation, stipulating for the surrender of the fugitives as the basis of the agreement. The General replied, that no terms could be listened to while the Birmans continued on British ground; but that as soon as they withdrew from their fortified camp, and retired within their own frontier, he would enter on the subject of their complaints, notifying also, that, unless they evacuated the Chittagong district within a limited time, force would be used to compel them. The Birman chief, with a manly confidence in the British character, waited personally on General Erskine, and disclosed to him the nature of his instructions, the enormity of the offenders, and the outrages they had committed. General Erskine assured him it was far from the intention of the British government to screen delinquents, but that it was impossible for him to recede from his first determination. The Birman commander agreed to withdraw his troops, and the retreat was conducted in the most orderly manner, nor had any one act of violence been committed by the Birman troops during their continuance in the Company's territories. The guilt of the refugees being

afterwards established, they were delivered over to the Birman magistrates, by whose sentence, two out of the three underwent capital punishment.

From the above date until 1809, when Captain Canning's mission took place, the condition of this empire, both moral and political, had been progressively deteriorating, and the intellects of its sovereign gradually verging towards insanity. In that year, Minderajee Praw had attained the age of seventy-one, and when seen by the British envoy, appeared still a robust old man, with harsh features, plainly dressed, and seated on a wooden frame covered with carpet. At all times superstitious, cruel, and despotic, age had aggravated these evil qualities, and rendered him so gloomy, suspicious, and irascible, as to be quite insupportable to his family and dependants. An unaccountable caprice induced him to abandon Ummerapoor, the capital he had created, and fix his court at Mengoury, the general name of a cluster of sand banks seven miles above Ummerapoor, which space for six months of the year is covered a foot deep with sand, and in the rains is two feet under water. In this strange retreat he was accustomed to sit for days absorbed in gloomy melancholy, and yet so strongly averse to die, as to believe in the virtue of charms and elixirs, to the compounding of which last he devoted a considerable portion of his leisure.

The Engy Tekien, or heir apparent, died in 1808, and also his chief minister, a very respectable old man, both of whom had frequently prevented or mitigated many of the king's absurd and sanguinary orders. Deprived of these checks, his rage became ungovernable, and he often pursued with his sword and spear any person whose countenance he disliked. He also at times ordered hundreds for execution, and then executed his ministers for obeying his orders. Feuds, jealousies, and distrust, prevailed among all branches of the royal family, and were by him, with a view to self preservation, encouraged, being equally feared and hated by every description of persons. Some houses not far from the king's palace having been attacked, one of the assailants was wounded and taken, and on examination proved to be in the service of a minister attached to the Prince of Prome. This functionary, in consequence of the discovery, together with his wife and child (six years of age), were ordered to be hacked in pieces, which sentence was duly executed, and sometime afterwards, 30 men, women, and children, were burned and beat to death with bamboos, on the same account. While these atrocities were perpetrating at the capital, the whole time and attention of the government were occupied by the numerous commotions in all parts of the country, and more especially by the formidable insurrection of Nakonek. This person had been a respectable merchant, who having built several pagodas, was deemed religious.—To conciliate the gang robbers, whom he could not resist, he occasionally made them presents of provisions and

other articles. Minderajee, the king, being informed of this, ordered Nakonek to be put to death as an accomplice, but he receiving timely notice of the benevolent intention, fled to the robbers, and was elected their chief. From henceforward the insurrection became regularly organized, and nothing less was aimed at than the deposition of the reigning dynasty. After many engagements, Nakonek acquired possession of Sillahmew, on which event he assumed the ensignia of royalty, being then 42 years of age, and reported to possess the description of abilities necessary to qualify him for an usurper. Under these circumstances, the condition of the interior of Ava became equally deplorable with that of the river banks; villages and towns were everywhere deserted, robbers and insurgents ranged about the country, and many of the harassed inhabitants, at the risk of their lives, openly expressed their wishes, that the English would either take the country, or allow them to migrate to Bengal. The existing Engy Tekien, or heir apparent, was also very desirous of securing the support of the British government to his claims to the throne, as on the event of his grandfather's death, the succession would ultimately be decided by an appeal to arms, for which purpose he deemed five thousand troops amply sufficient.

Prior to 1809, a mission on the part of the French, under a Colonel de la Houssaye, had been sent to the court of Ava, but it does not appear that the intrigues of this legation were attended with any important result. In 1809, however, Minderajee Praw, instigated by a colony of mischievous and spurious Brahmins (their names ending in Doss and Singh), twenty in number, demanded from the British government the provinces of Dacca and Chittagong, as ancient appendages to the Birman empire. These emissaries find their way to the capital of Ava by the way of Ramoo in Chittagong, and by Arracan, and in effecting the journey proceed by unfrequented roads over the mountains. Two of them were soon after sent back from Ummerapoor to Chittagong and Dacca for the purpose of taking plans. In 1813, a Birman ackawoon, or nobleman, was dispatched on a mission of a different nature. This person, in 1813, visited Benares for the ostensible purpose of collecting religious writings, but in reality, with the design of procuring some Hindostany females, in which it appears he succeeded, as on his return he presented one to the king, representing her to be the daughter of the Raja of Arracan, sent by that chief as a token of respect to his Birman majesty. As may be supposed, this agent from the court of Ava while at Benares made no attempt to procure any sacred writings, but as a collateral object, engaged in secret conferences with some Brahmins there, who carry on an intercourse with the Birman capital, but the whole of these intrigues were considered by the Bengal government as too contemptible for notice.

In 1813, a change took place in the commercial system of Ava, by the abolition of all the duties laid on since the year 1788, the sovereign having issued an order to that effect. Although the abrogation of these oppressive imposts was accompanied by all the necessary formalities, so slender an opinion was entertained of his Birman majesty's good faith, by the merchants of Calcutta, that it was at first considered merely an expedient to entrap a number of British vessels and crews, to be retained as hostages for the expulsion of the Mugh refugees from Chittagong. The supreme government therefore, when they announced the fact to the public, took great care not to pledge themselves for its performance, yet in consequence of the notification, the remaining duties being only 15 per cent. many vessels resorted to Rangoon from the different presidencies, when although it does not appear that any very glaring breach of faith occurred, yet neither did the Birman court strictly adhere to the terms of the proclamation. An additional duty of two per cent. was levied, to which even ships that had previously sailed were declared liable, and security for its payment extorted from the agents at Rangoon who had transacted the business.

About this period Lord Moira succeeded to the supreme government, when the Birman envoys then in Calcutta, adverting to the practice of their own country, where every change of governor usually produces a reversal of his predecessor's measures, requested to be informed whether or not his Lordship intended to persevere in the protection afforded to the refugee Mughs from Arracan, as, unless they had a written confirmation of his intention to do so, they would not only be disbelieved on their return to Ava, but suffer severe punishment for supposed remissness in the execution of their duty. To preserve them from this dilemma, a written confirmation was in consequence prepared, and ratified by his Lordship's signature.

In 1810, there were four Missionaries in Ava, which offered a fair field for their exertions, the Birmans being restrained by few shackles, and general toleration being a standing maxim of government, but at that period no progress of importance had been made. In 1813, the Birman sovereign dispatched Mr. Felix Carey to Bengal to procure vaccine variola, for the purpose of vaccinating the son of his royal highness the Engy Praw, and the general introduction of that prophylactic into the Birman dominions.

In 1814, this barbarous and ignorant court renewed the wild and extravagant scheme of forming a confederation among all the native princes of India, to effect the expulsion of the British; and connected with the plan, a rumour was circulated through the Birman territories, that the King of Ava meant to make a pilgrimage to Gaya and Benares, at the head of an army of 40,000 men. An emissary also, disguised as a merchant, was dispatched to Daçca, on a clandes-

tine mission to the Seik country and Upper Hindostan, while the Shahbunder of Arracan, who had been dispatched by a different route, visited Trincomalee and Madras, where he collected such information as he could procure regarding the politics of Southern India. This Birman intrigue was from the beginning fully known to the Bengal government, but so little importance was attached to it that it was not deemed necessary to betray any jealousy by interdicting the Birman commercial intercourse with the city of Dacca, to which the surreptitious merchant was allowed to proceed, but as his commercial pretensions there ceased, the magistrate of that city was instructed to arrest his further progress, and send him back to Arracan.

In 1817, it was reported by the magistrate of Chittagong, that a Birman force amounting to 6000 men had marched towards the frontiers of Silhet, while the ingress and egress of various intriguers through the Chittagong district required the unceasing vigilance of the government. At the same time, a Birman officer, who had made a clandestine tour through Bengal, and was noted for his enmity to the British government, was appointed governor of a section of the Arracan province situated between the capital and the river Nauf. No events of the slightest importance ever resulted from these apparently hostile preparations, and uncommon numbers of Birman merchant boats continued to pass and repass through the British provinces. The death of old Minderajee Praw, which took place on the 5th of June, 1819, in the 83d year of his age, has tended to remove still further all apprehensions of a rupture. Immediately on that event taking taking place, the Engy Tekien, or heir apparent, (grandson to the deceased monarch) assumed the government; the junior branches of the family revolted, and scenes of bloodshed and massacre commenced, such as are usual among factions whose hatred to each other is too implacable to admit of their leaving their work half done.—*(Symes, Canning, Public MS. Documents, Cox, Leyden, F. Buchanan, &c. &c.)*

IRAWADDY RIVER *(Iravati)*.—A great river of the Birman empire, the source of which has never been explored, but which is supposed to be in the eastern quarter of Tibet. The course of the Irawaddy is nearly north and south, and it is to the Ava dominions what the Ganges is to Bengal, at once a source of fertilization and of inland navigation, connecting the different provinces from the frontiers of Tibet and China to the sea. The swelling of the Irawaddy is not influenced by the quantity of rain that falls in the low countries; but by the heavy showers in the mountainous part of its track. Whilst the drought in the champaign districts is very great, the river rises to its usual height; the part of the country near the city of Ava being rarely refreshed by copious rains, but, like Egypt, depends on the overflowing of its river for a supply of moisture.

In the months of June, July, and August, the river, which in the hot and dry season winds over its sandy bed, a slow and sluggish stream, swells over its banks and inundates the adjacent country. The current is very impetuous, but is counteracted by the strength of the south-west monsoon. During the monsoon months it rises and subsides several times.

Notwithstanding the general name of the river is Irawaddy; yet different parts of it are distinguished by different names, taken from places of note on its banks. The term is wholly Hindoo, being the name of Indra's elephant. At Ummerapoor even in the dry season, the principal branch of the Irawaddy is a mile broad. Its waters possess the quality of petrifying wood in a very high degree. From Dr. Francis Buchanan's geographical researches while in Ava, it appears, that the river coming from Tibet, which was supposed to be that of Arracan, is in fact the Keenduem, or great western branch of the Irawaddy; and that which was supposed to be the western branch is in reality the eastern one, which passes by Ava, and runs to the south, keeping west from the province of Yunan in China.—*(Symes, F. Buchanan, &c.)*

UMMERAPOOR *(Amarapura, the city of the immortals)*.—A large city of India beyond the Ganges, and the modern capital of the Birman empire. Lat. 21° 55′ N. long. 96° 7′ E. This metropolis stands on the banks of a deep and extensive lake, about seven miles long by one and a half broad. When filled by the periodical rains, the lake on the one side, and the river on the other, form a dry peninsula, on which the city is placed. On entering the lake when the floods are at the highest, the number and variety of the boats, the great expanse of water, with the lofty surrounding hills, present an extraordinary sight to a stranger.

The fort of Ummerapoor is an exact square. There are four principal gates, one in each face, and there is also a smaller gate on each side of the great gate, equidistant between it and the angle of the fort, comprising 12 gates in all. At each angle of the fort there is a large quadrangular bastion which projects considerably; there are also eleven smaller bastions on each side, including those over the gateway. Between each of these bastions is a curtain extending 200 yards in length, from which calculation it results that a side of the fort occupies 2400 square yards. The ditch of the fort is wide, and faced with brick; the passage across is over a causeway formed by a mound of earth, and defended by retrenchments. The rampart faced by a wall of brick is about 20 feet high, exclusive of the parapet, which has embrasures for cannon and apertures for muskets. The body of the rampart is composed of earth sustained within and externally by strong walls. Small demi-bastions project at regular distances, and the gates are massive and guarded by cannon. This fortress considered as

an eastern fortification, is respectable, but insufficient to resist the approaches of an enemy skilled in artillery tactics. From the height and solidity of the wall, the Birmans consider it impregnable, although a battery of half a dozen well-served cannon would breach it in a few hours. The southern face of the fort is washed during the rainy season by the waters of the lake, and the houses of the city extend along the bank as far as the extreme point of land.

In Ummerapoor there are but few houses of brick and mortar, and these belong to the members of the royal family. The houses of the chief persons are surrounded by a wooden enclosure; and all houses whatever are covered with tiles, and have in the ridge of the roof earthern pots filled with water, in readiness to be broken should fire occur. The splendour of the religious buildings is very striking, owing to the unbounded expenditure of gilding, which is applied to the outside of the roofs as well as within, and must absorb much bullion. The gold leaf used is exceedingly pure, and bears exposure to the air for a long time without suffering injury. These edifices being generally composed of wood, and other perishable materials, there existence is not of any very long duration. Contiguous to the fort is a small street, formerly entirely occupied by shops of silversmiths, who exposed their ware in the open balcony, and displayed a great variety of Birman utensils; but when visited by Captain Canning, in 1810, the greater part of these shops had disappeared, and on the 28th March of that year the entire city and fort, including all the palaces and about 20,000 houses, were destroyed by fire. The pudigaut or royal library is situated in the north-west angle of the fort, in the centre of a court paved with broad flags. The books are kept in wooden chests curiously ornamented, about 100 in number, and well filled; the contents of each chest are marked in letters of gold on the lid. The greater part concern divinity; but history, music, medicine, painting, and romance, have also their separate volumes. Across the lake there are extensive fields of wheat, which, in 1795, was sold in the city at the rate of one tackel (nearly 2s. 6d.) for 56 pounds weight, and equal in quality to the finest in England.

Ummerapoor is subdivided into four distinct subordinate jurisdictions, in each of which a maywoon presides. This officer, who in the provinces is a viceroy, in the capital performs the duties of a mayor, and holds a civil and criminal court of justice. In capital cases he transmits the evidence with his opinion in writing to the lotoo, or grand chamber of consultation, where the council of state assembles. There are regularly established lawyers, who conduct causes and plead; eight of these are licensed to plead before the lotoo, and their usual fee is 16s. Ummerapoor was founded by the Birman monarch Minderajee Praw, so recently as 1783, about four miles east of Old Ava the ancient capital, and,

as already related, has since been abandoned by him through an unaccountable caprice, for some sterile sand banks seven miles further up the stream. Buildings in this part of India are almost wholly composed of wood, and the river presenting a convenient water carriage, a capital is created and increases with most incredible rapidity. About A. D. 1800, the population was estimated by Captain Cox at 175,000, and the houses at from 20,000 to 25,000; but in 1810, Captain Canning was of opinion that the population had diminished one half since Colonel Symes's mission. Every facility being supposed, a communication may be held between the British frontier, and the capital of Ava in 12 or 13 days, viz. to Shembighewn, 2 days; thence to Arracan, 8 days; thence to Ramoo in Chittagong, 2 days; total 12 days. There is another road from Arracan to the Ava territories, which branches off at Padang, a town situated on the Irawaddy about 10 days' journey above Rangoon.—*(Symes, Canning, Cox, &c. &c.)*

AVA.—A town of the Birman empire, properly named Aingwa, four miles west from the new capital above described. Lat. 21° 51′ N. long. 95° 58′ E. This place is divided into the upper and lower city, both of which are fortified, the lower being about four miles in circumference. It is protected by a wall 30 feet high, at the foot of which there is a deep and broad fosse. The communication betwixt the fort and the country is over a mound of earth crossing the ditch that supports a causeway; the wall is sustained on the inside by an embankment of earth. The upper or small fort does not exceed a mile in circumference, and is much the strongest, but all the walls are mouldering to decay. The materials of the houses, which consisted principally of wood, were transported to the new city of Ummerapoor, but the ground, where not covered with grass, still retains traces of former buildings and streets. The disposition of the latter nearly resembles that of Ummerapoor.

In the temple of Logathero Praw is still to be seen a gigantic image of Gaudma, of marble, seated in its customary position on a pedestal. The height of the idol, from the top of the head to the pedestal on which it sits, is nearly 24 feet; the head is 8 feet in diameter, and across the breast it measures 10 feet. The Birmans assert that it is composed of one entire block of marble, nor on the closest inspection can any junction be perceived. The building has evidently been erected over the idol, as the entrance would scarcely permit the introduction of his head. Within the fort stands a temple of superior sanctity named Shoegunga Praw, in which all oaths of consequence are administered, the breach of which is considered as a most heinous crime. How this temple obtained so eminent a distinction is not known. Besides these two there are numerous temples, on which the Birmans never lay sacrilegious hands, dilapidating by the corrosion of time; indeed it would be difficult to exhibit a more striking pic-

ture of desolation and ruin, than that which this forsaken capital presents.—*(Symes, &c.)*

BAMOO.—A town in the northern quarter of the Birman empire, only 20 miles from the frontiers of the province of Yunan in China. Lat. 24° N. long. 96° 56′ E. This town and district attached to it were taken from the Chinese by the Birmans since the accession of the present dynasty. The road from this town to Manchejee or Yunan lies through mountains, and it is the usual route of the Birman envoys going to Pekin.—*(Symes, &c.)*

MONCHABOO.—This town is of small size, but much venerated by the Birmans as the Birth place of Alompra the founder of the present dynasty, and during his short and active reign, the capital. Lat. 22° 40′ N. long. 96° 20′ E. The distance from Rangoon to Monchaboo by the Irawaddy is 500 miles.—*(Symes, &c.)*

CHAGAING.—A large fortified town in the Birman dominions, situated on the west bank of the Irawaddy, opposite to the city of Ava. Lat. 21° 54′ N. long. 96° E. This is the principal emporium to which cotton is brought from all parts of the country; and where, after being cleaned, it is embarked for the China market. It is sent from hence by the Irawaddy in boats, which carry about 36,000 pounds; the voyage to Quantong, on the frontiers of the province of Yunan in China, occupying from 30 to 40 days. In the latter part of the journey, the passage is difficult and dangerous, owing to the increased rapidity of the stream over a rocky channel. At Chagaing, females perform the office of cleaning the cotton from the seed, which is effected by double cylinders turned by a lathe.

Namdojee Praw, the second monarch of the reigning family, removed the seat of government from Monchaboo to Chagaing, on account of the purity of the air and the beauty of the scenery around it. The town is a great place of religious resort, on account of the number of praws or temples erected in the neighbourhood. It is also the principal manufactory of idols, which, being hewn out of an adjacent quarry of fine alabaster, are sculptured here, and afterwards transported to the remotest corners of the Birman empire. Near to Chagaing is a smaller town named Kycockzeit, remarkable for being the great sculpture shop of marble idols, the inhabitants being all statuaries. Here are 30 or 40 large yards crowded with artists at work on images of various dimensions, but all of the same personage, Gaudma, sitting cross legged on a pedestal. The largest a little exceeds the human size, and the cost is £12 or £13; but some diminutive Gaudmas may be had for six or seven shillings. The workmen do not part with their sacred commodity to any but Birmans. In the neighbourhood there is a manufactory of rockets of a most enormous size. The tubes are the trunks of

trees, bored like a pump, in some the cavity of the cylinder is 9 or 10 inches in diameter, and the wood about 2 inches thick; the length varies from 12 to 20 feet. These tubes are filled with a composition of charcoal, saltpetre, and gunpowder, rammed very hard, and the large ones are discharged from a high scaffold, erected on purpose. Bamboos fastened together, of a length adapted to preserve the poise, form the tail of the rocket. In this branch of pyrotechny the Birmans take great delight, and are particularly skilful.—*(Symes, Cox, &c.)*

PAGAHM.—A town of the Birman empire, situated on the east side of the Irawaddy. Lat. 21° 9′ N. long. 94° 35′ E. In remote times this city was the residence of a long dynasty of kings, and is still famous for its numerous temples, to count which is among the proverbial impossibilities of the Birmans. Scarcely any thing now remains of ancient Pagahem, except its innumerable mouldering temples, and the vestiges of an old brick fort, the ramparts of which are still to be traced. When visited by Colonel Symes in 1795, the bazars were well provided with rice, pulse, greens, garlick, onions, and fruit; besides fresh fish, gnapee (putrid sprats), and dead lizards, which last the Birmans account a great delicacy when well cooked; but the markets contained no butcher's meat. Pagahm is said to have been the residence of 45 successive monarchs, and abandoned 500 years ago in consequence of divine admonition. Its remains prove it to have been a place of no ordinary splendour. Many of the most ancient temples here are not solid at the bottom. A well arched dome supports a ponderous superstructure, within which an image of Gaudma sits enshrined. His general posture is sitting on a pedestal, adorned with representations of the sacred leaf of the lotus; the left hand resting on the lap, the right pendent. Even after it ceased to be the metropolis, Pagahm was long reckoned the second city of the empire; but when visited by Captain Canning in 1809, this once magnificent and populous town exhibited a striking picture of the desolation that pervaded the Birman empire. The men had been forcibly carried away to the army; the defenceless women and children plundered by Nakonek, the insurgent, and the greater part of the town reduced to ashes. The manufactures of lackered ware, for which the town was famous, were reduced to small sheds, containing a few cups and betel boxes.—*(Symes, Canning, &c. &c.)*

SILLAHMEW.—In 1795, this was a large town, shaded by wide spreading trees, embellished with temples, and remarkable for its manufactures of silk, the raw material for which was procured from the province of Yunan, in China. The colours are bright and beautiful, but do not appear durable; the texture is close and strong, and the fabric is said to wear much longer than any from China or Hindostan, but the price is in proportion high. When examined by the British mission in 1809, the numerous pagodas and religious buildings indicated

the extent and late importance of the town; but, with the exception of one old woman, not an inhabitant remained. A great proportion of the males who had reached the age of puberty had been compelled to recruit the army then acting against the Siamese, and being thus left defenceless, it fell a prey to the insurgent Nakonek, who completed its ruin. Lat. 20° 50′ N. long. 94° 30′ E.—*(Symes, Canning, &c.)*

SHEMBIGHEWN.—This is a town of considerable importance, as from hence the road from Ava branches off to the town of Arracan, which is eight days' journey distant. The road over the mountains is said to be practicable for horses and bullocks, but not for wheeled carriages. Shembighewn is situated on the banks of the Irawaddy. Lat. 20° 48′ N. long. 94° 30′ E.—*(Symes, &c.)*

YANANGHEOUM.—A town in the Birman dominions, situated on the left bank of the Irawaddy. Lat. 20° 28′ N. long. 94° 35′ E. Five miles east of Yananghcoum are the celebrated petroleum wells, which supply the whole Birman empire, and many parts of India, with this useful production. The town is chiefly inhabited by potters, who carry on an extensive manufacture of earthenware. There are here a great many oil pits within a small compass, the aperture being generally four feet square, and lined with timber. The oil is drawn up with an iron pot fastened to a rope, passed over a wooden cylinder revolving on an axis supported by two upright posts. When the pot is filled, two men take the rope and run down a declivity; the pot is afterwards emptied into a cistern, and the water drawn off by a hole at the bottom. The depth of the pits is about 37 fathoms, so that the quantity they contain cannot be seen. When a well is exhausted, they restore the spring by cutting deeper into the rock which is extremely hard. The Birman government farms out the ground that supplies the oil, and it becomes subject to adventurers, who dig the wells at their own hazard. The commodity is sold very cheap on the spot, the principal expense being the transportation charges, and the cost of the earthen pots to hold it.—*(Symes, &c.)*

MEEGHEOUNG YAY.—This town stands on the east side of the Irawaddy, and in 1795 was a place of considerable trade, from which rice, garlick, onions, and oil were exported. Lat. 19° 53′ N. long. 94° 50′ E.

PEINGHEE.—A town in the Birman territories, situated on the west side of the Irawaddy. Lat. 18° 31′ N. long. 94° 50′ E. In the vicinity of this place a great part of the teak timber is procured which is carried to Rangoon and from thence exported to the British provinces. The forests extend along the western mountains, and are in sight from the river. The trees are felled in the dry season, and when the monsoon sets in are borne down by the current of the Irawaddy. Here, also, ships of 400 tons burthen are frequently built, although

the distance from Rangoon, including the windings of the river, be 150 miles.—*(Symes, &c.)*

MEYAHOON.—An ancient town in the Birman dominions, formerly named Loonzay, and famous during the wars between the Birmans and Peguers, until the latter were reduced to subjection. Lat. 18° 19′ N. long. 95° 8′ E. When visited by Colonel Symes in 1795, this town extended two miles along the western margin of the Irawaddy, and was distinguished by numerous gilded spires and spacious convents. The vicinity is uncommonly fertile in rice, and from hence a large quantity is annually exported to the metropolis. The Birman sovereign has here spacious granaries built of wood, and always kept replenished with grain ready to be transported to any part of the empire when a scarcity occurs, which is not unfrequent in the upper provinces where the periodical rains are not so copious, nor so certain as in the southern districts. In 1809, this, like all the other Birman towns, had undergone a general decay; the population had diminished to 1000 persons, and boat building from 200 to 40, while the quays, instead of 200, presented to the inspection of the embassy only 60 or 70, apparently rotting for want of employment. To complete its misfortunes, on the 1st of January, 1810, the town with all its boats and sheds was totally burned to ashes.—*(Symes, Canning, &c.)*

PROME.—A town in the Birman dominions, situated on the east side of the Irawaddy, named also Peeage Mew. Lat. 18° 50′ N. long. 95°. This city was the original and natural boundary of the Birman empire to the south, although conquest has stretched their dominions several degrees further. In 1795, Prome was larger and more populous than Rangoon, having been then estimated to contain 40,000 inhabitants; but, in 1809, it exhibited a very different appearance, as the houses were deserted, and the shops shut; the remaining population consisted mostly of old men, women, and children.

RANGOON.—The principal sea-port of the Birman empire, situated in the province of Pegu. Lat. 16° 47′ N. long. 96° 9′ E. The entrance of the river below Rangoon resembles that of the Ganges, but its navigation is more commodious. The town stretches along the banks of the river about a mile, and is not more than a third of a mile broad. In 1795, there were 5000 registered taxable houses in the city and suburbs, but in 1812, by fire and misgovernment, they had been reduced to 1500. The trade of the port had proportionably decayed. In 1810, the shahbunder, or custom-master, was an Englishman of the name of Rogers, who thirty years before had deserted from an Indiaman. Having subscribed himself a vassal to the Prince of Prome, he became subject to the Birman laws, was raised to the dignity above mentioned, and frequently put to the torture. Another principal member of the Rangoon government was

Baba Sheen, an old Armenian, who, although he received no salary, was obliged annually to make the King considerable presents, and had more than once been stripped by his Majesty of all he possessed. On the 13th of January, 1812, Rangoon, with the exception of a very few houses, was totally destroyed by fire; but in a country of forests a wooden town is soon rebuilt. In the same year, during a temporary alarm of an attack from the Malabar British cruizer of 20 guns, the viceroy of Pegu ordered all the tombs to be demolished, and children scarcely able to walk were seen carrying one, two, or three bricks, according to their strength, to the batteries. While the uproar lasted, the European tombs were overthrown along with the rest, but the British envoy, Captain Canning, having remonstrated against this sacrilegious act, the viceroy meanly disavowed his share in the transaction, and undertook to have them rebuilt. Indeed the condition of Prome, Rangoon, and all the large towns in Pegu, is such, that an expedition by water could easily obtain possession of them all.—*(Symes, Canning, Cox, &c.)*

Tongho.—A town, district, and fortress in the Birman dominions, the last accounted a place of uncommon strength. Lat. 18° 50′ N. long. 96° 40′ E. The province of Tongho is said to be rich and populous, and is usually governed by one of the sons of the Birman monarch, who takes his title from it, being called the Tonghy Teekien, or Prince of Tongho. The inhabitants excel in the manufacture of cotton cloth, and the land produces the best betel nut in the empire. In this luxury the Birmans of all ranks indulge so freely, that it has become with them almost a necessary of life. The natives of Tongho are famous for their licentiousness and ferocity, and among the Birmans notorious for their insolence and dishonesty.—*(Symes, &c.)*

Pegu.—An ancient kingdom of India beyond the Ganges, which now forms one of the southern provinces of the Birman empire. The word Pegu appears to be a corruption of Bagoo, the vulgar name of the capital. The original inhabitants denominate themselves Mon; by the Chinese and Birmans they are termed Talleing; and by the Siamese Mingmon. The province of Pegu extends along the mouths of the two great rivers Irawaddy and Thaulayn, (or of Ava and Martaban), and occupies the sea coast from the frontier of Arracan to those of Siam. The town of Prome was formerly its northern frontier.

The river of Pegu, which was supposed to come from China, rises among the hills, about 100 miles from the sea, which form the boundary between the Birman and Pegu countries. Its communication with the sea is by the Rangoon river, and in the fair season it is almost dry. The country inland from the river is clear of trees and brushwood; but on the banks of the channel there are thickets which abound with the domestic fowl in a wild state and peacocks, but it is also infested by tigers. About a day's journey to the south of the city of Pegu, the

inhabitants are much molested by wild elephants that occupy in great numbers a forest to the north-east. These powerful animals, allured by the early crops of rice and sugar cane, make predatory incursions in large troops, and do much mischief, devastating a great deal more than they devour. This province seems to be the favourite abode of the elephant, and one of his Birman Majesty's titles is, "Lord of the white elephant, and of all the elephants in the world."

Pegu having been long subject to the Birman empire of Ava, the history of its conquest and other particulars will be found narrated under that head. When the Birmans had completed its subjugation, they subdivided it into 32 districts, and named it Henzawaddy, which is the Sanscrit name for the whole province. Minderajee Praw, the fifth king of the present dynasty, abrogated many severe penal laws imposed by his predecessors upon the native Peguers; but a grand distinction between the two still continues, Birmans alone being appointed to places of trust and power. No brick buildings are allowed in Pegu, except such as belong to the king, or are dedicated to their divinity Gaudma. From the plenty of teak with which the Pegu forests abound, this province has long been famous for ship-building. So early as 1707, the Arabs of Muscat, then a considerable maritime power, were accustomed to build ships here, some from 30 to 50 guns. For the procuring of this valuable timber, a great intercourse subsists between Pegu and all the British provinces, more especially Bengal, where the vessels are almost entirely fabricated of Pegu teak, with the assistance of the country timber.

The inhabitants of Pegu appear to have attained civilization at a more early period than the Birmans, and though now reduced were formerly a great and potent nation. In the early Portugueze histories they are denominated the Pandalus of Mon, and they are supposed to have founded the ancient Kalaminham empire. The name Kalaminham, mentioned by the Portugueze, is probably connected with the Siamese name Mingmon. The Mon language is still used by the inhabitants of Pegu, and appears quite original. It is said by the Birmans and Siamese to have no affinity to either of their languages. Owing to the long and sanguinary wars between the Birmans and Peguers, the greater part of this province remains in a state of desolation. In 1812, the 32 districts of Pegu were rated at 3000 men for the Arracan war; but it was found impossible to collect that number owing to the disturbed and depopulated state of the country. The rains in Pegu commence about the middle of May, and during the continuance of the rainy season, it would be impossible to carry on hostilities by land; but the country being everywhere intersected by rivers, an easy conveyance is afforded for troops and military stores.—*(Symes, Leyden, Canning, Buchanan, Cox, &c.)*

Pegu.—The capital of the preceding province, situated about 90 miles by

water above the sea-port of Rangoon. Lat. 17° 40′ N. long. 96° 12′ E. The extent of ancient Pegu may be still traced by the ruins of the ditch and wall that surround it. From these it appears to have been a quadrangle, each side measuring one mile and a half, the breadth of the ditch was about 60 yards, and the depth 10 or 12 feet. When in repair, even in the dry season, the ditch had seldom less than four feet of water. The wall was composed of brick badly cemented with clay mortar about 35 feet thick, with small equidistant bastions about 300 yards asunder; but the whole is now in a most ruinous condition. The Birman monarch Alompra, when he acquired possession of the city in 1757, rased every building to the ground, and dispersed or led into captivity all the inhabitants. The temples or praws, which are very numerous, were the only buildings that escaped his fury, and of these the great pyramid of Shoemadoo has alone been reverenced and kept in repair. About 1790, Minderajee Praw, the reigning monarch, to conciliate the natives, issued orders to rebuild Pegu, and invited the scattered families of former inhabitants to repeople their deserted city. At the same time he ordered the viceroy to quit Rangoon, and make Pegu his future residence, and the seat of provincial government. The present inhabitants who have been induced to return, consist chiefly of Rhahaans, or priests, the followers of the court, and a few poor Pegu families. The men of business continue to reside at Rangoon, and the whole number of inhabitants in 1795 did not exceed 7000. A great proportion of the former inhabitants are scattered over the provinces of Tongho, Martaban, and Talowmeou.

The city of Pegu in its renovated state is fenced round with a stockade from 10 to 12 feet high. There is one main street running east and west, crossed at right angles by two smaller streets. At each extremity of the principal street, there is a gate defended by a wretched piece of ordnance, and a few musqueteers, who never post centinels, and are generally asleep in a neighbouring shed. The streets of Pegu are spacious, and paved with brick, which the ruins of the old town plentifully supply. The houses are all made of mats, or of sheathing boards, supported on bamboos or posts, and extremely combustible. As a precaution against fire, at each door there stands a long bamboo with an iron hook to pull down the thatch, and there is also another pole adapted to suppress fire by pressure. Almost every house has earthen pots filled with water on the roof, and a particular class of people, whose business is to prevent and extinguish fires, walk the street during the night.

The object in the city of Pegu that attracts most notice is the temple of Shoemadoo Praw. Shoe in the Birman tongue signifies gold, and madoo appears to be a corruption of Mahadeo. This temple is a pyramidical building composed of brick and mortar, without excavation or aperture of any sort, octagonal at the base, and spiral at the top; each side of the base measuring 162 feet. The

great breadth diminishes abruptly in the shape of a speaking trumpet. The extreme height of the building above the level of the country is 361 feet. On the top is an iron tee or umbrella, 56 feet in circumference, which is gilt, and it was formerly the intention of the king to gild the whole building. On the north side of the building are three large bells of good workmanship, suspended near the ground, to announce to the spirit of the Gaudma the approach of a suppliant, who places his offering, consisting of boiled rice, a plate of sweetmeats, or a coco nut fried in oil, on the bench near the foot of the temple. After it is offered, the devotee seems indifferent what becomes of it, and it is often devoured before his face by crows or dogs, whom he never attempts to disturb during their repast. Numberless images of Gaudma lie scattered about. A pious Birman who purchases an idol, first procures the ceremony of consecration to be performed by the Rhahaans or monks; he then takes his purchase to whatever sacred building is most conveniently situated, and there places it within a kioum, or on the open ground before the temple; nor does he seem to have the least anxiety about its future preservation. Some of these idols are made of marble found in the neighbourhood of Ummerapoor, and capable of receiving a very fine polish; many are of wood gilded, and a few of silver; the last, however, are not exposed like the others. Silver and gold are rarely used, except in the composition of household gods. The Rhahaans assert, that the temple of Shoemadoo Praw was began 2300 years ago, and built by the exertions of successive monarchs.

About 40 miles from the town of Pegu are the Galladzet hills, remarkable for their pestilential atmosphere. Around the town a few miserable villages, with very little cultivation, shew the misery of the peasants. Rice, gnapee (a species of sprat which, when half putrified, is made into a pickle, and eaten as a seasoning with rice), oil expressed from a small grain, and salt, are almost their only articles of food. They have cattle but they do not eat the flesh; and, what is more extraordinary, seldom drink the milk. The cows are diminutive, resembling those on the coast of Coromandel; but the buffaloes are generally equal to those of Hindostan. The only article of consequence manufactured at Pegu is silk and cotton, which the females weave for domestic use. The thread is well spun, and the texture of the web close and strong, and chequered like tartan. The chief officers in Pegu are the maywoon (viceroy), the raywoon, the chekey, and the seredogee. These officers exercise the functions of magistrate, and hold separate courts at their own houses for the determination of petty suits; but this private jurisdiction is very limited. All causes of importance relating to property are tried in open court. The three inferior officers above mentioned united form a tribunal, which sits in the rhoon, or public hall of justice, where

they hear parties, examine witnesses, and take depositions in writing. These documents are sent to the Viceroy, and the judges transmit their opinions along with the evidence, which the Viceroy either confirms or rejects, and, in case of conviction, orders execution or pardons the criminal.—*(Symes, &c.)*

SYRIAM.—In the year 1744 the British factory at this place was destroyed by the contending parties during the wars of the Birmans and Peguers, which were then, as they have always been, carried on with the most savage ferocity. The town is situated close to Rangoon, in lat. 16° 49′ N. long. 96° 17′ E.

PERSAIM *(or Bassien)*.—In 1757, a piece of land opposite to Persaim was granted by Alompra to the East India Company, for the purpose of erecting a factory. Lat. 16° 50′ N. long. 95° E.

ARRACAN *(Rakhang)*.—A large province of the Birman empire, which extends along the eastern side of the Bay of Bengal from the river Nauf in Chittagong, as far south as Cape Negrais, where the ancient Pegu empire commenced. Arracan is, in fact, a continuation of the Chittagong plain, bounded on the east by a high range of mountains, which, towards the south, approaches so near the sea, that though its length may be estimated at 500 miles, in many places the breadth from the shore does not exceed 10, and nowhere more than 100 miles. From the side of Chittagong, entrance into Arracan must be effected by a march along the sea beach, interrupted by several channels, which chiefly owe their waters to the action of the tide. From the quarter of Negrais and Bassien, Arracan can only be invaded by water, owing to the numerous rivers that intersect the country adjacent to the sea. Cheduba, Ramree, Arracan, and Sandowy, form distinct jurisdictions, and comprehend the whole of the Arracan territory. The sea coast of this tract is studded with islands of different sizes and numerous clusters of rocks, that lie at a small distance from the shore, many of which exhibit a striking resemblance to the forms of different animals. Behind these islands the country, as viewed from the sea, appears agreeably diversified with hill and dale; the former covered with trees, and numerous torrents descending from the hills flow to the west. By Abul Fazel in 1582, this country is described as follows:—" To the south-east is a large country named Arkung, to which the port or bunder of Chittagong properly belongs. Here are plenty of elephants, but great scarcity of horses."

Although the position of the Great Arracan river is favourable, and report speaks well of its depth of water and safety of entrance, yet no authentic or accurate account has as yet been obtained of it, notwithstanding, it is certain that the English had a factory here in the 18th century. This situation for a harbour has a great many apparent advantages. In the first place, it is a fertile and well inhabited country, abounding in cattle, goats, fowls, fish, and all kinds of pro-

vision. It has great store of timber, similar to that procured in Chittagong, which, although not the best for ship building, yet would suit for repairs in time of urgent necessity; besides, its vicinity to Pegu rendering the accumulation of teak timber particularly easy. Owing to the position of the Arracan chain of hills, there is strong reason to suppose that that valuable wood is also produced among them, and might be floated down the Arracan river. But the great advantage of this river is its easy communication with Bengal both by land and by sea, so that it could be supplied with stores and provisions in small sloops or boats during the north-east monsoon, and from Chittagong there is a road that can be travelled at all seasons of the year, which ensures the practicability of supporting the station, which is only about 70 miles distant from the frontiers of Chittagong. The Arracan river, however, has this disadvantage, that during the whole of the south-west monsoon, it must be approached with great caution, as at a considerable distance from its entrance, both to the northward and southward, there are many dangerous rocks and sands, the positions of which are not well ascertained. Owing also to the strength with which the monsoon blows on the eastern shore, and the heavy sea that is thrown in from the great length of range; and, above all, to a current, which during the season has been found to follow the course of the prevailing winds, there is reason to believe that a ship could not get out of the Arracan river during the whole of the S. W. monsoon, but probably many of these dangers might be obviated were the coast better known.

Respecting the interior of Arracan very little is known; but it is supposed to be very similar to that of Chittagong, which it so greatly resembles on the sea coast. A considerable intercourse subsists between the maritime tract and the Bengal districts, especially Chittagong, into which ponies, elephants' teeth, wax, gold and silver are imported from Arracan, where the Raja or Viceroy for the time being is always the chief merchant. In peaceable times, there are from 40 to 50 boats, of 500 maunds burthen, equipped annually by merchants who travel across the country from Ummerapoor, Chagaing, and other cities in the Ava dominions, for the Bengal trade. Each boat may be valued at 4000 rupees capital, principally in silver bullion. One half of these boats return with red betel nut, and this trade is so systematically established, that they even farm the betel nut plantations about Luckipoor. The principal exports from Arracan besides bullion are salt, bees wax, elephants' teeth, and rice; the last of which is produced in great abundance, and the contiguous islands are uncommonly fruitful. Many Birman boats also navigating during the north-west monsoon proceed from Bassien, Rangoon, and Martaban, along the Arracan coast, and make an annual voyage to Chittagong, Dacca, and Calcutta, where

they dispose of their cargo, and return with Indian and European commodities. Prior to 1764, the Dutch used to purchase rice and slaves here. Latterly, on account of the increasing tyranny of the Birman government, this province has so greatly deteriorated, that in 1812 it was stated by Colonel Morgan, the commanding officer in Chittagong, that the Birmans had no means of subsisting any considerable body of troops within 150 miles of the Chittagong southern frontier, as nearly the whole of the cattle had been driven off, maimed, or slaughtered, by the insurgent Kingberring. The jack, mangoe, betel nut, and other fruit trees, had been cut down, and all the grain either destroyed or removed.

The natives of Arracan Proper call their country Yekein; the Hindoos of Bengal, Rossaun. The latter, who have settled in great numbers in Arracan, are denominated by the original inhabitants Kulaw Yekein, or unnaturalized Arracaners. The Moguls know this country by the name of Rakhang, and the Mahommedans, who have been long settled in the country, call themselves Rooinga, or natives of Arracan. The term Mugh is never used by the natives of Arracan as applicable to themselves, and its origin has never been properly ascertained. The Rakhing is the original language of the inhabitants of Arracan, who adhere to the tenets of Buddha, and is the first of that singular class of Indo-Chinese languages which may be properly termed monosyllabic, from the mass of their radical words consisting of monosyllables, like the spoken dialect of China. Until the last conquest by the Birmans, the tribes of Arracan seem for a long period to have preserved their independence; their language is consequently purer than that of the Birmans, who sustained various revolutions. The national name of the Arracan race is Ma-rum-ma, which appears to be only a corruption of Maha Vurma; Vurma being an appellation peculiar to tribes of Khetri extraction. A native of Arracan cannot, without extreme difficulty, articulate a word which has a consonant for a final.

Until the Birman conquest, the ancient government of Arracan had never been so completely subdued as to acknowledge vassalage to a foreign power, although the Moguls and Peguers had, at different periods, carried arms into the heart of the country. During the reign of Aurengzebe, the unfortunate Sultan Shujah, his brother, was basely murdered by the Arracan Raja. The Portugueze sometimes as allies, at others as open enemies, gained an establishment in the country, which only decayed with the general ruin of their interests in Asia. In 1783, the province was conquered after a very feeble resistance by the Birmans, and was followed by the surrender of Cheduba, Ramree, and the Broken Isles. Many of the Mughs, preferring flight to servitude, took refuge among the Dumbuck hills, on the western border of Chittagong, and in the deep jungles and forests that skirt that frontier, where they formed themselves into

tribes of independent robbers. Many also settled in the Chittagong and Tiperah districts, while others quietly submitted to the yoke. When the conquest of Arracan had been thus completed, it was formed into a province of the Birman empire, and a Maywoon or Viceroy deputed to govern it. Sholamboo was the first invested with that office, and 1000 Birman soldiers were left to garrison the fort. Small parties were likewise distributed in the different towns, and many Birmans who had obtained grants of land came with their families and settled in the country, thereby consolidating the Birman supremacy. The dethroned Raja, Mahasumda, died a natural death, in the first year of his captivity, and thus the subjugation of Arracan was accomplished in a few months.

In this state of apparent tranquillity it remained until the year 1811, when a native of Arracan, named Kingberring (King-ber-ring), formed the design of embodying his followers and other refugee Mughs to invade his native province, which project he actually carried into execution in the month of May 1811. He was afterwards joined by many Arracaners, advanced into the interior, and in a short time subjected the whole to his authority, with the exception of the capital, to which he laid siege. While these achievements were going on, he addressed a letter to the British government offering to become their tributary, which was rejected; but in order to induce a supposition of a connexion or connivance, he had some of his followers clothed in red. Some time afterwards the Birmans collected forces sufficient to defeat Kingberring and disperse his followers, who fled towards Chittagong followed by the Birmans, who pursued them across the frontier, but were compelled to return by a British detachment sent against them. In 1812, Kingberring again emerged from his concealment, and once more attempted the invasion of Arracan, but even with worse success than before, being met and defeated by the Birman troops immediately after crossing the frontier. During the commotions no quarter was given; every suspected Mugh was put to death, and one dispatch mentions the total extermination of a village containing 2500 persons. On the decease of the Arracan Viceroy in 1813, the governors of Rane, Cheduba, and Sandowy, with some other functionaries, were directed by the Ava sovereign to officiate in the province until the arrival of a successor. This took place in 1814, in which year, in consequence of the intrusion of some Birman troops within the Chittagong boundaries, in pursuit of the insurgent Kingberring, a correspondence ensued between the magistrate of that district and the Arracan Viceroy, the commencement of whose letter, as a specimen of the Birman official style, is here inserted:— "My sovereign is of high destiny; he possesses gold, diamonds, and jewels, and the white elephant and the whole world. He possesses great resolution and great power; he possesses the spear; he is king over 100 kings, &c. &c." The

impunity granted on these occasions to the Birmans is entirely to be ascribed to the moderation and forbearance of the British government, which made every exertion and incurred a heavy expenditure by their endeavours to expel the refugee Mughs. The task, however, was difficult, owing to the physical nature of the country and its pestilential atmosphere, combined with the inveterate hatred which these fugitives, who are an athletic hard-working race, bear to the whole Birman nation, and the strong hopes they still entertain of restoring their country to its former independence.—*(Symes, Public MS. Documents, Morgan, Cox, Leyden, F. Buchanan, Towers, &c.)*

ARRACAN.—The capital of the Arracan province, situated about two days' journey from the mouth of the river of the same name. Lat. 29° 40′ N. long. 93° 5′ E. In 1812, the town of Arracan was described to Colonel Morgan by his Mugh Moonshees, as being built all around the fort except on the north-east face, where a large jeel or shallow lake approaches it. According to the same authorities, the fort is built in the form of an irregular square, and has three walls of hard stone, one within the other, in height about 36 feet, and 12 thick at the bottom, tapering to 5 at the top, and extending from height to height over even spots of ground; but the whole of these walls are without ditches. Four hills or elevations approach the walls of the fort; the largest and highest is called Rooce Tunge; the second in height, Harree-tunge; the third, Pointee-tunge; and the fourth, Baboo-tunge; the whole of which command the interior of the fort, which might be easily reduced by 2000 sepoys with a small battering train. At the mouth of the Oorotung, or Great Arracan river, there is said to be no bar, and it is reported to be a mile broad in the dry season; the depth from the sea up to Jehauz ghaut from 6 to 18 fathoms, and there are said to be no shoals capable of hindering the ascent of large ships with the flood tides. A light boat requires two days to row up from the mouth of the river to Jehauz ghaut.

This town and fort were taken by the Birmans in 1783, after a feeble resistance. They found a considerable booty; but on nothing was a higher value placed than an image of Gaudma (the Gautama of the Hindoos) made of brass and highly burnished. The figure is about ten feet high, in a sitting posture, with the legs crossed and feet inverted, the left hand resting on the lap, the right pendent. This image is believed to be the original resemblance of the Reeshee (saint) taken from life, and it is so highly venerated, that pilgrims have for centuries been accustomed to come from the remotest countries, where the supremacy of Gaudma is acknowledged, to pay their devotions at the feet of his brazen representative. There are also five images of Racshyas (the demons of the Hindoos) of the same metal, and of gigantic stature, the guardians of the

sanctuary. A singular piece of ordnance of most enormous dimensions was also found, composed of huge bars of iron beaten into form. This ponderous cannon measured 30 feet in length, 2½ in diameter at the mouth, and 10 inches in the calibre. It was transported by the Birmans to Ummerapoor by water, as a military trophy; and Gaudma, with his infernal guards, were in like manner conveyed to the capital with much pomp and superstitious parade.—*(Symes, Morgan, &c.)*

Cheduba Isle.—An island in the Bay of Bengal, lying off the coast of Arracan, about one degree and a half to the southward of the Great Arracan river. It is the most westerly of a cluster of islands, and is of a moderate height, with several hummocks on it. This island lies but a few miles from the main land, and within it there is said to be a good harbour; but it has the same disadvantage of a lee shore that the Arracan river has. Both Cheduba and the more eastern islands are inhabited, and in peaceable times produce such quantities of rice, that ships of any burthen may load that article here. The channel between this island and the main is annually navigated by trading boats, but it does not afford a safe passage for large shipping. It is governed by a Chekey, or Lieutenant, deputed by the Birman government, who was expelled in 1810 by the Arracan insurgents, but it was subsequently recaptured after a war-boat battle, in which the Birmans were victorious.—*(Symes, Elmore, &c. &c.)*

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GLOSSARY.

N. B. To save the trouble of reference, and to prevent the Glossary from expanding to too great a size, words of rare occurrence are explained in the body of the work (within a parenthesis) as they occur.

ABAD—Abode, residence.

Abkarry—Taxes or duties on the manufacture and sale of spirituous liquors and intoxicating drugs.

Adawlet—Justice, equity; a court of justice.

Allah—God, in Arabic and Persian.

Ameer—A nobleman.

Anna—The sixteenth part of a rupee.

Aumildar—The holder of an office, an agent or functionary.

Aurung—The place where goods are manufactured.

Baboo—A Hindoo title of respect.

Bag—A Bengal bag of rice weighs 164 pounds.

Bairaggies—Hindoo devotees, votaries of Vishnu.

Bala-ghaut—Above the Ghauts, in contradistinction to Payeenghaut, below the Ghauts. The terms generally refer to the high central table land in the south of India, and the modern province of the Carnatic.

Banyan—A Hindoo merchant or shopkeeper.

Batta—Deficiency, discount, allowance to troops in the field.

Bazar—Daily markets. In Bengal it is not unusual to have in them a haut, where a number of petty venders, besides the established shopkeepers, assemble.

Bega—A land measure equal in Bengal to about the third part of an acre; but varying in different provinces. The common Ryoty bega in Bengal contains only 1600 square yards.

Begum—A lady, princess, woman of righ rank.

Bowrie—A well that has steps to descend; those without steps are named Kooah.

Brahmin—The first or sacerdotal caste among the Hindoos.

Buddick—The term Buddick is used in conjunction with Dacoit, Cozauk, and Thug, as a description of a notorious class of public robbers.

Bukshee—Paymaster; commander in chief.

Bund—A band, an embankment.

Bunder—A port or harbour.

Bungalow—A commodious dwelling erected by Europeans in Bengal, and extremely well suited to the climate. It entirely consists of wood, bamboos, mats, and thatch, and may be completed in a very short time, and at a moderate expense.

Burkindazes—Darters of lightning, matchlock-men.

Bhyaud—Brotherhood.

Candy—The Bombay candy weighs 560 pounds.

Canongoe—An officer of government, whose duty it was to keep a register of all circumstances relating to the land revenue, and, when called upon, to declare the customs of each district, the nature of the tenures, the quantity of land in cultivation, the nature of the produce, the amount of rent paid, &c.

Cauzi—A Mahommedan judge or justice, who occasionally officiates as a public notary.

Chank—The conch shell.

Choar—A robber.

Chokeydar—A watchman.

Choultry (In the native language Chauvadi.)—A place of accommodation for travellers; the Mahommedans call them Serai; and they are also named Dhurrumsallas.

Chout—A fourth part of the clear revenue, a tribute formerly levied on certain states by the Maharattas, as a condition of their abstaining from plundering.

Chowry—A whisk to keep off flies. They are either made of the Tibet cow's tail, peacock's feathers, or ivory shavings, set in a handle two feet long.

Chunam—Lime. The Madras Chunam made of calcined shells is considered the best in India.

Circar—In Hindostan a certain number of villages form a pergunnah, a certain number of pergunnahs, comprehending a tract of country equal to a moderate sized English county, is denominated a Chuckla; of these a certain number and extent form a Circar, and a few Circars form a grand division, province, or soubah. This word occasionally means the government, and is also much used by Europeans to designate a Hindoo writer or accomptant, in which case it is usually written Sirkar.

Coir—The fibres of the coco-nut husk.
Coss (*Karoh or Krosa*)—A corrupt term used by Europeans to denote a road measure of about two miles, but varying in different parts of India. Major Rennell values the coss at 190 statute miles to 100 cosses.
Coolies—Labourers, porters.
Corge—A score.
Cowry—A small shell which passes as money.
Cozauks—Robbers on horseback.
Crore—Ten millions.
Curnum—The village accountant or register.
Cutcherry—A court of justice; also the public office where the rents are paid, and other business respecting revenue transacted.
Cutwal—The chief police officer in a large city.

Dacoits—Gang robbers.
Dam or Daum—A copper coin the 25th part of a pice, or according to some an ideal money the 40th part of a rupee. During the reign of Aurengzebe 48 dams made one rupee.
Deccan—From a Sanscrit word strictly signifying the south, but applied by the Mahommedan historians to the country between the Nerbudda and Tuptee rivers.
Dewan—The head officer of finance and revenue, almost always a Hindoo; also a prime minister.
Dewanny—By this title the East India Company are receivers general in perpetuity of the revenues of Bengal, Bahar, and Orissa, under a grant obtained from the Great Mogul in A. D. 1765; the Bengal year 1171.
Dewanny Adawlet—A court for trying revenue and other civil causes.
Doab—Any tract of country included between two rivers.
Dobash—One who speaks two languages; an interpreter.
Durbar—A court or place in which a sovereign or viceroy gives audience.

Fakeer—A Mahommedan religious mendicant or devotee.
Firmaun—An order, mandate.
Foudjdar—A military superintendant or commander.
Fusly—What relates to the harvest or seasons of the year.
Fusly Khereef—The autumnal season or harvest for rice, millet, &c.
Fusly Rubbee—The spring season or harvest for pease, wheat, &c.
Futweh—A judicial decree, sentence, or judgment, particularly when delivered by a Mufti or doctor of Mahommedan law.

Gentoo—A name derived from the Portugueze word gentio, which signifies gentile in the scriptural sense. At Madras the term is used to designate the language and people of Telingana.
Ghaut—A pass through a mountain, but generally applied to any extensive chain of hills.
Ghee—Butter clarified by boiling.
Godown—A warehouse, from the Malay word Gadong.
Goomty—Winding; the name of many rivers in Hindostan.
Gooroo—A spiritual guide among the Hindoos.
Gosains—Hindoo devotees; they are also named Sanyassies.
Gram—A village; the termination of many names of places.
Gunge—A granary or depot. In Gunges the chief commodities sold are grain and the necessaries of life, and generally by wholesale: they often include bazars and hauts, where the articles are sold by retail, and in great variety. It is a very common termination of the names of towns in Bengal, and some of the adjacent provinces, and generally applied to a place where there is water carriage.
Gurry—A native fortification, generally consisting of a wall flanked with towers.

Hakim—A commander, governor, ruler, master, the governing authority in a province.
Haut—A market which in Bengal is held on certain days only, and resorted to by petty venders and traders. They are established in open plains where a flag is erected on the day and at the place of purchase and sale.

Jaggery—Sugar in its coarse state.
Jaghire—An assignment of the government share of the produce of a portion of land to an individual, either personal, or for the support of a public establishment, particularly of a military nature.
Jeel—A shallow lake or morass.
Jogies—Hindoo devotees.
Jumma—The whole; the total of a territorial assessment.
Jungle—Land covered with forest trees, thick impenetrable brushwood, creeping plants, and coarse rank vegetation.

Khas—Private, peculiar; revenue collected immediately by government without the agency of zemindars.
Khetri (*Cshatriya*)—The second or military caste of the Hindoos.
Khelaut—A robe of honour with which princes confer dignity.
Khootba—Is a part of the Mahommedan service in which the king of the country is prayed for. Inserting a prince's name in the Khootba, and stamping it on the current coin, are reckoned in the east the most certain acknowledgments of sovereignty.
Killadar—Warder of a castle; commander of a fort.
Koit (*a provincial corruption of Kayastha*)—A mixed tribe of Hindoos, whose profession is generally writing and accounts. Most of the Banyans and Sirkars of Calcutta are of this class.

Lack—One hundred thousand.
Lascar—Properly a camp follower.
Looty—A plunderer.

Madrissa—A college.
Maha—Great.
Mahal—A small district or department; a territorial subdivision.
Malgoozar—A person who pays rent or revenue.
Mauza—A village.
Maund—A measure of weight in India. At Madras it weighs 25 pounds; at Bombay 28; at Surat 40; and a pucka or double maund 80. In Bengal the factory maund may be estimated at 80 pounds.
Melah—An assemblage of pilgrims; also a fair.
Mocurrery—As applied to land, means land let on a fixed lease.
Mofussil—The subordinate divisions of a district, in contradistinction to the term Sudder, which implies the chief seat of government; also the interior of the country as opposed to the town.
Mufti—The Mahommedan law officer who declares the sentence.
Mundul—A circle or division of country; also the head man of a village.
Munsif—A native judge or justice, whose decisions are limited to suits for personal property not exceeding 50 rupees.
Musnud—A throne, chair of state.

Nabob—A deputy or viceroy under the Mogul.
Nagur, Nagore, Nuggur, or Nagara—A town or city; the termination of many names.
Nizam—Order, arrangement; an arranger.
Nizamut Adawlet—The court of criminal justice.
Nuddy—A river; the termination of many names.
Nullah—A natural canal or small branch of a river; also a streamlet, rivulet, or water course.
Nuzzer—An offering or present made to a superior.

Paddy—Rice in the husk.
Pagoda—This name is applied by Europeans to Hindoo temples and places of worship, but not by the Hindoos themselves, who have no such appellation. It is the name also of a gold coin, principally in the south of India, called Varaha by the Hindoos, and Hoon by the Mahommedans.
Pariah—A term used by the Europeans in India to designate the outcastes of the Hindoo tribes, and also any thing vile.
Patan—A name generally applied in Hindostan to the Afghan tribes; but the derivation of which has never been satisfactorily ascertained.
Peon—A footman or foot soldier, generally employed in the revenue or police.
Peer—A Mahommedan saint.
Pergunnah *See* Circar.
Peshwa—A leader; the title of the late sovereign of the Poona Maharattas.
Pettah—A town or suburb adjoining a fort.
Pice—Small copper coins.
Poligars—Small tributary landholders in the south of India, who were never thoroughly subdued by the Mahommedans.
Pollams—Districts held by Poligars; also the vallies between the Ghauts.
Poor (*Pura*)—A town, place, or residence; the termination of many names in Bengal and the adjacent provinces.
Potail—The head man of a village who collects the rents, and has the general superintendance.
Punchait—A jury of five.
Pundit—A learned Brahmin.
Pykes—Foot messengers and watchmen; also the ancient militia under the zemindars.

Raja—King, prince, chieftain, nobleman; a title in ancient times given only to chiefs of the military caste.
Rajpoots (*from Rajaputra, the offspring of a king*)—A name which strictly ought to be limited to the higher classes of the military tribe, but which is now assumed on very slender pretensions.
Ranny (*a corruption of Rajni*)—A queen, princess; wife of a Raja.
Rowanah—A permit or passport.
Rupee—The name of a silver coin of comparatively modern currency; for it is remarkable that there do not exist any specimens in that metal struck anterior to the establishment of the Mahommedan power in India, while a great many in gold have been preserved of far higher antiquity. In calculating the value of a sicca rupee in English money, sixteen per cent. must be added to the sum, which converts it to current rupees (an imaginary coin valued at 2*s.*), ten of which go to the pound sterling. The East India Company's accounts are kept at the following fixed rates of exchange, viz. 2*s.* the current rupee; 2*s.* 3*d.* the Bombay rupee; 5*s.* the Spanish dollar; 6*s.* 8*d.* the Chinese tael; and 8*s.* the pagoda.
Ryot—Peasant, cultivator, subject.

Sanyassies—Hindoo devotees and mendicants.
Sayer—Variable imposts, such as customs, duties, tolls, &c.
Sebundy—An irregular native soldier, or local militia man, generally employed in the service of the revenue and police.
Seer—A weight, which varies all over India. In Bengal there are 40 to a maund.
Seids—Descendants of Mahommed.
Serai—A place of accommodation for travellers, so named by the Mahommedans; the Hindoos call it Choultry and Dhurrumsalla.
Seyurghal—A jaghire assignment, usually for life, on certain lands for the whole or part of the assessed revenue.
Shastras—Any books of instructions; particularly containing divine ordinances.
Shroff—A banker or money changer.
Shias—Adherents to the sect of Ali.
Sirkar—*See* Circar.
Sirdar—Chieftain, captain, leader.
Singh—A lion; a distinctive appellation of the Khetries, or military caste.
Soonees—The name of the sect of Mahommedans

who revere equally the four successors of Mahommed; while the Shias reject the three first as usurpers.

SOUBAH—*See* Circar.

SOUBAHDAR—A viceroy or governor of a large province. Also the title of a native sepoy officer.

SUDDER—The chief seat of government as contradistinguished from the interior of the country.

SUDRA—The fourth caste among the Hindoos, comprehending mechanics and labourers. The subdivisions of this tribe are innumerable.

SUNNUD—Patent, charter, or written authority.

TALOOKDARS—Are petty zemindars, some of whom pay their rent through a superior zemindar, while others pay it directly to government.

TANNA—A police station, also a military post.

TANNADAR—The keeper or commandant of a Tanna.

THUGS—A notorious class of public robbers in the upper provinces.

TEHSILDAR—A native collector of a district.

TODDY—The juice of the palm tree which in a fermented state is intoxicating.

TOOMAN—A small district, horde.

VAISYA (*pronounced Byce*)—The third caste among the Hindoos, comprehending the merchants, traders, and cultivators.

VAKEEL—Embassador, agent, or attorney.

VEDAS—Science, knowledge, the sacred scriptures of the Hindoos.

ZEMINDAR—A landholder, a land keeper.

ZEMINDARY—An estate belonging to or under the jurisdiction of a zemindar.

ZILLAH—A district or local division of a country.

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ADDENDUM.

SUCCESSION OF PRESIDENTS IN BENGAL AND GOVERNORS GENERAL, FROM A.D. 1748.

Names.	Time of Appointment or Succession.	Assumption of the Government.	Time of quitting the Government.	
Alexander Dawson,	Appointed by the Court the 27th January, 1748	18 July, 1749	5 July, 1752	Dismissed by the Court.
Wm. Fytche,	Ditto 8th January, 1752	6 July, 1752	8 Aug. 1752	Died 8th August, 1752.
Roger Drake,	Succeeded on the death of Mr. Fytche . .	10 Aug. 1752	21 June, 1758	Resigned.
Messrs. Watts, Manningham, Becher, and Holwell,	Appointed by the Court to succeed Mr. Drake, and to govern alternately 4 months	21 June, 1758	27 June, 1758	Agreed to call Colonel Clive to the Government.
Colonel Robert Clive,	Called to the government by Messrs. Watts, &c. and afterwards appointed by the Court	27 June, 1758	24 Jan. 1760	Resigned.
J. Z. Holwell,	Succeeded on the resignation of Colonel Clive	28 Jan. 1760	27 July, 1760	Resigned on the arrival of Mr. Vansittart.
Henry Vansittart,	Appointed by the Court	27 July, 1760	26 Nov. 1764	Resigned.
John Spencer,	Succeeded on the resignation of Mr. Vansittart	3 Dec. 1764	3 May, 1765	Resigned on Lord Clive's arrival.
Lord Clive,	Appointed by the Court	3 May, 1765	20 Jan. 1767	Resigned.
Harry Verelst,	Succeeded on the resignation of Lord Clive .	29 Jan. 1767	16 Dec. 1769	Resigned.
John Cartier,	Succeeded on the resignation of Mr. Verelst .	20 Dec. 1769	13 Apr. 1772	Ordered to quit the Government in the last ship of the season, after Mr. Hastings' arrival.
Warren Hastings,	Appointed by the Court the 25th April, 1771	13 Apr. 1772	1 Feb. 1805	Resigned and returned to Europe.
Sir John Macpherson,	Succeeded Mr. Hastings	1 Feb. 1785	12 Sept. 1786	Resigned to Lord Cornwallis.
The Marquis Cornwallis,	Took charge of the Government	12 Sept. 1786	10 Oct. 1793	Resigned to Sir John Shore, and embarked from Madras.
Sir John Shore,	Ditto	28 Oct. 1793	12 Mar. 1798	Resigned to Sir Alured Clarke.
Sir Alured Clarke,	Ditto	6 Apr. 1798	17 May, 1798	Resigned to Lord Wellesley.
The Marquis Wellesley,	Ditto	17 May, 1798	30 July, 1805	Resigned to the Marquis Cornwallis, and sailed for Europe on the 26th August, 1805.
The Marquis Cornwallis,	Ditto	30 July, 1805	5 Oct. 1805	Died on his way to the Upper Provinces.
Sir George Hilaro Barlow,	Ditto	10 Oct. 1805	31 July, 1807	Succeeded by Lord Minto.
The Earl of Minto,	Ditto	31 July, 1807	4 Oct. 1813	Resigned on the arrival of the Marquis of Hastings.
The Marquis of Hastings,	Ditto	4 Oct. 1813		

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